

Exercising God's Love, Pt. 5

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Today will be *Part 5* of the current sermon series entitled *Exercising or Living* because that's what it's about but exercising shows you have to put work and effort into it even more so – *Exercising God's Love*, something we can do. God wants us to be able to do that. That's an awesome thing. This series is about that process and what we need to do in order to accomplish that.

So, we're going to continue with that today. We're going to pick up from the last two verses where we ended last Sabbath. That's in 1 John 4.

I didn't think this would be that long of a series but it's something that needs to be gone into in a little more depth, which I'm always thankful when it's actually more, but I hate to have them too long, like eight or nine or ten or twelve, whatever it is. Anyway, I don't know what it's going to be but sometimes I change the names on them in order to continue on. I think I actually have on this series, but it's still the same subject matter.

It's so important that we grasp what God's giving us at this time just before Pentecost especially. I have to say that from area to area to area I've been very inspired since we started our trips again here this year, that see a marked growth in the entire Church. To me, that's exciting. The level of maturity and closeness that to me is exciting, inspiring, and every time people get together like this it's just been a higher level of unity and oneness in that respect and it's obvious what God is doing. It's exciting to be a part of that and to see that take place from area to area like it has been.

1 John 4:20—If anyone says, I love God... Again, is that word, a unique word “agapaó” that just means “in this manner.” The only way you can know what it's talking about is by the context. In other words, somewhere in the context it's going to be explaining what that love is. In other words, in this case here talking about God's love, agape, we understand that's the context. But still, it's a word that just adds a little bit more to it, that it's going to show in the context what it's all about, what we're to do and how we're to do it in many cases.

So, “If anyone says, I love God...” As a whole, throughout time, my experience has been in the Church there is no one that would say they don't love God. Everybody believes, as a whole, they love God. But John gets very, very specific in things that were given to him to give to the Church that just saying that or thinking that doesn't make it real, doesn't make it true.

That's incredible to understand, what God gave to John to write, what God gave to Christ to give to John may be a better way even of explaining that because that's the process. And so, this gets very specific then about this matter of our thinking within the Church that we're okay, that we're doing well, that we

all love God, we love God, “I” love God, whatever it might be, yet not living what we should be living. That’s what this is all about.

If anyone says I love God, and hates their brother... We have looked at this word now, what it means. It’s not a word for “hate.” No one in God’s Church if they have a right mind is going to think that there is any potential within them to hate other people. Who with God’s spirit would hate anyone – anyone – even your worst enemy? You have a spirit of hate? Well, no. Hopefully, we’d be able to address that and say, no, that’s not the case, we don’t hate anyone, and for that to be true.

But that’s not what this word is. It’s another word and by its use basically means, “love less by comparing it to whatever it is in the context.” Again, it’s a word that has to do with the context. It’s amazing how many there are like this. This is one of those as the word “agapaó” with the word love.

So it goes on and says what it’s all about here: “If anyone says they love less than the way John is explaining how we’re to love one another, their brother...” And who is our brother? It’s not talking about a physical family. It’s talking about the Church. It’s talking about relationships within the Church with one another. And so, if we don’t love, in essence, one another within God’s Church in the very manner God gave to John to write then we have problems. This is what God is bringing out more and more to help refine us more and more, that there is that which we need individually to measure ourselves by to see where we are spiritually.

If we’re not where we know we should be by what he’s giving us then we need to repent. And what a marvel. That’s all we have to do. We just have to acknowledge, “I am wrong, God is right. I have changes to make. I need to grow more. I can grow more, and God is showing me how.” That is beautiful. What a blessing to be able to repent of sin.

It says, **If they say... God...**and yet not loving their brother in a manner that God is showing, it says, **they are a liar.** Those are strong words. To be candid with you, my experience in God’s Church since I was baptized in ’69 is there have been a lot of people who have turned out to be liars. They haven’t loved God in the manner that they should because they haven’t loved their brethren in the Church in the way that they should.

Instead, too often there have been jealousies, envy, conflict, clashes – not knockdowns and drag outs but on a spiritual plane, yes, and that’s not right. In God’s Family to treat any of God’s children in a wrong way is hideous. I’ve seen a lot of that in the Church starting in families themselves sometimes where two are baptized, or other family members are baptized, children and parents, and there are clashes. It never should be that way. What a horrible thing to think that that could exist. But it’s existed a lot, not just a little bit.

So, going on **...for whoever does not love their brother whom they have seen...** How much more direct can this be? If we see one another and we can’t love each other the way we’re supposed to how on

earth – that’s what he’s asking – **how can they love God whom they have not seen?** So, in other words, we haven’t been in God’s direct presence. We understand what it means to be in spiritual presence, to be able to have His spirit dwelling in us and to have this spiritual kind of a relationship. But to be there as Christ and God the Father are at this point, we have never experienced that. We have not, we’re not spirit, we can’t see spirit.

It’s asking the question how on earth... If we can’t get along in a physical world with God’s children, with those who have been called by God, how in the world do we think we can love God the way God says we should?

...how can they love God whom they have not seen? Even this commandment we have from Him, that whoever loves God love, and really should be in our mind, **must love their brother also.** Because that’s the only way it fits in God’s Church to be true.

So, although we’ve covered two other places in 1 John that speak about this manner of love I thought it’d be good to review these again. Because sometimes as a teaching tool, as a matter of our learning, there are things that we can look at earlier on, and then as we add more to it – like in a building, you add different levels, like, maybe cinder blocks and you’re building it up higher, you can’t get up to certain rows until something is firmly established. Then you can go on and there is greater support then in that respect to understand and to grasp what is there, what should be there.

So, let’s go over to 1 John, back up here, and just look at this aspect of this particular word again in these three instances here.

1 John 2:8—Again, a new commandment I write unto you, which thing is true in Him... Now, I love this because it says this is what makes this new, in that respect, to understand this more deeply, spiritually. Because he talks about “I gave you a new commandment and I’m not giving you new commandments.” Well, what is it, are you or aren’t you? What is different is the timing.

John earlier on records what Christ had to say on Passover night where he made it very clear that they were to love one another, that the Church, that people are to love one another, he says, “as I have loved you.” That’s Passover night!

What an incredible picture when you see how God fulfills things. The very day that he is going to fulfill his role as the Lamb of God, to be killed, to be slain, to have his blood spilled to the earth like he did, this is the day he teaches this and shows them, in essence—they didn’t understand it yet—but “You’re to love one another as I have loved you,” which is a sacrificing love.

We learn in God’s Church that what we have to learn is to sacrifice is self. That’s our battle. We have to learn to fight against our carnal, human nature which is nothing but selfish of and by itself. Without God’s spirit that’s all we are. We can’t help it. We’re just carnal. Human life is carnal, it’s selfishness, self first. Christ wasn’t that way. Awesome!

He's telling us how we are to live then, how we are to love one another. And what makes this true then, this new commandment, this willingness to sacrifice self, to love others, is that we have to be in him. We have to be in God, we have to be in Christ, dwelling in them, they have to be dwelling in us or this doesn't work on a spiritual plane.

So, it says, again, **A new commandment I write unto you, which thing is true in him, and in you, because the darkness is passed, and the true light now shines.** So, when we're called we begin a process of leaving the darkness. It's a long journey. And hopefully, more and more of it's behind us and we're going toward greater light all the time in this process. Anytime that stagnates or becomes stale we become lukewarm. It's a continual journey. Awesome!

Whoever says they are in the light and hates their brother, is in darkness even until now. So, it's that same word again, to understand what it's talking about here. So, it's a process of talking about how we are to love one another and it's a matter of loving less their brother than the way God is giving through John here in 1 John.

So it says, anyone who does this, **Whoever says they are in the light and hates their brother** (loves less their brother in the way it's being shown) **is in darkness even until now.** So in other words, not really leaving the darkness but staying back in it. What a horrible thing. That shows there is lack of growth, there is not progression going on and sometimes going the wrong way. Not going toward the light anymore but going toward the darkness.

People can't forgive one another within the Body, be forgiving toward others in the Body. I've given sermons on this before, that to not forgive someone, to hold something against anyone in God's Church is sin on our part. It's sin. It's to be repented of. And yet it's been done over and over and over again. And yet it can't be a part of one's life spiritually. It works against God's spirit. That's what these things are talking about.

Whoever it is who loves their brother abides in the light. So, if we're exercising God's love in the manner that's being told to us to do, self, self-sacrifice, a willingness to sacrifice in order to love someone else, a willingness to give up what we think that we have against them, that's what forgiveness is about. So many other things then added to this.

It goes on to say **...and there is no stumbling,** or in other words, **offense committed in/by them.** If we're able to do this then there is no offense in anything in relationships within the Body, within the Church.

But whoever, in essence, **loves their brother less** (than what is being said here) **is in darkness and walks in darkness,** meaning there is a lack of repentance for whatever it is they're holding against someone else, for whatever it is, maybe some jealousy, maybe some envy.

I can't help but think of different ministers in the period of 2008, especially when we got closer to 2012 and on, in that period of time there. The closer we got to 2012 that were envious, jealous of other ministers.

I think of one in particular, that as soon as his good friend became ordained to an ordination that was higher than his, their friendship basically ended. He couldn't be friends. He couldn't be happy for his friend anymore because he was jealous, he was envious. Those things eat people up until he was finally gone. What a horrible thing. Because of walking in the darkness.

From that moment on, if it hadn't started before... It may have started before but for sure at that moment on he was walking in the darkness. When you do that you're not walking in the light, which means in the truth of God's way of life spiritually, it'll destroy you. What a horrible thing.

It's gotten so many people throughout time. I think of headquarters, Pasadena, Worldwide. There were jealousies. Now, we didn't know about a lot of them until later on. Certain things came out then, especially around the Apostasy and afterward. But what a horrible thing that there are people who have had incredible jealousies toward each other. A lot of them jealous of Herbert Armstrong because they wanted what he had.

Sounds like someone that we should have learned a lesson from in scripture, doesn't it? "I want what You have! I want to sit in the heights of the north," if you will, or whatever it is, "in the heights of heaven, above all the angelic realm. I want it! I deserve it!" What a sick mind. Yet that's the mind he went to, Satan. It was Lucifer at one time, then it became Satan. He had everything – in that point of creation the highest of anything within creation to that point in time. Incredible!

So again here, **verse 11—But whoever**, in essence, **loves less their brother**, than this, **is in darkness and walks in darkness, and doesn't know where they are going**. It gets foggy. They don't grasp what they're doing. They don't see how they're destroying themselves inside, how that a little leaven leavens the whole lump. It's like a cancer that starts eating up inside and destroys them spiritually.

...and does not know where they are going because that darkness has blinded their eyes. What a horrifying thing to take place in someone who has been begotten of God's spirit. Has everything in front of them in order to become a part of the God Family. Incredible.

1 John 3:14—We know that we have passed from death unto life because we love the brethren. Now, this is something we should have confidence in – we know. We know we're on the right path. We know we're walking in the light, and we're headed toward greater light. We know! The conscience, the mind.

Whoever does not love their brother abides in death. John just told it like it was, and this is such straightforward powerful language. It really is. It's just cutting through if we're able to receive it. As a whole, I know that within the Church as a whole, we're able to receive it. But not everyone to the same level sometimes.

We still have situations in time that continue on, and I've mentioned it many of times it's going to happen right up to the time of Christ's coming. Now, that's mind-boggling, but I know it's true because God had given it, that there will be individuals even up to that point in time who will cease to be a part of God's Church.

You think, how can that be possible? Well, history tells us. It reveals the human mind and that's something we should look at and realize, "I don't want that to happen. I'm not going to let that happen. I don't have to let that happen. I can fight self. God wants to give me of His spirit, He wants to give me of His love. He says so. I believe it! But I've got to do something about it." Exercise God's love. That's what this is all about.

Whoever hates their brother, in other words, loves less than this, what was just said, **is a murderer**. You know, that's something that my eyes were really opened to in a very powerful way at the time of the Apostasy, scriptures in Ezekiel and other areas that were so clearly about things that were happening to the end-time.

Because so often things in the Old Testament are looked at as happening a long time ago, and it was about Israel, and it was about Judah, and then we learned later on no, there is so much more there that's about the Church and there is so much more there that's about the end-time in the Church just before God's Kingdom is established. That brings it alive even more. Then after the Apostasy and we realized what had taken place and what we'd gone through, to come to that point where you see this spirit then within the ministry, that they were murderers.

Those who were teaching 14/15 Passover, they were worse than physical murderers. I hope you understand what's being said here. We hear news all the time of people being killed, children shot down by someone passing by, whatever it might be. I mean, some of the most stupid things that take place. And you think, well, how atrocious. People going into a mall, whatever it is, and mowing down people, and children, murderers. That's what they are. And we think that's hideous, and it is hideous. But they get to live again in God's plan. They're going to be resurrected one day in a far better world. No more in a world like this where people are more and more fearful to go in certain areas, whatever.

This is worse. This is worse if a person is instrumental in the death of one of God's children, if they had influence in their life because of their hideous example and what they were living and they were the partial cause of leading someone astray out of God's Church... Because you don't know at what point, and we don't know until God has brought it to pass and shows us and tells us, who has gone too far by following some of those ministers, as an example, who were just teaching 14/15. Did some of them go astray?

Are there certain people because of what some of them did around the Apostasy, that they went so far then away from the truth and began to live and do other things that they ruined their mind? They

destroyed, they corrupted their own mind as God talks about in scripture, that happened with, well, Satan. He corrupted his mind with his first sin because he was spirit composed, composed of spirit.

Others up to the time of Noah, they became corrupted. Their minds were corrupted. And what a horrible thing if a minister (which they were), was responsible for individuals who followed them, rather than giving them certain opportunities and teaching them the truth and helping them to grow were instrumental in the death of others in God's Church.

Because the reality is there are going to be people that it's going to become known in time who went too far, that corrupted their minds. God calls them what they are, those who were instrumental in being a part of that. They're murderers. They're the worst of murderers because that has to do with eternal life.

It's one thing to lose your physical life by a murderer, but God can resurrect. But if someone by their own choice makes choices and continues to make choices of corruption and they corrupt their own minds and their own thinking by those foolish, sick choices they made, by following what is not true and they can't be helped? Gone forever.

Hope we understand this then that there are some things that we should see and understand on a level, on a plane that is far, far worse than what we grasp and see on a physical plane. So, if God says someone is a murderer on a spiritual plane? Like in Ezekiel, the one thing that really shocked me – I began to realize when it says, "They were guilty of the blood (death) of others," and it was talking about the ministry. Sick.

Whoever hates their brother less than this is a murderer, and you know that no murderer has eternal life abiding in them. God's spirit is not there. He's not working in that life anymore. Some, if they've gone too far and corrupted themselves they can't even be awakened out of a spiritual sleep.

Hereby we perceive agape. Awesome! That's what this is all about, being able to understand the difference in the kind of love that God makes available to us, His love. His love is unique. We don't have His love by nature. We have it by choice of His holy spirit and praying for it and asking for it, asking for the help to apply it to our lives, which means sometimes we have to think about our relationships.

If anything is wrong in our thinking toward someone else what has to change? Self. We have to repent. That's what has to change. It's not the other person. Whether they're right or wrong is immaterial. If we judge improperly, if we do things, think things improperly toward someone else we're the ones that have to repent because our thinking is wrong. That's what this is about.

Hereby we perceive the love of God, the agape, because he laid down his life for us. It continues to go back to this. Christ said to do this on Passover night. Then we're being reminded again this is how we're to live. We need to lay down our life, which means self, whatever it is we're holding on to that we think is more important than making a relationship right, than thinking right toward someone else.

So we ought to lay down our lives for the brethren. Very simple. Needs to be seen that way. And if we don't do that what are we, who are we? If we're not willing to do those kinds of things, if we're not willing to put away our grievances? What is it that's so great that we can't get along? What is it that's so important that we have to have these bad feelings toward anyone else? There's nothing! That's the reality. That's the truth. This is the way we have to see it for what is true.

We can't have these kinds of feelings. They're wrong! And so, if we have them and harbor them we're holding on to something that needs to be repented of and spewed out of our life with all haste because we want to be right with God, we want to be more like God. Beautiful if we see it that way. Beautiful if we do it. What's amazing is God gives us the ability to accomplish these things. He tells us we can change because we can repent, we can be transformed, our minds can think differently toward one another.

People have conflicts, debate, angry with each other? Why should anyone ever? Where does anger come from? Why do individuals get to a point where they are angry with one another? What are you holding on to that you're angry with them, that you have these bad feelings toward someone else in God's Church? Where does that come from?

Doesn't come from God. Doesn't come from God's spirit. Doesn't come from what God has taught us. Powerful! These things are powerful, they really are. It shows a standard, a kind of life that we're to strive for and work toward and to attain to more and more. The focus is always in the mirror, self. It's what "I" have to change. It's what "I" have to repent of. It's any thinking that is ever wrong toward someone else in God's Church.

Even if they're a hundred percent wrong, even if they've done something really sick you can't be sick back. You can't be sick in your mind toward them. You can't mistreat them. You can't think wrong toward them. What should we think? We want to see them be able to come through this too. We want to see them get hold of something that's hurtful to them, that we all be able to be a part of the Body of Christ and continue on until our change comes. That's what we should want for one another. Why would we want anything less for one another?

Sometimes we just are so right about our anger, about our jealousy, about our envy, about whatever it is toward someone else, and you think, "Give me a break!" It's putrid. Such things are just sick. They're against God's spirit. They're not working with God's spirit, they're working against. Antichrist is what they are; working against Christ, the very reason he died.

So, to grasp these things on a higher plane and to see them in ourselves is a beautiful thing because we can repent, we can become more beautiful inside with God. That's where it comes from.

Again, **so we ought to lay down our lives for the brethren.**

So, let's go back to the flow now, 1 John 5. We were ready to finish chapter four there; let's go on with chapter five now.

1 John 5:1—Whoever believes that Joshua is the Christ is begotten of God. Now, for this to be in spirit and truth obviously there are things we have to know and see and believe and live by. Because believing is the ability that God has given to us in the mind to see certain things on a spiritual plane. Then we have choices to make to do them, like exercising God's love. We have that choice to follow through with it because that's what faith is. It's living by what God has given us the ability to see spiritually. And we're to live by it, to live by faith.

This has everything to do with Joshua, obviously, because when it comes to sin, when it comes to change it always goes back to him being our Passover. That's where everything starts. The ability to repent, to be forgiven of sin, to grow in character because we say, "God, you are right. I am wrong. I need to change. I want to be different. Help me! I see myself. I don't like it." I don't know about you, but I don't like self. Self is ugly. The longer you're in God's Church the more you're going to see self, you know.

Now, we shouldn't do that toward each other. "Oh, look at you!" you know, "Look at you! You're not living what you're supposed to be living," and anyway, blah, blah, blah. But it's hard to see this.

I think of someone who recently told me something about love, that there was love they didn't see in different ones in God's Church. I thought, "You need a mirror. You need a mirror." Because when you go down that avenue you've headed down the wrong road. I've seen this over and over and over again in God's Church. That's what happens. Because that's how you justify going the other direction. What a sad thing.

Whoever believes that Joshua is the Christ is begotten of God, and everyone who loves Him who did beget also loves who is begotten of the same. That's what the words are in the Greek. Speaking here, yes, of Christ and God and so forth and a relationship that we have with them, but to look at who is begotten also, to understand.

"And loves who is begotten." So, that's what God says we must live. To live anything less we're a murderer and a liar. That's what John is saying. What an incredible thing. Anything less, God says is a murderer and a liar because it's not living by the truth, not living in spirit and in truth. Our priorities are screwed up somewhere, inability to repent, inability to admit what we are.

To me, there is nothing more beautiful than being able to admit what we are. Because we don't want to stay like that. We don't have to stay with things that are wrong in our life. What we do is we just go before God and say, "Thank You for Your Son, that I'm able to come before you and ask again to be forgiven. What an awesome blessing. Then to get up from that and to know you've been cleansed and know that you're growing in that process as well. Beautiful.

By this, we know that we love the children of God. If we get it spiritually, everyone who has been baptized, gone down under the water, come back up, had hands laid upon them, received the

impregnation of God's spirit, then basically, we're being told, how can you do anything else but receive them and love them always? Always! Always. How can we do anything less?

And then by this, if we understand it, there is a confidence and a boldness before God and a strength, a spirit in ourselves. "By this, we know that we love the children of God." We know we do because we believe that, that all are a part of God's Church. We love everyone in God's Church. We can't do less. And if something comes along where that is tarnished in any manner – and the only way it's going to be tarnished is in our mind – is to repent and ask God to cleanse us so that we think right toward everyone.

By this, we know that we love the children of God, when we love God. That's how we love God, by loving His children. That's how we exercise God's love, by loving His children. ...**and keep His commandments.** Well, this is His commandment. This is what He's telling us. This is how we're to love. To love any less, he says, you're in the darkness, you're a liar, you're a murderer unless you repent.

I've known too many in God's Church through time who have not repented of such things, and they're long gone. They were long gone.

For this is the love, the agape of God, that we keep His commandments. And His commandments aren't grievous. You know, you think about the world, it's like "No, you don't have to keep the ten commandments," because that's all they can think about. A lot of times when you think about the Old Testament and we're supposed to keep the commandments of God and the Sabbath, "Oh, no, no, no, no, that's been done away with." That's the one they want to get rid of first and foremost, is the Sabbath and the Holy Days. "No, no, no, no, that's all been changed. That's all been done away in Christ."

They can't help it. They can't help it. They're in Egypt. They're in spiritual slavery, and until God begins to draw them out that's the only way they can start a journey out of it. Just like for us. Just like for Israel when they left Egypt, the only way they can start that journey is because of what God did. The same is true for every one of us when we begin to come out of this world. We weren't better than anyone else. We're not better than anyone else out there it's just that we have had this opportunity now in our lives whenever that process began, whenever that now began for you.

So again, saying here **His commandments are not grievous** (burdensome or heavy). On the contrary, when we obey God, and especially when it comes to love to one another and we're able to address the things in our lives that need to be changed it's like a relief when it's done right before God. There is a peace of mind there when there's peace toward others in the thinking, when you know that you don't have anything against anyone else, when you know you're not jealous or envious of anyone else.

Where does that come from? We think we're more important than what we are. We think we're greater than what we are. We think we should have more than what we have, that attitude, stinking rotten attitude that Lucifer had, and that's what we have to learn. He turned total selfishness. Yet, we were

created that way as human beings, total selfishness, “lust of the flesh, lust of the eyes, and the pride of life.” We’re all captive to it. What a beautiful creation.

Then God shows us we can change, “You don’t have to be that way.” You don’t have to be stupid. You can have life, and an abundant life, and have peace and not the kind of drama and calamity and all the things that we see in this world, and then He blesses us and helps us to escape. Awesome!

For whoever is born of God overcomes (conquers) the world. That’s what that word means. It’s the literal word for conquer like in a battle, like in war. That’s how we overcome, to conquer something. The biggest thing we have to conquer is that thing in the mirror, self. This is a battle. It isn’t easy. It wasn’t meant to be. That’s the beauty of God’s plan.

To know we can be transformed, we can be changed, we can grow, and just like I said, visiting all the Church areas right now, to see a level of growth and stability and love that I have never seen to this level in God’s Church ever, ever. That’s what God has brought. It’s God’s work. That’s what He’s done. That’s why I think of what we went through I think it was last Sabbath, Zephaniah, that’s what it’s about. It’s what God is doing just before Christ comes, just before his Son is sent back to this earth. Beautiful.

For whoever is born of God overcomes the world. And this is the victory that overcomes the world—even our faith. In other words, what God has given us the ability to believe we choose to live. We want to live it. We ask for help to live it and we have practiced it; we exercise God’s love. If we have something against someone else, what do you do? You repent because you know it’s wrong. That’s exercising God’s love.

We don’t see things like that sometimes. That’s what exercising God’s love is. It’s forgiving. That’s God’s love. Loving others and willing to sacrifice this in order to do it. If we’re thinking wrong, we ask for repentance, we ask God to forgive us of our sin because we don’t want to be that way, we want to change.

Who is it who overcomes the world, again, but who it is that believes Joshua is the Son of God? It just keeps coming back to this because he’s the Passover! And if we really believe those things then we’re lifted up by it and encouraged by what we’re able to receive of God’s spirit in our lives through repentance because we want God, we want Him to live in us, we want His spirit to live in us and we in Him and His Son.

This is he who came by water and blood—Joshua the Christ, and not by water only but by water and blood. Now, these scriptures have given even the Church some difficulties to understand in times past. I’m going to go ahead and continue on here and I’ll explain some of these things as we go along, but some of these thing, well, they didn’t fit for where we were in the Church and basically it’s something that God is just revealing more and more of as we go along, as we get closer to Christ’s coming. And to me, that’s exciting, inspiring.

So, it needs to be noted here in this verse that when it's speaking of the past "when" Christ first came into the world, or was baptized, or died in the past for our sins that this is what we're covering here. This is what we're talking about, this, a period of time. The word being translated as "came" if you see here, "This is he who came," it's incorrect. That's an amazing thing that God has allowed different things to be translated improperly by human beings.

I've heard so many stories and things like this that someone in a family might see someone writing in their Bible. It's like, "You can't do that! That's holy! It's the holy word of God." Well, it's printed there and most of it, as a whole, was inspired, moved, and motivated indeed by God but it was never perfect as to what human beings have done, of what human beings have passed along.

God allowed for people to do various things, like some of the things that were done in Latin at one time, and the Vulgate and some of the things in Greek and so forth when they tried to, when they put everything into Greek at one time, the Old Testament, and of course, a lot of it New was there. But anyway, God allowed for mistakes to be made. He didn't make it so that everything was perfect, so that everything was without error.

Just like that one in the King James Version, He could have prevented someone having translated "Passover" as "Easter." But, you know, in the King James Version there is one place where you can find the word easter. It's a hideous, obvious mistranslation of the word for Passover. And yet they've done it, and on and on it goes. That's just the beginning. There are all kinds of things like this.

What an incredible thing to know, that even with that we can read something, and God can give us understanding, to understand what's really there. That's the only way we grasp it. Otherwise, we would see things about the Sabbath and Sunday and things written in scripture about Sunday and the first day of the week, that Christ supposedly was resurrected on the first day of the week. Which he wasn't, on Sunday. If you understand it, it was after the Sabbath, at the end of the Sabbath day he was resurrected.

They came to the tomb that morning, but he had already risen. But they don't understand those things. They don't understand three days and three nights, that if he was the Messiah that he had to be in the tomb for three days. They don't understand those things, and understandably so. They weren't called to understand them. God didn't open up their minds to understand them. He let there be confusion until it's His time to open their minds, until it's His time to give truth to the world. Awesome that we're so blessed that we can see these things.

That's what kills me too sometimes when coming along and individuals can think that "I learned this myself. I did my own studying and because of my studying I learned this." Oh, give me a break. Anyway. Inside I'd like to give them a break. Anyway, that's my carnality and I have to repent of those things.

We're talking about the Church. If somebody in the Church thinks that they came into this Church, came into God's Church because of their ability to study scripture, their ability to understand Greek or Hebrew or whatever it might be, that somehow this enabled them to come to the truth is sadly mistaken.

The only way anyone since the time of the Philadelphia Church on has come, and all the way back, candidly, has ever come into God's Church is because God Almighty began to draw them with the power of His holy spirit, to open up their minds to see things that otherwise could not or cannot see. The world can't help it.

So, to understand how blessed we are sometimes, we don't grasp or think about some of those things to the depth that would be good for us to. It helps us to be ever so much more thankful and grateful to God that He's given us what He has because we're so blessed to see the things we do. So, here is another example.

The word translated as "came" is incorrect. "This is he who came by water and blood." Because it implies a past tense or simply an action of the past. "This is he who came by water and blood." This is similar but not the same to the account of a kind of present progressive tense when scripture speaks of Joshua the Christ coming in the flesh.

In this case, the word translated as "came" is actually referred to in the Greek as a present active participle. Now, I was never good in English, and I don't know what any of those things are. No, "present" I understand. "Active" we can grasp that. "Participle?" I don't have a clue. But because these things are recorded in a book by Zodhiates, is his name, he has done an excellent job in laying these things out. He's indeed excellent in languages in some of these things with Greek and so forth.

They explain then what these things mean and how they're used in scripture in other places. So you, by context and looking at other things you come to say, "Oh, that's what that is. Awesome!" Just like Christ coming in the flesh. There are ministers in God's Church during Philadelphia and Laodicea who thought that these things basically had to do with, when it talks about "he came in the flesh" or whatever, that well, sure we believe in the Church that he came in the flesh. He was God and he came in the flesh and then he became God again. False! But we didn't know that at the time, and it wasn't that kind of word at all.

It was a word that means coming into your life and continually coming into your life, present progressive, as it is. That's how God works in us, and He wants His spirit to continually be coming into our life, Christ living in us continually, continually in our lives. That's the flesh. It's not about his. He's coming in our flesh. He's coming into our lives on a continual basis. What a beautiful thing to see and to understand his spirit, his life. Only sin separates that and stops that at times until repentance is there, and then he continues to come into our life because of begettal of his holy spirit in our being, in the mind, the begettal of what God gives to us, being begotten.

So, this is “present active participle” which expresses continuous or repeated action. It would be good to look at a couple of examples of this. Let’s turn over to Ephesians. I can just mention some of these to you. You don’t have to turn over there, I’ll just tell you.

A couple of examples show how this particular word is used here now. This is a little bit different than present progressive where Christ is coming into the flesh, into our lives, but it’s very closely related because its present active participle is used in familiar verses. This is how you come to understand it then, when you see that it’s used in different places and say, “Oh yeah, now that makes sense.”

So, it’s where Paul was encouraging the Church to walk worthy. You know, in **Ephesians 4:1** where it starts talking about this. **...walk worthy of the vocation wherewith you have been called, with all lowliness and meekness, with longsuffering, forbearing one another in agape. Then he went on to say, endeavoring to keep the unity of the spirit in the bond of peace.** That word, “endeavoring,” is that kind of a word.

Now, we don’t have a problem looking at that and saying, “That’s in the past; that’s a past tense.” No, it’s not a past tense. We know that’s not a past-tense active word at all. And so, just by its use there, we grasp “endeavoring to keep the unity of the spirit” reflects something that continues to happen. You have to do on a regular basis. You have to continually endeavor to do this because it is not natural to be right with one another, to think right toward one another. You have to endeavor to keep the unity. You have to endeavor to make sure that you’re in unity and oneness with the teachings of the Church. All of them! Not the ones you choose, but all of them.

Endeavoring to keep the unity of the spirit in the bond of peace. Like cement, bond, bound together. This is what holds it all together, by what you’re striving to do because this is what you want to accomplish. You want peace. You don’t want the opposite, obviously, in the Church.

Another one here it says of John the Baptist. I’ll just read this to you. You can just jot it down if you want to, the scripture, but it’s **John 1:30-31**. But this is about John the Baptist, and it says, **This is he of whom I said, After me comes a Man who is preferred before me, for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore I come,** so again, this is John the Baptist, of John the Baptist, **I come baptizing with water.**

So, it’s that word again. He’s not talking about something that happened in the past, that he went and baptized some people. He’s telling about what he’s doing that’s going to be repeated over and over again. It’s a repeated action that’s going to take place. That’s his job, to be baptizing people, and so that’s what he’s telling him, “Therefore, I come baptizing with water.”

So again, it expresses here, this “present action participle,” continuous or repeated action. Simple to see. So by looking at examples like this should help us to understand what we were reading there in 1 John 5.

Then we come to another example that should even be clearer. One more. **John 6:33—For the bread of God is he who comes down, or is coming down from heaven and gives,** so it's not something past tense again here, this word is the same one, **and gives or is giving life unto the world.** It's a continuous and repeated action within the Church is what it's about.

So again here, these things might seem small, and if we don't grasp, which I still don't the particeple... Anyway, the present active, we should understand the use of these things that "Yeah, that makes sense now that it's a continuous and repeated action." That's not hard to understand in that part.

So, when we go back to **1 John 5:6— This is he**—not "**who came,**" not past tense. One simple change in the tense of something can so drastically change the meaning. And for many it has, and not grasping then what is true.

This is he who is coming... It's a continuous and repeated action. Beautiful. Beautiful, beautiful, beautiful when you know what it's saying. That's why the Church in times past has grappled with this because it didn't seem to fit, and I'll explain more of that in a little bit.

This is he who is coming by water and blood. Now, who is that about? **Joshua the Christ,** (I'm just reading the rest, it's not fully who it's about, just explaining a story here.) ... **This is he,** (Joshua the Christ, it says in a minute), **who is coming by water and blood—Joshua the Christ; and not by water only, but by water and blood.** Well, this ought to be clear to us then. What is continuous and repeated action in our lives that has to do with Christ in my life, in your life? It's beautiful.

Water. Come back up out of the water. You receive the impregnation of God's spirit. That's where it begins. This is the starting of it. And by blood? This is when we are impregnated with God's spirit and have hands laid upon us. "And by blood." It's Christ's. Over and over and over again in our life we have to look to him as our Passover, to believe he is the Son of God, that he is the Lamb of God, that he is our Passover, and because of that we're able to repent of sin and be forgiven, cleansed. Awesome! That's how he's coming into our life. That's the power of God's spirit working in us. That's what this is about. Nothing complicated.

This is he who is coming by water and blood—Joshua the Christ; and not by water only... Not just by baptism. There is importance in this, why it stresses this. It's not just because you're baptized and now have the impregnation of God's spirit and somehow think that just by going through that you're always going to be in God's Church. Because that's been the concept by many people in times past. It's like, you're always going to be in God's Church. Once you're baptized and you have that you're going to be able to live into eternal life.

Well, sadly, we learn in time that people have that done and they leave, they're gone, they're separated from God. And just because someone is in the environment of God's Church doesn't mean that's true either does it? Because it's about the blood, not by water only.

That's what's missed too often. It's the fact we have to repent over and over and over again in our lives day by day by day because we've got to change. We can't stay this way. We're supposed to change. What a beautiful thing. It's by the blood of Christ, the ability to be forgiven through him, and that we have to focus upon those things, that we better be repenting when we're wrong. Beautiful what John is saying here.

So, I think it's interesting – I'm just going to add this as well – when it talks about “by,” the word “by.” Again, words, they mean things, especially God's word when you know what's truly being said, what's actually in scripture.

Anyway, there are two different words here that are translated as “by” and the difference is small, again, in one regard, but important to this verse. So, let's look at the last two first here where it says **...not by water only but by...** It's a word that literally means “through; with” or “by” if you will, but it's more akin to “through” or “with.” That's what the blood of Christ is about. By that, yes, with that process.

...and not by water only but by, same word, **water and blood.** It takes both, in other words, so it's emphasizing here that it takes both, it has to be with both. We have a beginning with being baptized and then it's just accentuated the rest of our lives by the blood.

So, by understanding this distinction of these two words translated as “by” it helps us to better understand this one here that's also in here in context. This one here where it says, “This is he who is coming by water and blood.” In the Greek, it literally means “because of” or “on account of.” So, it's different and it's to be recognized as different as far as the meaning of this verse.

Because of or account of what? It's about why Christ is coming, because of water and blood. So again, it might seem small in some respects, but it really adds more of a punch to the verse and what God is telling us. It just to me makes it more beautiful. When you look at various words like this and you realize “Ah, that says it all.”

So, he is coming in the flesh because of those who have been baptized if you will in water and have received forgiveness of sin through Christ's sacrifice, his blood. But further that by our participating annually and partaking of the Passover as well. This has great meaning with this. By partaking of the blood of Christ symbolically every Passover, God and Christ, our desire is that they're continually dwelling in us. If that ever stops then that ceases.

It all fits together, our Passover once a year like that, that we have a direct participation in part of the meaning of Christ being our Passover, and we also do that then day by day by day when we repent.

Let's go on here, **verse 6** again, **This is he who is coming because of water and blood—Joshua the Christ; and not through/with water only but through/with water and blood. And the spirit** (not “it is”), **And the spirit is bearing witness...** See, it's not something, again, looking back. It's not this past tense thing if you will. Or just saying it in a better way—**And the spirit is bearing witness because the spirit is**

truth. So, God's spirit reveals everything that is true in life, reveals to us the things that are false, and then we are able to respond to it.

God's spirit reveals the truth of whether Christ is coming in our life. And so, that's what John is about here, is it really happening? Because I know there are some just because of what we've been going through consistently. Every Feast of Tabernacles I always mention it, not everyone will be here the next Feast of Tabernacles. It's been that way this year as well. It's going to be that way up until the very end of things or the beginning, if you will, of a new age.

It's been an ongoing process in the past two thousand years. We have opportunity to change, to grow, to be in God's Family, and it's up to us to conquer, to fight, to do what God says we need to do in order for that to be accomplished. He's made the way possible. It's up to us to make the choices. Too often wrong choices are just made by people.

So again here, we should be able to look at our lives, if we're genuine and true, and just be candid. If something is wrong in our thinking toward someone else to realize, how long has this been going on? How long have you felt this disdain or jealousy or envy or anger or resentment or been holding on to something and not really forgiving someone, being forgiving toward them? How long have you been doing this? A day? A week? A month? A year? Because the longer it is the farther away it is you've gone from what is true and right and you don't even know it.

God gave to John here to say you're in the darkness. It gets to the point where you can get in such darkness you're not even able to grasp what you're doing anymore. I've seen this happen to so many people, and it hurts. I'll just be really honest. I mean, if we really love one another, if we want to see each other succeed, it should hurt when people make wrong choices. But you can't make choices for people. You think, what a horrible thing to be this far along. It just continues to go on.

For three, understand here the word "**there are**" isn't here. **For three,** and not the word "**that bear,**" this isn't translated right either and this is what's caused even more problems in thinking within the Church in the past because it's been taken to mean that, well, they're trying to say the trinity. No, that's not what's being said here at all. But because of that it was basically rejected by some that said it shouldn't be in scripture, and then they even give some reasons why. I'll explain it in a minute.

But this is the verse, what it says, **For three are bearing witness in heaven: the Father, the Word, and the spirit. And these three are one.** That shouldn't be too difficult. It's not talking about the spirit being this "holy ghost" as it is in the King James and they put "ghost" in there for a reason, to make it a person, a personage, if you will, to try to make the trinity come alive and real. And it isn't.

And so, we learn in God's Church, no, it's the power of God. God's spirit is His power. It's that which comes from Him. The Word, well, that's God, isn't it? We understand that His Son was made from the

Word, the Word was made flesh, and the Word is God. It's the being of God. It's everything that sums up who He is. Beautiful. It's His mind, His being, His thinking. Reveals who He is.

That's why the more we come to understand things of scripture and understand truths the more we can love God – because that's Him. The truth, that's God. The word He's given us to see, it's God. That's a beautiful thing.

Passover is beautiful. Days of Unleavened Bread that God has given to us, what an awesome plan. Pentecost that we're getting ready to observe, and then not only that but the Wave Sheaf and the wave loaves, all these things when you see them for what they are, they're beautiful. God is beautiful. The mind, the being, the word of God, it's beautiful, and that endears us more to God. Awesome.

For three are bearing witness in heaven. And they do. We're either at one with God, His spirit, His word, with Him – because it's all the same. It's God. It's one. It's not a trinity. This has been a stumbling block to some in the past because they thought that's what was being said here. No, it's not at all. It's just showing this is God the Father, it's who He is. That word, that being, that mind, that revelation – as Herbert Armstrong gave in the meaning of it is what it is, the revelatory thought of God. It's about His spirit. That's how He accomplishes everything that He does. ...**and these three are one.**

So, just going to add this to it for part of history for maybe some who have had this in times past, because in my Bible it's old, those are marked out, that verse, that it didn't belong there in scripture. This is the reason that it was taught to us why.

The last of verse 7 and the first part of verse 8, it was said that they were not a part of scripture because it was added much later to the Latin Vulgate around 800 A.D. by the Catholic church. Now, couldn't catch that then. It's like, "Well, who cares? Who really cares if they added that in 800?" Anyway. And why did they? Well, you don't know why.

You know what, they have incredible libraries over there that they won't even let people go into. I remember listening to one individual at one time, anyway, I do know why. But I remember his name, but I'm not going to say it. But he was with another organization that believes in the seventh-day Sabbath, and he was given ability to go in and read certain old documents going back a long, long time, and was able to see things about the Sabbath.

He wrote a book about it—which was good, in that respect—showing that the Sabbath had never stopped being kept by God's true people, by the Church. It wasn't something that was ever changed in doctrine. I think he had one book that was right at 200 A.D. and showing that it was still being taught and so forth.

But that church will not let anyone else, as a whole, and very limited who does get to go in there and read any of those old manuscripts. Because they have most of the old ones pretty much. Rest of them have been pretty much burned up in times past.

So anyway, were they correcting a mistake? Kind of looks like it, that it should have been in there, the original one. But who cares what they wrote in the Latin Vulgate? I don't use that. Any of you here read Latin? Are you excited about going in and trying to find out what's in the Latin Vulgate? I don't care because I know what they did over and over again.

So, from this basically, some had difficulty understanding what was true. So had to find something, it seems, to give justification to the fact that maybe this shouldn't be in scripture then, since they added it in 800. Well, the reality is it's true, it's just that the translation was wrong.

Does this make sense to everyone? I hope so. If not, listen to it again later on.

So, reading this correctly, verse 7 again and then continuing: **For three are bearing witness in heaven, the Father, the Word, and the spirit, and these three are one. Even three are bearing witness on earth...** The rest of those words in there, they're not even in the Greek, or they're in the wrong place and giving a different meaning. **Even three are bearing witness on earth, the spirit, the water, and the blood. Even these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.**

In a nutshell, it's bringing all this together in a very powerful way at the end of the book, toward the end of the book of John, making it very clear here the entire process of our calling, if you will, of what it's all about, how people are able to become a part of the Body of Christ, the Church of God through this process. These things are bearing witness. The Church has been bearing witness since it began that Joshua is the Son of God.

The truth that's given, the ability to be forgiven of sin, the ability to change, the ability to know the truth, the ability to think differently, the ability to become a different person, that can't be done without God's spirit, believing the truth, and believing all the truth that's been given. It's powerful testimony, which is what witness is. It's testimony. It's witness of what is true.

God's people for the past two thousand years have been witness of this process, of water and blood, of individuals being baptized, coming up, walking in newness of life, having hands laid upon them by the ministry of God's Church, being able to be impregnated by God's spirit, and on it goes. And then being able to be forgiven of sin throughout their life as long as they repent. The fact that we're here and we believe what we do is witness that Joshua is the Christ. Beautiful.

If we receive the witness of men, meaning that human beings so often do, the testimony or the witness of others, what they say that they have done or accomplished and there is proof of it supposedly, whatever. Anyway, it's saying God is far above that. What comes from God as a witness is much, much greater.

...the witness of God is greater; for this is the witness of God which He has testified of His Son. So, if you understand it in the context we just talked about, they're beautiful words, they truly are.

Whoever believes on the Son of God, us, God's Church; we believe the truth, we act upon it. Now we're going to be working more, striving to exercise God's love more in our lives. We see the obstacles that can get in the way, the things that can cut us off from God and Christ living and dwelling in us, and what's happened to so many who have gone before.

Whoever believes on the Son of God has the witness in themselves. Individuals, whoever. So, that's what's living in us – witness. We're witness of God's way of life. We live it. The Sabbath, the Holy Days, partaking of the Passover in the manner we do. It's just all revealing everything that God has said is true and right and we do it, we live it. Not on our own but because God has given it to us, and so we do it. Awesome.

Whoever does not believe God has made Him a liar. So, if we don't believe... I think of the thousands and tens of thousands in the past two thousand years who have turned their back on Christ, on God, on the truth, because as soon as they leave the truth as soon as they go to something else that they decide is truth (which is how it happens). They want to decide for themselves what they want to believe so they choose something different. That they can get by with certain things and living certain things in their life. God says, "No, you don't. You're not a part anymore. You're not a part of the Body."

But if we are faithful to God, if we continue to fight the fight, if we continue on this road seeking to hold on, guard the truth that He's given to us, we have this witness, God, Christ living in us.

Whoever does not believe God has made (makes, does this) Him a liar, because he does not believe the witness that God gave of His Son. It's all made possible because of Passover: water and blood.

Even this is the witness, that God has given us eternal life. We have a measure of eternal life living within us. The world doesn't. The world one day will be opened up to them, billions and billions in their time. At the end of the thousand years, billions offered this way of life, to have the water and the blood true in their life, to be able to be baptized, to be able to have the impregnation of God's spirit—and there'll be billions who don't want that. What a sad thing. They'll decide they don't want that. There'll be some who start that journey who decide along the way they don't really want this. Just like what's happened in the Church in the last two thousand years with so many who have left.

So, when individuals are faithful in this process, whenever their time is, **Even this is the witness that God has given us eternal life; and this life is through/with**, if you will, **His Son.** "By/through/with His Son." That's how it's accomplished. There is no other way. Passover. Then our High Priest. This all is a part of our growing process.

Whoever has the Son has life. Awesome. So, as long as he is coming into our life we have that eternal life coming into us and stimulating, strengthening, transforming this mind, making it different than what it was before we were called, changing on a spiritual plane. That's awesome to understand. This process is going to be continuing on.

Whoever does not have the Son... So, and that's happened to the majority of who have been called through time. They don't have eternal life dwelling in them. They're not going to be a part of the 144,000. They're not going to be in the first resurrection, and there'll be some who aren't even in the Great White Throne.

So, verse 12 here just really simply sums up so much of what John has been saying throughout this book.

We have time. We're going to look at a few examples here just again, just as a reminder and to build upon what we've been given, okay? Going to go through this again quickly because this should ring in our minds powerfully so.

Because I'm tired of these kinds of things that just have gone on and on and on, but I don't have the luxury of staying tired. You can't be tired of things; you've got to keep moving forward. But I hate to see them taking place. I hate to see people making wrong choices where you can't converse with people on the same plane anymore. They won't hear it. They can't hear it. That's what happens to the mind. When there is darkness there they don't, as it said earlier, being blind they can't see.

You can't give that to anybody. I can't give this way of life to anyone. Neither can you. It's spiritual. Only God can. That comes, if we're given the opportunity then, that comes by the choices we make, and if we make the wrong choices we cut ourselves off from that life.

Just going to read this again, **1 John 2:20-23—But you have an anointing from the holy,** not "**the Holy One,**" which does obviously have to do with God, but it's talking about that which is set apart as sacred for a holy use and purpose. **...and know all things.** Well, what does that mean? Well, we know all things that we need for salvation, for being a part of God's Family. Whatever has been given to us, we know those things. How? Because of God, not because of our own ability.

I have not written unto you because you don't know the truth, but because you know it, and that no lie is of the truth. Now, these are simple things. "No lie is of the truth." If it doesn't agree with what we teach then it's a lie. We have to wade through those things. We have waded through since PKG began, things that aren't true, and striving to cleanse the Body. Sometimes there are just people who won't accept them and won't change.

Who is a liar but whoever denies Joshua the Christ? What is that about? Well, it's the same thing that was wrapped up in verse 12 earlier, this being expressed here in a very powerful way.

What a horrible thing that because of doing something our way against what is true, or holding on to something that we want to believe, and we don't believe what God has given to the Church, that this can take place.

"Who denies Joshua the Christ." What's that about? Denies him to live in us. That's why he died, so he could dwell in us.

The world in physical knowledge stops at the death of Christ, in essence. He paid for sins and to go on from that is missing, and so not grasping here that his life, the reason he died was yes, so that we could be forgiven of sin, but the primary purpose of that is so he could live in us. That's what he revealed on Passover night when he says, "If you've seen me, you've seen the Father," and he went on to explain that "the Father dwells in me and I in Him."

Then later on in chapter 15 and other spots through, all through there that we read on Passover night, and then we're going to have the opportunity to dwell in God and Christ and they're going to be able to dwell in us. Beautiful. The world doesn't understand that part.

They are antichrist who deny the Father and the Son, who will not allow them, let them dwell in them. This is to the Church because they're the only ones that have been given the opportunity to have this take place in their life. One has to be called, baptized, receive the impregnation of God's spirit, and then obviously, that's a process that God has given by drawing them with the truth, and if they respond and make choices then we can end up here, baptized, and in God's Church.

But if at any point in time, we start sinning and put up with certain sin and allow certain sin just to exist in our life we're cut off from God and we deny the Father and the Son to live in us. Because God, the whole purpose of Christ dying, God will not dwell in sin. He will not dwell with sin. That's why He will not dwell in us unless we've been forgiven of sin. That's why we have to repent often and cry out to God, "Please continue to dwell in me. I want Your life. I need Your life today dwelling in me."

They are antichrist who deny the Father and the Son. In God's Church as John said, there, even up to his time, have been many antichrists. Even up to the time before his death there, toward the end of his life, he'd already seen many antichrist. Many ministers who had gone by the wayside. Many who had to be put out of God's Church because they went off of something else that was not the truth.

Whoever denies the Son, the same does not have the Father. So, and again, what's this about? It's about repenting. If we deny the Son—because this is a part of the process—if we won't repent God is not going to dwell in us; Christ won't dwell in us. So, if we deny the fact that He is the Son of God, came as our Passover – which is what's happening if we don't repent – then this gets fulfilled in people's lives and has.

1 John 3:14. And so, these are very strong scriptures we're reading here. That's what we need to understand, these are very strong things that have been given to us, truly. **We know that we have passed from death unto life because we love the brethren.** Now, we know if that's true or not.

If there is a lack of forgiveness, if somebody has it out for somebody else, if somebody can't be forgiving toward someone else and treat them with love, treat them with care and concern, doesn't have a right thinking toward them, has something against someone else, is envious or jealous of someone, God's spirit is not there. He's not a part of that. He won't dwell in that.

But what an incredible thing. We should know this. But it gets to a point sometimes where people can't even see it. That's what's scary, that it can go on for so long after a time the truth spiritually isn't there, and that's the difference.

We know that we have passed from death unto life because we love the brethren. In other words, "in this manner" that he's saying. **Whoever does not love,** "in this manner," in other words, **their brother abides in death. Whoever loves less,** again that same word about "hate" **their brother is a murderer, and you know that no murderer has eternal life abiding in them.**

So over and over again here continues to be said.

1 John 4:2—Hereby or In this/By this you know the spirit of God: Every spirit that confesses that God is coming or is currently coming, as the word is, **in the flesh is of God.** It's not by words. It's not a confessional type of thing in the way that has been made by the world so often.

It's we do it by what we live. That reveals whether or not in the use of this word here, "to confess that God is coming in the flesh." In other words, we're witness of it, we're experiencing it, "is of God."

...and every spirit that does not confess that God is coming in the flesh is not of God. So, if individuals are not in agreement or are cut off from God's spirit then they're not able to have this in their life. They're not able to confess that God is coming in the flesh because He stops when there is sin. He ceases to dwell. **Even this is antichrist.**

I'll tell you what, these are strong things that are being said. There have been too, too many, truly, in God's Church over the past two thousand years. When I read something like this faces and names flash before me. Think, what a horrible thing. That's why that one song, "Walked to God's house side by side, and counsel blended sweet." It talks about betrayal, talks about what can take place in people's lives. So true. Something that really we all have to experience.

God experienced it first. God experienced this first – betrayal, a turning away from what is true, what He gave to Lucifer, and what He gave to that third of the angelic realm that followed him and became demons. Incredible.

Even this is antichrist, whereby you have heard that it should come, and even now is already in the world.

Verse 20, dropping on down. **If anyone says, I love God, and loves less their brother, they are a liar, for whoever does not love their brother whom they have seen,** again... We just read that. So, these things ought to just ring in our minds when we think of relationships and think about one another in the Church and think about our relationships toward one another in the Church. How could we do anything less than to truly love one another? Because we're all God's children. You're God's children. How could someone not love one of God's children? And yet it's happened too much.

I want to read **2 John: 6-7—Even this is agape (love), that we walk after His commandments. This is the commandment, that as you have heard from the beginning...** We know what that is now. That ought to be so clear to us. It's what Christ told everyone that Passover night, that we're "to love one another as," he said, "I have loved you." They didn't grasp that yet, and he was about to die for everyone – for them, for everyone.

This is the commandment that you have heard from the beginning, you should walk in it. For many deceivers have entered into the world who do not confess that Joshua the Christ is coming in the flesh. This is a deceiver and an antichrist. I'll tell you, that hurts because I've known so many. So many.

Verse 9—Whoever transgresses and does not abide in the doctrine of Christ does not have God. How anyone could leave the truth to do something else blows my mind. **Whoever abides in the doctrine of Christ,** and this is very specific here, what it's talking about. This is about love first and foremost.

Whoever abides (dwells in) ... It has to be done on a continuing basis. "Abides in." That Greek word that means "abides in; dwells in; continues in; remains in," all those words. That's what this one means here. **Whoever abides in the doctrine of Christ has both the Father and the Son.** Because that's the only way that you can abide in the truth. They have to be in our life.

So, with that, we'll continue on with the next part next Sabbath.