

2 Chronicles 7:14, “And if my people [a client nation] who are called by my name will humble themselves and pray and seek My face and turn from their evil ways, then I will hear from heaven; will forgive their sin and will heal their land.” We need to pray for our president, our military and civilian leaders every day.

Even though we are facing great economic disaster (no manufacturing to speak of, a reserve currency that is being printed out of existence etc.) and social disaster and maybe even civil war (no truth and virtue in the souls of the American people for the most part), we have the greatest and most powerful spiritual life ever given to a group of believers. So, all we have to do is to learn and apply it!

1 Thessalonians 5:16-18, “At all times, have inner happiness. Habitually, pray. In everything, give thanks for this is the will of God [the Father] in Christ Jesus for you.” (Ephesians 5:20 also emphasizes thanksgiving)

Πάντοτε χαίρετε, 17 ἀδιαλείπτως προσεύχεσθε, 18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

1 John 4:

4:1. Beloved, stop believing every eloquent speaker, but keep analyzing those influential speakers whether they are from God because many false prophets have gone out to evangelize on behalf of the cosmic system.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον.

Human ability and intelligence cannot deal with false teachers. Because man is inferior to angels and inherently weak because of sin, good and evil, he must gravitate to a system of power greater than himself. It may be a false system, or it may be a true system. The true system is God's

system of power, and the false system is the cosmic system invented by Satan. The first 6 verses will deal with the challenge of thought testing.

In the early church, Satan attacked the 1st Advent of Christ mainly through Gnosticism. Those Gnostics claimed that the 1st Advent of Christ was an optical illusion. Cerinthus also attacked the incarnation and hypostatic union. So, John used empirical evidence such as what the apostles had heard, seen and touched to refute the claims of Docetic Gnosticism and other arguments to defeat the claims of Cerinthian Gnosticism who claimed that Jesus was a mere man.

1. This passage deals with the eloquence of the Docetic and Cerinthian Gnostics who had the persuasiveness of Demosthenes, a fourth century B.C. Athenian statesman and one of the greatest orators of the past. Some of his quotes are as follows: “All speech is vain and empty unless it be accompanied by action.” “It is not possible to establish a lasting power upon injustice, perjury, and treachery.” “The man who has received a benefit ought always to remember it, but he who has granted it ought to forget the fact at once.”
2. Cerinthus, a Greek lived circa 50-100 AD and was an early Gnostic Christian, who was prominent as a heretic in the view of the early Church Fathers. He denied that the Supreme God made the physical world. In Cerinthus' interpretation, Christ descended upon Jesus at baptism and guided him in ministry and the performing of miracles, but left him at the crucifixion. He also maintained that Jesus was not born of a virgin, but was a mere man, the biological son of Mary and Joseph.
3. Docetism is broadly defined as any teaching that claims that Jesus' body was either absent or an illusion. Christ was so divine that he

could not have been human. He only appeared to be a flesh and blood; his body was an illusion or an apparition.

4. Eloquence, a talent is often mistaken for spiritual dynamics; it may be, or it may not be. The issue is not eloquence, but content of message.
5. With the Gnostics their persuasive speaking was false teaching, which constitutes thought testing, one of the great momentum tests which the Christian must pass before reaching spiritual maturity.
6. Eloquence and persuasive preaching can be true or false. Only the believer with maximum doctrine resident in his soul can determine or discern the validity of eloquent and persuasive teaching.
7. The present imperative plus the negative indicates that the believers to whom John writes in this chapter have already flunked this thought test for they have been distracted by the eloquence and the talent of Gnostic speakers.
8. This negative command constitutes a warning to every believer to discern between the talent of speaking, which is not the issue, and the content of the doctrinal message, which is the issue.
9. It is not the man, but the message. A man may be eloquent and dynamic as a speaker, but false and apostate regarding his content. Eloquent error is still error. Talent in teaching does not change false to true or error to doctrine.
10. Discernment verses naivety: Perception of doctrine provides discernment and common sense which eliminates simple stupidity or the naïve appreciation of talent. Naiveness dulls the senses, while

discernment from doctrine sharpens both the intellect and the ability to distinguish truth from what is false.

11. Life is made up of analysis. If you cannot properly analyse you cannot make proper application. You can only apply correctly what you understand correctly.

12. The purpose of discernment or analysis is to qualify the eloquent and persuasive teacher, whether he is teaching the truth or not. To fulfill the mandate (analyse), the believer must possess Bible doctrine in his soul, have established correct norms and standards, and have priorities that reflect his advance in the spiritual life.

4:2. By this, learn to recognize that person who is from God: every person [honorable minister] who acknowledges [communicates] that Jesus Christ has come in the flesh, is from God.

ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

John is arguing against Docetic Gnosticism which claimed that Jesus was only an illusion, an apparition or that Jesus was only a mere man according to Cerinthus. However, the Word of God refutes these lies. John 1:14, “And the Word [the deity of Christ] became flesh [true humanity] and tabernacled among us, and we saw His glory, the glory as the uniquely born one from the Father, full of grace and truth.”

4:3. In fact, every persuasive speaker [a reference to the Gnostics] who does not acknowledge [teach] this Jesus, is not from God. Furthermore, this *false teaching* is the persuasive influence of the antichrist about whom you have heard that he is coming [in the Tribulation] and now [in the Church Age] he is already in the world [of mankind].

καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

These persuasive teachers at the time of writing had rejected the doctrine of the hypostatic union, the incarnation, impeccability, and the work of Christ on the cross. They were anti-Christ! To them, Jesus Christ was not the God-Man, but a figment of the imagination, an optical illusion and the cross was an hallucination or that Jesus was just a man. These false teachers are the antichrists of the Church Age.

An antichrist is anyone who is against Christ. The Gnostics were antichrists. If a Christian is the “enemy of the cross” as in Philippians 3:18, or “the enemy of God” as per James 4:4, he is an antichrist. These believers are called antichrists in 1 John 2:22, 4:3; 2 John 7 and 1 John 2:18.

There will be a famous antichrist in the Tribulation. He is an unbeliever functioning under the cosmic systems and will become the Gentile ruler of the revived Roman Empire, and the leader of ecumenical religion in the Tribulation. He has many titles such as:

1. "The man of lawlessness (complete rejection of the Laws of Establishment), the son of destruction" as per 2 Thessalonians 2:3 (he will be thrown into the Lake of Fire at the beginning of the Millennium)
2. "The beast from the sea [of nations]," Revelation 13:1-10 (his political title);
3. "The beast on whom the scarlet woman [ecumenical religion] rides" (his religious title), Revelation 17:8-13.
4. "The little horn," Daniel 7:8-9, and subsequent verses 20-25.

5. "The abomination of desolation," Matthew 24:15, 16. A statue of him will be put in the temple of Jerusalem; a sign for all believers to flee to the mountains.
6. "The prince [out from the Roman people] that shall come," Dan 9:26-27

4:4. You and only you [believers living the spiritual life] **are from God, dear children, and you have overcome them** [false teachers and others living in the cosmic system] **because greater is He who is in you** [indwelling of God the Son] **than he** [Satan] **who is in the world** [the inventor of the cosmic system].

ὁμοῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

THE INDWELLING OF JESUS CHRIST:

The Prophecy of the Indwelling of Jesus Christ, John 14:19-20 "Before long, the world will see Me no longer, but you will see Me; because I live, you also will live. (20) In that day [Church Age], you shall come to know that I am in My Father, and you in Me, and I in you."

ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.

"I am in My Father" is a statement declaring the deity of Christ. These believers would come to know that Jesus Christ was true deity while in Hypostatic Union. "And you in Me," is the prophecy of the baptism of the Spirit, equal privilege under predestination prophesied. "And I in you," is a declaration of the indwelling of Christ in every Church Age believer.

Colossians 1:27, "to whom God [the Father] willed to make known among the gentiles what are the riches of His glory of this mystery [not known in the Old Testament] which is Christ in you, the hope of glory;"

οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·

Jesus Christ as the Shekinah Glory indwelt the Tabernacle and Temple not only as a guarantee of Israel's security, but also of their prosperity and blessing. Jesus Christ now indwells you as a guarantee of your security, riches, and fantastic blessings. If Jesus Christ indwelt a building in the age of Israel, how much greater is the indwelling of Christ in the body of every believer in the Church Age?

"The hope of glory" is the mature believer's confidence that at the point of maturity he will receive his escrow blessing which will glorify God both in time and eternity.

The confidence or future expectation of the adult believer who recognizes that the indwelling of Jesus Christ as the Shekinah Glory is the guarantee of greater blessings for time and eternity. The first characteristic of spiritual adulthood is occupation with Christ. Christ indwells us for the purpose of motivation. Knowing He indwells us gives us a strong and powerful motivation to keep advancing through each stage of spiritual adulthood with its accompanying categories of undeserved suffering.

Adult believers who have fellowship with Jesus Christ have a greater power than those who are living in the cosmic system and serving Satan. It is a matter of infinite power verses finite power. Though Satan with great power rules the world, Jesus Christ with omnipotence controls history.

Satan who is the ruler of the world abuses power and so do his minions. So, power is a major issue in life.

1. Power lust and power madness are one of the major tragic flaws of the cosmic system. Satan himself (“I will be like the “Most High God”) was guilty of power lust and was the originator of it.
2. Satan as the ruler of this world has great power which he administers through his cosmic system.
3. Power means control, and control satisfies the arrogance of both man and fallen angel.
4. One of the major forms of pseudo happiness is the control of others through the abuse of power. Many politicians and bureaucrats are power mad and pass many needless and nonsensical laws. One can almost define bureaucrats as someone who waste your money and time.
5. There is legitimate power under the laws of divine establishment, but with this legitimate power, there comes great responsibility which can only be administered properly through maximum integrity.
6. Demagogues seeking power promise redistribution of wealth via the welfare state. The welfare of others cannot be created by legislation or any form of socialism. Only under the Divine Laws of Establishment with emphasis on freedom can the welfare of the common person reach great heights.
7. All legitimate power is related to God and His plan. In the Church Age, this means that all legitimate use of power is related to the three categories of truth: the laws of divine establishment, the gospel of our Lord Jesus Christ, and Biblical teaching.

Satan who is the ruler of this world does have a system for promoting believers. It is possible to obtain wealth without honour inside the cosmic system. It is possible to obtain success without integrity, promotion without ability or achievement, sex without personal love, fame without virtue, authority without leadership, life without happiness, approbation without happiness. In other words, Satan has developed a tremendous system of giving wealth, success, promotion, approbation, sex, all of the things that people associate with happiness but are not happiness at all. Happiness is only developed from virtue. Virtue is developed inside the divine power system and virtue is happiness. There is no happiness without virtue. So, Satan had to develop some form of duplication, counterfeits, some system to misdirect people from true happiness and capacity for life and give them the accouterments without the happiness.

4:5. They [false teachers, the Gnostic] are out from the cosmic system; therefore, they teach from the source of the cosmic system, and the [believers and unbelievers involved in the] cosmic system understands them.

αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

The cosmic system is Satan's strategy as the ruler of this world to control believers as well as unbelievers. Satan's cosmic system is composed of two separate power spheres namely Cosmic 1 and 2. Cosmic One is Satan's exploitation of believers through their own arrogance. Cosmic Two is Satan's propaganda to educate and promote antagonism toward anything related to God, His word or anyone learning or teaching His word. Cosmic one represents Satan's attitude from the time of his prehistoric fall up to the prehistoric angelic trial. Cosmic Two represents Satan's attitude from the time of Adam's fall in the garden to the end of the Millennium. Cosmic One emphasizes arrogance and abnormal preoccupation with self, whereas Cosmic Two emphasizes antagonism

and intolerance toward the plan, purpose, and will of God, as well as toward all Christians executing it. Thus, Cosmic One is Satan's philosophy in the prehistoric angelic conflict, whereas Cosmic Two is Satan's philosophy in human history as the ruler of this world.

Rapport in the Cosmic System:

1. Both believer and unbeliever in the cosmic system share the same frame of reference and so both like and even enjoy the false teaching which emanates from that system. This explains why the unbeliever dislikes and even hates hearing about the gospel, and why the believer dislikes and even hates accurate Bible teaching.
2. In the cosmic system, the unbeliever and believer will pursue and learn Satan's counterfeits to everything in God's plan. The unbeliever of course will learn the counterfeits related to the gospel, whereas the Christian will learn the counterfeits related to the spiritual life.
3. Therefore, the unbeliever becomes prejudiced and biased against the gospel of our Lord Jesus Christ, and the Christian becomes prejudiced and biased against true Bible teaching. This becomes a double whammy for them for they are not only learning Satan's cosmic system, but at the same time are proceeding through the Eight Stages of Reversionism.

4:6. We and only we [the apostles and others associated with them] are from God; he who knows God, listens to us; he who is not from God, does not listen to us. By this, we know the person of truth and the person of deception.

ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

Motivation for the spiritual life does not come from others, but from oneself.

1. Friends can share your enthusiasm, but they cannot live their lives from your motivation. Each person must be self-motivated from truth in the soul.
2. In interacting with other people, social life can be enjoyed and stimulating, and from these personal interactions, friendships are developed.
3. However, social life and friendships should not be used to lure other believers into one's church. Smiling faces and pseudo friendliness will not make one interested in learning God's Word.
4. Every believer must be self-motivated, and this self-motivation must come from the communication of Bible doctrine by a faithful pastor-teacher. Unfortunately, only a few Christians are interested in this type of ministry.
5. This teaching of doctrine will do one of two things if it is done properly. Either it will drive the believer away because he is negative, or it will provide him with the self-motivation to continue learning the Word of God which is the environment for virtue and for momentum in the Christian way of life.

Leadership versus Management:

1. The leadership pastor establishes his authority through the teaching of Bible doctrine. He understands that he must earn the respect of the congregation if he expects them to accept his authority. Also, leadership is not petty.

2. Positive volition of the congregation provides motivation for the perception of doctrine. Each person must have his own positive volition.
3. The establishment of discipline in the classroom for the inculcation of doctrine is the foundation of the pastor's leadership.
4. The leadership-pastor motivates by Bible teaching without interfering with the privacy or the volition of his congregation.
5. Church administration receives its policy from the pastor, but the administration is handled by the board of deacons.
6. The function of the leadership pastor produces both self-motivation and esprit de corps among the members of the congregation. The leadership pastor not only creates self-motivation through faithful doctrinal teaching, but also provides the basis for the manufacture of virtue, happiness, capacity for life, plus the application of honour, and virtue to every circumstance of life.
7. The managerial pastor motivates by giving attention, flattery, recognition, and patronage (dispensing of positions and status).
8. Since managerial pastors have no leadership, they use bureaucracy to control the members of their congregation which can lead to the following: dissatisfaction and conspiracy, disillusion, bickering, legalism, and a general lack of integrity.

4:7. Beloved, let us [unconditionally, impersonally] love one another because love is from God, and everyone who loves [impersonal] has been born [a reference to spiritual birth] of God and knows God [personal love for the Father provides the motivation for impersonal love].

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

The Love of God is a composition with many components; four of these components are primary components namely omniscience, righteousness, justice and grace and the others are secondary components. Just to give credit to whom credit is due, R. B. Thieme Jr. stated in his Spiritual Dynamic Series that love is a super-attribute. From this super-attribute comes both impersonal and personal love.

1. Omniscience (knowledge): To love there must be knowledge.
2. Righteousness and Justice: love must have virtue.
3. Sovereignty (volition): love makes decisions.
4. Eternal life (human life): love has life.
5. Omnipotence (human mental and physical power): love must have power.
6. Omnipresence (present in one location): love must have presence.
7. Immutability (mutable): God's love never changes; our love does.
8. Veracity (we must learn truth): love must be based on truth.
9. Grace: Love cannot exist without grace.

Impersonal love is explained in 1 Corinthians 13:4-7, "Love is not swayed by emotion [is forbearing], love is kind [merciful], love is not jealous, it does not brag [is not shamelessly disrespectful in thought, speech and behavior, insulting, presumptuous], is not inflated with arrogance [the

advance stages of arrogance]. (5) does not behave dishonorably [indecently, or unmannerly], is not self-seeking [self-promoting; preoccupied with self, self-indulgent, irrationally ambitious] it is not provoked [does not become irritated, bitter, angry, petty, hypersensitive], does not react to evil [is not mindful of wrongs, does not react to the injustices or wrongs that comes into his life, does not think in terms of retaliation, does not react to hatred or antagonisms], (6) does not rejoice over injustices [violation of truth], but joyfully sides with the truth [rejoices in the truth]. (7) It covers all things [keeps all things confidential: true love respects the privacy of another; it literally means to throw a cloak of silence over all things: avoids gossip, maligning, judging, vilification], always believes [advanced function of the faith-rest drill] always has confident expectation [regarding one's personal destiny both in time and in eternity], always perseveres [always maintains his relationship with God in a state of happiness under the testing of the three stages of the adult spiritual life],”

4:8. The one [the Christian] who does not love [impersonally] has not come to know God [does not love God the Father] because God is love.

ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

Impersonal love in the soul implies personal love for the Father. On the other hand, a lack of impersonal love demonstrates that the Christian in question does not love God the Father. Personal love for the Father is the motivational virtue to apply the functional virtue of impersonal love toward all mankind.

4:9. By this [demonstration of God's impersonal love], the love of God [the Father] was manifested in us [for our advantage] that God has sent his uniquely born son into the world [planet earth] so that we might live through him [with virtue].

ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

The greatest act of impersonal love is found in John 3:16, “For God loved [impersonally] the world [of unbelievers] so much so that he gave his uniquely born son so that anyone who believes in Him shall not perish, but have eternal life.”

The final clause, “that we might live through him,” denotes the purpose conceived as the aim or the action of the main verb. This means that God the Father sent His uniquely born Son, not only for our so great salvation, but also to provide what has eluded the greatest people of genius, the cynics, the sophists, Socrates, Plato, Aristotle, and many others, people who have tried to define the meaning of life in terms of virtue. The only virtue and refreshment in this life is to live in total freedom from entanglement or involvement in the cosmic system invented by the genius of Satan. Therefore, the only virtue and refreshment in this life is to live under the two power options of our spiritual life following the precedent of our Lord Jesus Christ who in His humanity and during the first advent fulfilled this wonderful principle of producing perfect virtue inside the prototype power system of the spiritual life.

4:10. By this, *impersonal* love exists, not because we ourselves loved God, but because he [God the Father] himself loved us and sent his son, a propitiation for our sins.

ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλί ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.



The Ark of the Covenant: Inside the ark were three items namely the tables of the Law which speaks of sin as rebellion against God, the manna, which speaks of sin as rebellion against the provision of God and Aaron's rod that budded, which speaks of sin as rebellion against God's delegated authority.

On the Day of Atonement (Yom Kippur), the high priest would enter the Holy of Holies twice, once for himself and for his family and sprinkle the blood of a bull over the Propitiation Seat (Mercy Seat), and entered a second time for the sins of Israel and sprinkle the blood of a goat. The animal blood which was sprinkled over the Propitiation Seat represented the saving work of Our Lord Jesus Christ on the cross.

The Ark was made of Acacia wood overlaid with gold. The wood represents the humanity of Christ; the gold represents the deity of Christ. Together, they represent the Hypostatic Union. Over the top of the Ark was a covering which was called the Mercy Seat. There were two golden cherubim over-shadowing this Mercy Seat called the cherubim of glory. These cherubs of glory represented God the Father's divine glory specifically his righteousness and justice. One angel represented His righteousness and the other His justice. After the high priest had sprinkled the blood on the Mercy Seat, as it were, the angel representing the Father's righteousness upon looking at the sins of Israel depicted by the Tables of the Law, Aaron's rod which budded and the pot of Manna demanded that these sins be punished. The justice of God then punished the humanity of Christ on the cross for all the sins of the world depicted by the blood on top of the Mercy Seat. After which, the cherub representing the righteousness of the Father was propitiated.

4:11. Beloved, if God [the Father] *impersonally* loved us so much and He did, we also have become obligated to keep on loving each another.

Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

Most would say that divine love is one of ten attributes. The remaining nine being righteousness, justice, eternal life, sovereignty, immutability, veracity, omniscience, omnipotence, and omnipresence. Then, there is grace which is another attribute or simply the policy of God. If these are all separate and distinct attributes, then each has its own definition. If that is the case, then righteousness, justice, omniscience and grace cannot be used to define love. Thus, love cannot be defined with any meaning or substance. Love by default can only be defined in terms of feelings and emotion.

In order for us to properly understand God's love, we must realize that love is not one of 10 attributes, but an attribute superior to the others. Only in this manner, can God's love be understood.

The Components of the Love of God as seen in Scripture:

1. John 3:16, “God loved the world so much” The **omniscience** of God always (because of **eternal life**) knew every sin of human history. This information as it were was relayed to His **righteousness** which then demanded that all these sins be judged. In order to carry out this demand, the **sovereignty** of God made a decision to give his son “so that He gave [from birth to the cross] his uniquely born son.” On the cross, the **justice** of God the Father then punished the humanity of Christ for every sin in human history. To accomplish this judgment required the power of the Father’s **omnipotence**. Because of the work on the cross, His love was able to offer salvation in **grace**, “so that anyone who believes in Him should not perish but have eternal life.” This gospel message is **veracity**.
2. Psalm 33:5: “He loves righteousness and justice, and the earth is full of His love.” If the earth is full of the love of God, one should be able to see this love. If love is one of ten attributes, love cannot be seen. However, if love has characteristics, then one can see the love of God. For example, when the **righteousness** of God demands blessing for a particular nation based on the information from his **omniscience**, the **sovereignty** of God tells his **justice** to bless that nation in **grace**. To put this into operation takes the **omnipotence** of God. This can be seen. When the righteousness of God demands the destruction of a particular nation or nations, the justice of God executes this judgment. Thus, the destruction of Sodom and Gomorrah can be seen in history. If one should examine a snowflake through a microscope, he can easily see the beautiful design which comes from God’s **omniscience**. In God’s **grace**, he provides for the evil as well as the good etc. The characteristics of God’s love are evident on this earth.

3. Hebrews 12:6 states, “For whom the Lord loves [Omniscience, righteousness, justice, sovereignty, omnipotence and grace are all involved], he punishes [warning discipline] and scourges [intensive discipline] every son whom he receives.” The **omniscience** of the Lord knows just when to administer corrective discipline to the believer. He knows when to administer warning discipline and when to place the believer under intensive discipline. This information is passed on to the **righteousness** of God which demands punishment for the failing believer, and what the righteousness of God demands via his **sovereignty**, the **justice** of God executes via his **omnipotence** in **grace**.

Obligation develops from true love in the soul with emphasis on integrity. The characteristics of God’s love in view here are omniscience, righteousness, justice, and grace. Those four characteristics are needed to produce impersonal love in the believer’s soul (knowledge of course in the place of omniscience). Since God has always loved us and provided a so great salvation, we are obligated to administer impersonal love to others. No true love with emphasis on integrity, no obligation!

4:12. No one has ever seen God; if we love one another [probability: maybe we do], **God resides in association with us** [fellowship with God the Father] **and His love** [the Father’s love] **has been brought to completion in us** [the mature believer has developed great capacity for love].

θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν.

4:13. By this [function of impersonal love] **we have come to realize that we keep residing in him** [fellowship with the Father], **and He** [the Father] **is in association with us because by means of His Spirit** [the Filling of the Spirit], **He has given to us *capacity for impersonal love***.

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

Reciprocal love between God the Father and the Christian, provides the Christian with the integrity, the humility and motivation to apply impersonal love toward all.

4:14. Indeed, we have perceived, and we keep confirming [bear witness] that the Father has sent His Son *to be* the Savior of the world [of unbelievers].

καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

2 Corinthians 5:21, “He made Him who knew no sin to be sin for us so that we might become the righteousness of God [When a person believe in Jesus Christ, he receives imputed righteousness from God the Father] in Him [Christ did all the work]. ”1 Peter 3:18, “For Christ also died [substitutionary spiritual death] as a substitute for sins once and for all, the righteous [Jesus was without a sin nature, Adam’s sin, personal sin, human good and evil] as a substitute for the unrighteous [the sinful human race] so that he might bring us to God [the Father] having been put to death in the flesh [died physically], but made alive by the Spirit [the Holy Spirit participated in providing a resurrection body for Him.]

The Substitutionary Death of Christ on the Cross:

1. The humanity of Jesus was perfect on the cross: no sin nature and so no imputation of Adam’s sin, and no personal sin.
2. Therefore, Jesus himself did not die spiritually – that would be blasphemous to even suggest such a ridiculous idea.
3. All the while Jesus was on the cross, he was functioning under the two power options namely the Filling of the Holy Spirit and

metabolized doctrine in his human soul – not once was He out of fellowship.

4. Before going to the cross, Jesus agreed to accept the punishment of all the sins of the human race, “My Father if it is possible and it is [Jesus had to be willing to go to the cross], let this cup [of the sins of the human race] pass from me, yet not as I will, but as you *will*.” (Matthew 26:39b)
5. On the cross from noon to 3 PM, God the Father punished Jesus for the penalty of every sin of the entire human race (unlimited atonement).
6. Death implies separation. While bearing the penalty of the sins of the world, Jesus had no fellowship with the Father, separation from fellowship with the Father until the work was accomplished on the cross.
7. Thus, on the cross, there was only judgment, not forgiveness. Forgiveness is the result of the judgment of the cross.
8. Forgiveness occurs for the first time, when a person believes in Jesus Christ. At that time, the Father forgives all the person’s pre-salvation’s sins.
9. After salvation, when the Christian sins, he must use the Recovery Procedure as explained in 1 John 1:9.

4:15. Whoever acknowledges that Jesus is the Son of God [the God-Man], God [the Father] abides in association with him, and he in association with the God [the Father].

ὅς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

4:16. And we [John and his congregation] have come to know and have believed the *personal* love which the God [the Father] keeps on having toward us. God is love in fact, the one who remains in the love [reciprocal love], remains in association with God [love relationship with God the Father] and the God remains in association with him [reciprocal love between the believer and God the Father].

καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

Since God has always loved us, we should want to reciprocate that love. In eternity past, God has always possessed personal love for you. Time is not a barrier to God. Trillions and trillions of years ago, God knew that you would believe in the Lord Jesus Christ and thus receive his imputed righteousness (Romans 3:22). Since God has always loved his righteousness, he has always loved you for Psalm 33:5 states, “He [God] loves righteousness [this includes your imputed righteousness] and justice and the earth is full of the steadfast [unfailing, unchanging] love of the Lord. We can only reciprocate that love by advancing in the spiritual life.

4:17. By this, [reciprocal] love has been brought to completion with us so that we may have confidence in the Day of Evaluation because as He [the humanity of Christ] is [in the prototype spiritual life] so also are we [Church Age believers with this same spiritual life] in this world.

ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθὶ ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

The Greek word *krisis* can mean the following: power of distinguishing, choice, selection, decision, judgment, a trial in the legal sense, a trial of skill as in archery, the event or issue of a thing to be decided. (Taken from the Liddel & Scott Lexicon)

Personal love for God the Father motivates impersonal love toward all mankind. Since impersonal love follows personal love for the Father, it is an indicator that the believer is a very advanced Christian with maximum virtue. As the humanity of Christ executed His spiritual life, so also the believer must do likewise. If he does, he will have maximum confidence in the Day of Evaluation.

4:18. Fear does not exist in love, but love drives out fear because fear has its own force of punishment [the law of volitional responsibility and divine discipline]. **In fact, the person who fears has not been matured in love.**

φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλὰ ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

The Christian with reciprocal love is very obedient to God's plan. So, he is consistently in fellowship and is neither experiencing self-induced misery nor divine discipline, and when God's plan calls for underserved suffering in his life, he has the humility and integrity to meet such suffering without fear.

1. Fear is the enemy of thought. Cowardice is the inability to apply knowledge to a situation. Thus, fear and cowardice can only occur when the believer is out of fellowship with God.
2. Honour, and virtue are secondary components of true love, and so cannot co-exist with worry, fear, and anxiety since these are not virtues.
3. Virtue, and honour produces courage which drives out fear.
4. Virtue eliminates all arrogance which includes fear, jealousy, bitterness, hatred, vindictiveness, implacability, and self-pity.

5. Confidence, a secondary component of love toward God motivates courage toward mankind.
6. Fear indicates that the believer is involved in the cosmic system, and therefore, cannot use any of the problem-solving devices of the spiritual life.
7. Fear, like all mental attitude sins is self-punishing and self-destructive. The presence of fear in the soul overflows into the body as well—psychosomatics.

4:19. We [the mature believer] **and only we love** [reciprocating God's personal love] **God because He himself first loved us** [in eternity past with personal love].

ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

In Greek, all the verbs have a pronominal ending attached to them. So, it is not necessary to use personal pronouns. When a pronoun is used in addition to the pronominal ending of the verb, it adds intensity or make the subject more emphatic, one must ask why. In this verse, the mature believer is reciprocating God's eternal love which makes him a hero or heroine in the plan of God. Just as personal pronouns were used of the heroes and heroines of the Greek tragedies, so the Christian becomes a hero when he reciprocates God's love. When a believer passes Evidence Testing as did Abraham on Mount Moriah, he becomes a super-hero and will receive the fullness of blessing from God.

4:20. If someone should say, "I love God," and yet he hates his brother, he is a liar for the one who does not *impersonally* love his fellow believer whom he has seen cannot love God whom he has not seen.

ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν.

4:21. Furthermore, this commandment we have from Him that the one who loves God *personally* should love *impersonally* his fellow believer also.

καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Once the Christian has personal love for God, he has the doctrine and motivation to apply impersonal love toward his fellow believers. It is just a matter of using his volition to do so.

Impersonal love implies a great spiritual life

1. Impersonal love is one of the highest virtues of the Christian way of life, the most obvious manifestation of a great spiritual life.
2. Impersonal love is the existence and function of honour, integrity, virtue toward all mankind.
3. Coping with life, demands both the function of impersonal love and the application of principles and doctrines to the problems and pressures of life. So, to cope with life the believer must function from impersonal love, as well as the other virtues, and at the same time he must be able to use doctrines and the doctrinal rationales (the Plan of God rationale, the Essence of God rationale etc).
4. Add to this, a strong social life with God the Father and the Lord Jesus Christ, and the believer possesses all of the ingredients for being spiritually self-sustaining.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org