

1 John 4:7-15 (Teaching)

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- [0 : 00] Part of the morning. So, that can first John chapter 4. Last week we covered the first few verses of the Fourth Chapter of 1 John.
- A lot of people say and I'm not inclined to agree or disagree with a rather neutralist. They say the Fourth Chapter of 1 John is the most important chapter in it.
- It's all important. I think we can all agree on that if we're saving them more than again. But it is an interesting chapter because of the simplicity of the chapter.
- It's much like the Gospel. It's very simple. The Gospel is where we're sinners and God's the Savior. God sent His sons to be the sacrifice for us.
- Undeserving as we are and we were by Jesus Christ is still our sacrifice that we needed, that we had to have, to have a relationship with God.
- [1 : 17] And it's a very simple concept. And we're going to get into this morning that we covered the first six verses last week of 1 John chapter 4.
- And it begins with an exhortation, really a warning to not trust, not believe every spirit in the Triadist spirit to see if they be of God.
- And we're going to get into this morning of the Triadist spirit to see if they be of God. And we went through that last week and we got through verse 6.
- And so we're going to pick up at verse 7 this week in the fourth chapter of 1 John. Verse 7 says, Beloved, let us love one another for love is of God and everyone that loveth is born of God and knoweth God.
- So he begins with another exhortation, Beloved, let us love one another. It's really a commandment. They say, and let us love one another.
- [2 : 29] And he's calling his audience, the church, believers in Christ. He's calling them beloved. They've seen him calling beloved and little children. He refers to them as the beloved here.
- He says, let us love one another. And this kind of insinuates to me that there may have been some discord among the brethren.
- And if you read Proverbs chapter 6, God has tons that sow discord among the brethren. And so him saying, let us love one another kind of shows me that there may have been some disagreements going on, some arguing going on.
- And folks, disagreements are going to happen. They're going to happen in the church. They're going to happen in our own families. They're going to happen. But, you know, Missy and I, we don't agree all the time, believe it or not.
- And we have disagreements. We've been known to argue on very rare occasions that that don't mean that I don't love. That doesn't mean that, you know, I'm going to kick her to the curb and tell her to go somewhere else or anything like that.
- [3 : 43] And God don't do that with us. There's going to be disagreements within the church body. But that doesn't mean we don't love one another. There's disagreements on certain things now.

You know, and I know we've been over it before, but I'll go over again. As far as the Virgin birth goes, as far as Jesus Christ being the Son of God, as far as Jesus Christ being God, manifesting the flesh, not just the spirit that was walking around or whatever, whatever, have you, there's certain things that I'm very narrow-minded on because the Bible's very narrow-minded.

I'm playing dogmatic on some things because the Bible is dogmatic about those things. But there's certain other things that really don't matter. I'll disagree with people on them.

But it's not enough that I can say they're not a brother or a sister in Christ because they might think along one line and I might think along another, as far as, especially when eschatology or the end times prophecies are concerned.

You know, there's, the Bible, I won't say that it's vague, but it does leave room for different takes on end time prophecy.

[5 : 02] And there's all kinds of thoughts on the end times out there. And just because somebody thinks that the church is going to go up before or after the rapture and I think the church is going to be taken out before the rapture, that doesn't mean they're not a brother or sister in Christ.

And again, just to call it a missy and I might disagree on something once in a while, doesn't mean that we don't love one another. But John tells his audience here, let us love one another.

Let us love one another. He says, for love is of God and everyone that love it is born of God and knoweth God. This is something that the world will take and I've heard them do it and I've heard them quote this very verse.

When I say the world, I'm talking about the unregenerate, lost sinners. Let's say the Bible says that if I love, I'm born of God. Folks, I love my wife and I love my boys before I was ever saved.

I love, I would have gladly laid down the road and died for either of them or all of them before I was saved.

[6 : 11] So does that just mean that exactly what I said does exactly what the world will say that it means. Well, I love so I must be saved. I love so I must be born again.

No, that's not what John is getting at when he says it. For love is of God and everyone that love it is born of God and knoweth God. We have to remember all these uses of the word love, love if they're loved, all these words that John is using here is in one way, shape, form or fashion, the word agape, which is perfect love, which is God's love.

And that's the type of love that he's talking about here when he wrote this for the audience that it was addressed to. When he said, let us love one another.

He's talking about, let us love one another with the love of God. When he says, for love is of God and everyone that love it is born of God and knoweth God. If we love with the love of God, we have to be born again.

We cannot love with the love of God and be unregenerated. We can't love with the love of God and be lost. It's an impossibility. You can't have anything that is godly if you're an ungodly person.

[7 : 33] And this love that John is speaking about here is a godly type of love. That's what he's getting at here. Not just love in general per se.

He's talking about the love of God when he's speaking of this. Verse 8, he that love with none, knoweth not God, for God is love.

That makes perfect sense. It makes perfect sense with the rest of the scripture. He that love with none, knoweth not God, for God is love. But once again, we are talking about agape.

Every time that he's referring to this love here, he's talking about godly love or the specific love of God. He says he that love it.

That word love it there. That's the verb form of that. It's agape. In Greek, when you get to the end of that, it says for God is love. That's a noun.

[8 : 31] We all know nouns, person, places, or things. That's a thing for God is love. That's agape. What we've been talking about here. So we've got the verb form of it, and we've got the noun form of it all in the same verse here.

He says he that love with none, knoweth not God. This word knoweth. This is important. You all have heard me talking a lot, since I've been teaching here really, about tenses, and how important they are when we're reading scripture and when we're trying to find out exactly what was being said.

Now, I thank God for our English version of the Bible, because I'd hate to think I had to sit down and read the original Hebrew constantly, or read the original Greek constantly, because that's not my native language, not my native tongue.

So I thank God Almighty that we have an English translation, but it does help to look up these things and see the tenses. This word knoweth here. It's in the Ares tense.

Now, normally, when you see something in with a T-H, it's in present perfect tense, or it's in A-perfect tense of some kind. But this is in the Ares tense.

[9 : 43] What is Ares? Ares is something that was never brought to completion. It's something that's been done in the past, but it never finished. That's exactly what Ares tense is.

And that's what this word here is knoweth. He that loeth not God, knoweth not God. They may have tried to know God. They may have gotten into Bible studies.

They may have gotten in a one-year Bible reading plan. They may have attended church for 10 years. There's all kinds of different scenarios that we can use of someone saying, there's got to be something to this.

I mean, I was in that before I got saved, and missing, and missing, and testify, everything I'm about to say. I got curious. I got curious. I wasn't seeking after God, per se.

I wasn't chasing after God, but I got curious. But that didn't make me saved. That didn't make me saved. He that loeth not, knoweth not God.

[10 : 49] So we're talking about someone that may have began something, but it was never brought to completion. That word, knoweth. For God is love.

And this is another phrase that's quoted over and over by the world. God is love. And what will they say directly after that more often than not?

God won't send me to hell. God is love. And if God is love, God won't send me to hell. God won't punish me. God won't judge me if God is love.

Well, tell that to the people of the cities of Sodom and Gomorrah. Tell that to the people on the other side of the Ark when the flood waters came. Tell that to the people of Korah that the ground opened up and swallowed them.

Tell them that. Tell them because folks, if God is love here in 1 John, he was love as well in the Old Testament. God is never changing. Just because God is love does not mean that he won't judge.

[11 : 57] Just does not mean that he won't punish. God gave his only begotten son that you and I wouldn't have to suffer the penalty of sin.

That you and I would not have to suffer a rattle, say it a million times, that Jesus Christ took the wrath of God on himself, that you and I may never know what the wrath of God feels like.

And I thank God that he done that. Just because God is love does not mean that he will understand. The Bible says that he will punish, he will judge, and he will do all these things.

Even though he is love, and that is never ending, and that is never changing. God is love. And he is the source of love. We're going to read it here in just a second.

He's the very reason that you and I can love is all because of God. Verse 9, And this was manifested to love of God toward us because that God sent his only begotten son into the world that we might live through him.

[13 : 03] And this was manifested to love of God toward us. This is very close to what Paul says in the book of Romans that God commended his love toward us and that while we were yet sinners, Christ died for us.

This is very close to that same statement. While we were yet sinners, Christ died for us. That was the manifestation of God's love. We all know John 3.16, that God so loved the world he gave his only begotten son.

This is very close to that verse as well. God is love. He's the source of love. You can't get any higher love or any more pure love or holy love than the love of God.

And that is the very love that we are to love, not only one another with, but we're to love everyone around us with. And granted, I'm in the same boat as everybody sitting here in this room right now.

I'm in the exact same boat. It's harder to love some people than it is others. Or you can vice versa to that. It's easier to love some people than it is others. But God doesn't give us a choice in the matter.

[14 : 11] God showed no favoritism. For God so loved the world that he gave his only begotten son. I was part of the world. If you were sitting in the world again, you were part of the world.

God so loved the world that he gives only begotten son. God's no respecter in persons when it comes to salvation. Everyone has the same equal opportunity to hear the gospel and to be saved.

Everyone has the same opportunity to believe on the Lord Jesus Christ and be saved. God is no respecter in persons as for salvation is concerned.

This was manifested. It was made real to us. It was shown to us. And this was manifested. The love of God toward us. Because that God sent his only begotten son in the world that we might live through him.

And we might live through who? Through his only begotten son that he sent in to the world. We might live through Christ. If we're living through Christ, I can promise you we will love ourselves.

[15 : 19] We will love our neighbors. We will love our church congregation. We will love the sinners. We will love the saints. We will love everyone. Because that's the love of God that Christ showed to the world.

He manifests the love of God to everyone. Even the Pharisees. People will say, well Jesus talked down to the Pharisees. He talked down to the Sadducees. He talked down to the Shrobs.

He did it all in love, trying to show them their way. The same way if you're sitting there born again. The same way that he showed you you're a sinner and you're on your way to hell. But I'm your savior.

I can get you out from underneath that condemnation. Jesus, everything that Jesus did, everything that he spoke, every word that he said, it was done in love.

And it was the love of God that he was doing it in. So, he, this was, and this was manifested in the love of God toward us because that God's sin has only begun to sign in the world that we might live through him.

[16 : 23] We might live through Christ. We're living through Christ when we show the love of God, just as Christ did. Here in his love, not that we love God, but that he loved us and sent his son to be the propitiation for our sins.

Here in his love, he's saying, here is love. This is the greatest example of love. Not that we love God, but that he loved us. Once again, we can go back to what Paul wrote to the Romans.

We can go to the verses previous to this, that it was the love of God. That was the motive. The love of God was the motive in making a way that the world could be saved.

There was a love of God for his creation. God didn't create man to just roam around here and do whatever they wanted to. God created man, not only that he could love man, but that man would reciprocate that love back toward God, that man would worship him and that man would serve him and man would do what he wanted him to do.

That was the whole, or these were the whole purposes, or that was the whole purpose, however you want to phrase it, the love, the creation of God was that God could love and that love could be directed right back toward him.

[17 : 44] The very love that he was the source of, he gave unto mankind that they could give it right back to him. So it's a constant process. Love comes down from God, from God to man, and love goes up to God from man.

It's just a constant exchange. But if we're not born again, we can't love God. It's an impossibility because we don't have that agape love that John brings up so often.

The love of God. Once again, we can't have anything gauzy if we ourselves are ungodly. Hearing his love, not that we love God, but that he loved us and sent us, sent him to be the propitiation for our sins.

This is the second time this word, propitiation has been brought up by John. It's only brought up three times in the New Testament, once by Paul and twice by John, right here in the book of 1 John.

What is this great big \$3 word, propitiation? It simply means he's our appeasement. He's what called off the wrath of God on us.

[18 : 52] And it's as simple as believing in him. It's as simple as that. Yes, there's got to be repentance. We truly believe that Jesus Christ is the Son of God.

About enough to make a man repent of his ways or make a woman repent of their ways because we believe that he's the Son of God and that he came to be the propitiation or to be the appeasement or to, you know, there are several different synonyms that we could use for this word, propitiation.

Once again, it's appeasement. It's to settle, it's to pacify the wrath of God on mankind. And Jesus Christ is the propitiation.

The thing is, he is the only propitiation. He's the only appeasement that is available to pacify or to settle the wrath of God.

He's the only way Jesus said himself, I'm the way the truth is in the lie. He is the way unto God. He is the way to peace through, or peace with God.

[19 : 58] And he is the only way that that is made possible. There's so many people out there now that they try to appease God with their own ways and with their own works and their own deeds.

They try to appease God through prayer. They try to appease God many different ways. Jesus Christ is the only way to do that.

He is the only way to keep the wrath of God from falling upon us as sinners. And it's the same way for you, for me, and for every single person on the face of the planet.

God didn't make it any different for the Jew than he did for the Gentile. He didn't make it any different for the blacks than he did for the whites. He didn't make it any different for anybody. Everyone, everyone must believe on the Son, Jesus Christ, in order for him to be in the propitiation for their sins, for their ways.

He sent his son to be the propitiation for our sins. Verse 11, Beloved, if God so loved us, we ought also to love one another.

[21 : 09] So in these last couple of verses we've read, we've read examples of God's love. The greatest example of God's love was him sending the only begotten Son of the Father to this world to be sacrificed, to be in offering, to be the propitiation or the appeasement to God's wrath.

And verse 11 says, Beloved, if God so loved us, if he loved us this much, in other words, we ought also to love one another. We should love one another that much.

Remember, John's writing to believers, he's writing to those that profess Jesus Christ, those that have been born again, those that are within the congregation, those that are in the body of Christ.

He says, if God loved us this way and this much, so much as to give his only begotten Son, then we ought also to love one another.

And if you wanted to in parentheses, you could do it in this same manner, because that's exactly what John is getting at. Now, that's not to say that, I mean, I've got two grown boys.

[22 : 23] That's not to say that I should send them to die for you or to die for your sins, or it won't work. And people, this is one of those things, you have to read it within the context that it's talking about.

I said the previous couple of few verses that we've read have been examples of the love of God. The greatest example being Jesus Christ dying for our sin.

And I've already said that's the only way that we can be forgiven. That's the only way that we can have relationship with God is believing on that sacrifice.

So, John saying, if God's loved us, we ought also to love one another. And me saying that that means we should love exactly as God does, doesn't mean that I give my son for you, mainly because it will do no good.

But my sons are sinful just like I, and it just wouldn't work like that. So, there's things that we can take literally, there's things that we can take spiritually, and there's things that, certainly things that we have to take in the context in which they're written.

[23 : 39] We should love one another. And we should love one another with a sacrificial love. But that doesn't mean I give my life, literally my physical life for your sins.

Now, I can set my life to the side, and we talked about this a few lessons ago. I can set my life to the side. You call me, you say, I need this or I need that, or I need you to go here with me or take me there, whatever the case is.

And I say, well, I would plan on doing such and such a five o'clock, and someone wants me to do this at 4.30. I can set my life to the side. I can say, sure, I can do that.

That's a sacrificial love. It's not a sacrifice such as giving your only begotten son, no, but it's still a sacrificial love. God doesn't want us to give one another to a physical death.

He doesn't want me to give my sons over to a physical death. God doesn't want that. In fact, God condemns such things in the Old Testament. But living a sacrificial life and showing sacrificial love can be done many ways by God's people.

[24 : 49] And that was just one example that I gave you. There are many other examples we could go through. Verse 12, no man has seen God at any time if we love one another, God dwelleth in us, and his love is perfected in us.

No man has seen God at any time. This is an atheist, one of their favorite verses in the Bible. No man has seen God at any time. What will the atheists say?

Well, what about the 12 apostles? They saw God. If Jesus really was God, then they saw God. And I can't argue that.

Jesus was God. Jesus is God according to the Scriptures. And I can't argue that statement. However, Jesus was God. Come down, manifest in the flesh for a purpose.

For the purpose of redemption of mankind. Jesus said he came to save, to seek and save those who were lost. He came for salvation.

[25 : 52] Jesus was not God in all of his glory. He was not God in all of his wrath. He was not God in all of these things. Jesus came to be Savior of the world.

Yes, the 12 apostles saw Jesus. Yes, they spent time with Jesus, as well as countless others in the region of Galilee and the other regions that are brought up all throughout the New Testament Scriptures.

All these people saw God in Jesus Christ. I just got through talking a few verses ago about how Jesus Christ, everything that he did, everything that he said, it manifested the love of God toward man.

And these people saw God and they heard God. They saw Him with their eyes and they heard Him with their ears. They heard the very tongue of God in Jesus Christ.

Even in the Old Testament it teaches this. God told Moses himself, he said, you can't look on me and live. No man can do that. No man can look on God and live not in all of his glory.

[26 : 57] Not in all of the glory that he had. So once again, we have to take this not only in the context of 1 John, but in a verse like that, you must take in the context of the entire Scripture.

It has to be done that way. No man has seen God at any time if we love one another, God dwelleth in us and his love is perfected in us. Well, if we love one another, God dwelleth in us.

In us God lives in us if we love one another. Now, once again, and I know where it is right up this morning, this specific love is the godly love, a God-paid love that he is speaking of.

We talk, I believe it was last week, there are four different Greek words that describe love, three of which are used in the New Testament. Eris is not used in the New Testament.

That's the one that talks about a sexual or sensual or neurotic love. It's where we get our English word, neurotic from, is the Greek word, eros. But the other one is sturdy, which is a general love.

[28 : 04] And then there's filia, which is a family love or a brotherly love. And then there's agape, which is godly love, a really love that only comes from God.

And that's a pure love. That's a love that is absolutely pure, that comes from God. And that's the love that he is talking about here.

When he says in verse 12, if we love one another, God dwelleth in us and his love is perfected in us. It is only agape love that he is bringing up here.

Again, I love my wife before I was saved, but I didn't have no agape love. I had none for nobody, but I loved her nonetheless. So we can't take this as a general statement.

We have to consider whom John is addressing and why he was addressing it and the words that he was using when he said it. So if we love one another, God dwelleth in us.

[29 : 02] If we love one another with the agape love, that is proof that God dwells in us, God dwelleth in us. And his love is perfected in us.

Folks, while we are here on this planet, the love of God, can it be perfected? Is there anything about us?

I'm talking about us, not he that dwells on the inside, about us, the human beings that is perfect. No, what is he talking about here? When he says God's wealth in us and his love is perfected in us, it's brought to completion in us.

It has a starting point and it will have an ending point. His love is perfected in us, it's completed in us. It's not talking about 100% perfect love.

That's what God has. Now if I have agape love, I should strive to show that love to my fellow man, to believers and unbelievers, all the same.

[30 : 07] I should strive to do that. Do I always show that? Jesus Christ always showed it, folks, I can assure you, I'm not like Jesus Christ and you're not either. It's a work in progress.

Everyone of us that we're here and saved and born again, it's a work in progress for those. Everything that Christ did and everything that he said was done in love is everything in my life and your life done in love.

No, no, it's not. It should be and we know that. We know that from the scriptures but it's not. But if you're like me, I get a little bit better at it every day, it seems like.

But I still fail. I still fail. I mean, there are a million different examples which you go through right now to show what we do in love and what we don't do in love.

And you can, I'll just let you think to yesterday in your own mind what you've done in love and what you haven't done in love. Think to the past week, what you've done in love and what you haven't done in love.

[31 : 17] Everything that Christ did was in love and it was not only done in love, it was done in the love of God. So if you think from the past five, seven days on your life, things that you've done, things that you've thought, things that you've said, think of whether it was done in love or not.

I guarantee you, you will think of something that was not done in love. That shows that none of us are quite like Christ. Because everything you've done was in love.

Verse 13, hereby know we that we dwell in Him and He in us because He has given us of His Spirit. Verse 14, and we have seen and do testify that the Father sent the Son to be the Saviour of the world.

So we read just a little while ago about the love of God and this love shows that God dwelleth in us. Verse 13, hereby know we that we dwell in Him.

So God dwells in us, but hereby know we that we dwell in Him and He in us because He has given us of His Spirit. And how do we know that He has given us of His Spirit?

[32 : 33] Well, folks, the Spirit entered into me the moment I got saved. And these folks that they got saved and got the Holy Spirit six months or a year or two years later, folks, if that truly was the case, they didn't get saved to begin with when they said that they did.

You get the Holy Spirit of God when you get saved. You cannot be saved and only a way to heaven without it. The Bible says in Romans chapter 8, without the Spirit of Christ we are none of His.

So we have to get the Spirit at the moment of regeneration. There's no way around it. Scripturally, there is no way around that. But here it says, hereby know we that we dwell in Him and He in us because He has given us of His Spirit.

And we have seen and do testify that the Father sent the Son to be the Savior of the world. This is the testimony, not really of us.

It's the testimony of the Holy Spirit of God. If God is living in us and we in Him and we have the Spirit, that verse 13 says that we have, we will testify that Jesus Christ is the Son of God.

[33 : 41] We will testify that He is the Savior of the world because Jesus Christ said in the Gospels that He would send the Comforter and when the Comforter came, He would testify of Him.

He would testify of Christ. So if we have that Spirit, we will testify of Christ because the Spirit will provoke us to do so.

We have seen and do testify that the Father sent the Son to be the Savior of the world. I thank God that He sent His Son.

I thank God for that. But had He just sent His Son here to walk around and hang out with folks for a little while, to have a little fellowship with them, and then to go back home, we'd still be sitting here in our sin.

We'd still be sitting here hopeless. He didn't just send His Son. He sent His Son to be the Savior of the world, and this is what we should testify.

[34 : 49] It's good that we tell people that God sent His Son, and we should tell people that. But folks, we have got to tell them why Jesus came. It's just like the preacher.

I've heard and I talked about this no longer, though. It's just like the preachers out here that will preach hell and they'll preach it hot and they'll preach against sin. And I'm all for that, but don't just leave it at that.

You've got to tell them that there's a Savior. You've got to tell them about the gospel. Yes, tell them that they're wrong. Yes, tell them that they've offended God. But tell them about what we've been reading about this morning.

Tell them that God sent His Son to be the Savior of the world, to be the propitiation, to be the appeasement of the wrath of God in that person's life and on their soul for all eternity.

If we leave that out, we have not presented a good gospel to them. We've got to have the law and we've got to have the news of Jesus Christ when we present the gospel.

[35 : 49] We've got to have the law to show people their sin. I had to have the law presented to me to show me my sin. Paul said himself, he said, if it wasn't for the law, he wouldn't have even known about his own sin.

He said he wouldn't have known he shouldn't have loved. If it hadn't of been for the law, telling him this. But once we give the law, we have got to give the gospel, give the good news of Jesus Christ.

Say, yes, you are sin. All of sin in control of the glory of God for the wages of sin is death. Yes, but praise God that verse continues in Romans 6, 23. But the gift of God is eternal life through Jesus Christ, our Lord. Hallelujah.

We've got to tell people about their sins, yes, when we present the gospel. But we've also got to complete the gospel and tell them about salvation that is offered in Jesus Christ.

We testify that the Father, Son, and Son to be the Savior of the world. We testify of Christ. Don't just leave Him in a manger.

[36 : 54] Yes, He came. Yes, He was born of a virgin. Yes, He lived there in a manger. Yes, we have very little, do we know, I should say, about the adolescence of Jesus Christ.

About His early years. We know really nothing scripturally from the age of 12 to the age of 30, as far as Scripture goes. But we know when He was about the age of 30, that's when He began His ministry.

We don't know a whole lot about them early years though. But we still know that the very reason that He was born in Bethlehem, we know the very reason that was to be the Savior of the world.

And this is what we should testify. Don't leave Him in the manger. Don't leave Him on the streets of Jerusalem or in the towns of Galilee. Don't leave Him in Nazareth.

And bless God, don't leave Him in the tomb either. Don't leave Him on the cross. He's in heaven. He is sitting at the right hand of power, at the right hand of glory.

[38 : 05] He is sitting at the right hand of the Father to do what? To make intercession, to be a mediator between God and man. God will have nothing to do with you outside of Jesus Christ.

And He will have nothing to do with me outside of Jesus Christ. When we testify that God has sinned, has only begotten Son, we testify it is to be the Savior of the world.

Don't ever leave that far out when you're presenting Jesus Christ to someone. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He and God.

Whosoever confess that Jesus is the Son of God, God dwelleth in Him, and He and God. Do you not think that second to confess that Jesus Christ is the Son of God?

He knows that. Does that mean He's going to be saying, No, there's no chance of that. There's no hope for Him. Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He and God.

[39 : 09] Remember the verses that we read, we have just the last two verses about the Spirit of God, and how we dwell in God, and God dwells in us, and we testify that Jesus Christ came to be the Savior of the world.

I can guarantee you Satan or none of his little nymphs or minions are out here telling people that Jesus Christ came to be the Savior of the world. We're twisting it every way that they can other than Jesus Christ came to be Savior.

So when we read this in the context of the previous verses, and we read that whosoever shall confess that Jesus Christ is the Son of God, God dwells in Him, it's the people that confess Christ as the Son of God, and as the Savior of the world, and those that have fruit in their life that shows what they're saying, those that have fruit of the agape love that led up to this in the previous verses, those that have that fruit and confess that Christ is the Son of God, God dwells in Him, and He in God.

And that's a horrible stopping point, but we ain't got more than about five minutes, so I'm going to stop there. Anybody got any questions? Any comments?