

1 John 2:18 (Clarence E. Lunden) 217897

Conference: 1978, Love of God (2:18)

Address—C.E. Lunden

First John chapter 2, verse 18. Verse 18. Little children, it is the last time, and as you have heard that Antichrist shall come. Even now are there many antichrists, whereby we know that it is the last time they went out from us, that they were not of us, For if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us. But you have an ocean from the Holy One, and you know all things. I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ, He is anti right that denieth the Father and the Son, whoso denieth the Son. The same hath not the Father, but he that acknowledget the Son hath the Father. Also let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the sun and in the Father. And this is the promise that He hath promised us, even eternal life. These things have I written unto you concerning them that seduce you, but the anointing which you have received of Him abideth in you. And you need not that any man teach you, but as the same anointing teacheth you of all things. And His truth and is no lie, and even as it hath taught you, you shall abide. In Him and now little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, you know that everyone that doeth righteousness is born of Him. Now we read in chapter 4. Beloved, believe not every spirit, but try the spirits, but they are of God. Because many false prophets are gone out into the world, hereby know you, the Spirit of God. Every spirit that confesses that Jesus Christ has come in the flesh is of God. And every spirit that confesseth not that Jesus Christ has come in the flesh is not of God. And this is the spirit of Antichrist wherever you have heard. That it should come, and even already is in the world. Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God heareth us. He that is not of God heareth not us. Hereby know with the Spirit of truth and the spirit of error. Beloved, let us love one another. For love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love. And this was manifested the love of God toward us, or really as to us, because that God sent his only begotten Son into the world, that we might live through Him 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. Beloved, if God so loved us, we ought also to love one another. No man has seen God at any time. If we love one another, God dwelleth in us and His love is perfected in us. Hereby know we that We dwell in him, and He and us, because He hath 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. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he and God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Here it is our love made perfect. Or rather, herein is love with us made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. There is No Fear and love, but perfect love casteth out fear. Because fear hath torment, he that feareth is not made perfect in love. We love him because he first loved us.

If a man say I love God and hateth his brother, he's a liar, for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from him, that he who loveth God? Love his brother also. In Second Thessalonians we are told that there will be a great delusion come upon those who have made the profession of Christianity. Not because they didn't believe the truth. But because they received not the love of the truth, there's a great deal of intelligence in this world today. And there are many who can expound the scriptures well. But the question is, have they received the love of the truth? To receive the love of the truth. As to not only know the Lord Jesus as a personal savior. But to be an enjoyment of continual communion with him, to receive the love of the truth. And so unless one is saved, of course this could not be. He might, of course, make a profession. And he might pass with most, but there's a day coming when all will be tested as to that statement. Those that received not the love of the truth. Now really, the truth is Jesus. I am the way, the truth and the light. And no matter where you start in Scripture, if you keep going, you'll soon find that. The subject is Christ. The subject is Christ. And you know, when we get home to heaven, the subject will always be Christ. The seller of all of God's counsels. And he's the one who lies in the bosom of the Father. And we have been accepted in the Beloved, and that is our eternal portion. Now God is love, as we read tonight, and Christ is the center and the full expression of that love in his person. And so as we're occupied with Christ down here, we're in the enjoyment of that love. This we find in the Gospels in a very special way. And if we neglect the Gospels? Our hearts will grow cold no matter how much intelligence we may have in the Epistles, because the Gospels present to us Christ the Man, Christ Jesus walking in the very circumstances in which you and I are found down here. And so we have him as our example, Peter says. To follow in his steps. How would you know how if you didn't read those steps? And that's in the Gospels. Now we find in the first part of John that we read tonight the two great apostasies. That soon will coalesce and come to a climax. It's the apostasy of the Jew and the apostasy of Christendom. It's found in those verses. 22nd verse Who is a liar? Second chapter and 22nd verse. But he that denieth that Jesus is the Christ, that's the Jew. He denies that Jesus is the Christ. He is Antichrist. That denieth the Father and the Son. That's Christian apostasy. Denying the Father and the Son, and so the two will bring be brought together and they'll be the worship of the beast and also the Antichrist in Palestine. What an awful day that will be when seven spirits, 7 wicked spirits will take over. That nation of Israel, that nation that was so favorite of God, but has gone completely astray. And before they're ever recovered again, the judgment of God will allow seven spirits more wicked than any things ever known before take over that nation. And they will actually worship a man, an Antichrist, because as it says here. They deny that Jesus is the Christ. He will give expression to what is on the hearts of the people. They will deny that Jesus is the Christ. That What about Christendom, Those who have heard the gospel of the grace of God and rejected it?

They will deny the Father and the Son both, and all what a judgment will fall on Christendom, those who had more light even than the Jew. And so the day is coming when those who receive not the love of the truth will be given a strong delusion. That they might believe a lie, that they might be damned. But solemn days are ahead for those who have had the highest truth that God has ever given to man. Now, of course,

this is just the opposite of love. This is hatred on man's part for his Creator and for the One who would be his Savior. The apostle John is the one who gives us, shall we say, the last message. He gives us the ministry that not only was good at all times, but has its special application in the very closing days of the Church's history. It's when everything else is broken down and there's absolutely nothing to cling to. John tells us why. He tells us that he that hath the 23rd verse, whosoever denieth the Son, the same hath not the Father, but he that acknowledges the Son hath the Father also. Let everything break down. The believer has the Father and the Son. Is that not enough? Father speaks of all the affections that we have been on another occasion. Speak me a little bit of love. And the 13th of First Corinthians, and in Ephesians one and three love. Affection, relationship, that's the Father. But the Son is the one who's brought us to the very bosom of the Father. That's our place now. This is all we need for all eternity. We still have that. Let all that which has been set up in testimony on the earth break to pieces. We still have this. And so how fitting John's ministry is then. When we see things decaying all around us, we have that confidence God doesn't change. His purposes will never have changed. They'll all be fulfilled, and that in Jesus his Son. But in the 4th chapter we have very definite instructions. Lest we should be seduced, as it says in the second chapter. But you'll notice how he begins the exhortation. This is characteristic of the apostles. It should be characteristic of us. Should we be called upon to exhort someone beloved? God always speaks to His people in the position in which they are found. The father, if he is in his right attitude toward his child, would address him in this way, beloved. You know, oftentimes when we would speak to one another in connection with some little thing that might need correction, we forget the position that person is on. He's in a position of relationship. He's beloved. His beloved. And so the apostle says, beloved. Believe not every spirit. Have something that should. Make us think. What characterizes the last days? Is a false spirit. Everything else may be right that there may be a false spirit at work. And so that false spirit would lead then. One might have the truth. But they wouldn't have the love of the truth. False spirit is in control. And you'll find that most false, or shall we say most, heresies, begin in a way that's deceitful, and very few can detect it. And men are seduced and LED away by false teaching. And not because they're not always too well instructed. But because they're not in the enjoyment of communion, communion now it says believe not every spirit, but try the spirits, whether they are God. Because many false prophets are gone out into the world in the Epistle of John. We have a series of tests. Something we can test things by, for instance. In the second chapter and the third verse. And hereby we do know that we know Him. If we keep his commandments, this is the way we know it. 5th Verse Whoso keepeth his word, and him verily is the love of God perfected.

Hereby know we that we are in him. There's a test, you see. It's not to test you, it's to test me when I read it. And so if we want something for our own hearts to test them, here we are. And John, the epistle of John, we have the same thing in our chapter. Hereby know you, the Spirit of God. Every spirit that confesseth that Jesus Christ has come in the flesh is of God. That's the test. On the next test, and every spirit that confesseth not that Jesus Christ is come in the flesh. Is not of God, and this is that spirit of Antichrist whereof you have heard that it should come and even already is in the world. Someone spoke to me on the When we run away to Newfoundland in the campground and I answered them this way. I said, is Jesus Christ the eternal Son of God? Was he always the eternal Son of God? Will he always be the eternal Son of God? They said no, He was created just like we were. See. That's the test. That's the test. Simple test, isn't it? And that's what lies underneath all of these false things that we see around us today. I met a minister of the gospel. And I said to him. I said, can you give Peter's confession in Matthew? Out to Christ, the Son of the living God. Oh yes, he said. I said then you believe that Christ is the eternal Son of God? No, he said, I don't believe that. I believe that he was created just like I was. Lion leaders of the blind, Both shall fall into the ditch. This is the test. Turn with me, if you will please, to an Old Testament scripture. It's in Second Kings, the 4th chapter. We read from the 38th verse, but before we read, I'd just like to say this. Elisha's ministry. Is a little picture of the present ministry of grace with Christ gone on high. The present ministry of grace with Christ gone on high. You'll recall when Elijah went up to heaven in a whirlwind. And Elisha was given his mantle, but before he went up. Elijah had gone with Elijah to four places. He went from Gilgal down to Bethel, from Bethel to from Bethel to. Jerry calling from Jericho to Jordan. Now, after Elijah had gone up, Elisha retraces those steps. Because Elijah is not going to follow in the path of his master. In new creation life, he's gone over Jordan with him. Now he's going back in new creation life to retrace those steps. And so having begun at Gilgal. And ending at Jordan. Elisha starts at Jordan. He goes through Jericho, Bethel, and he ends at Gilgal. Now Gilgal is not the Gilgal by Jordan because you'll notice if you read carefully that when they left yoga, they went down to Bethel. It's there are three Gilgals and this one is on the top of the mountains. It's a picture of the heavenly places. Because God always starts from Himself in blessing to His own. And we find in this chapter, we're going to notice now that. Elijah came again to Gilgal. He's he's been retracing these four steps, as it were. That's the church's history down here. It's the believers history down here in this world. And it's the Epistle of John that we're reading tonight. It's the end of the path, dear friends, we're at the end of the path. Didn't we read in the first, in the second chapter of the epistle? That is the last hour. Read my new translation. It's the last hour. That's where we are tonight. In the last hour, we're at Gilgal, as it were. We're just ready for the Lord to take us home. Are you going home too? Are you trusting in that precious blood? Are you going with us if we go tonight? Perhaps we will. Tonight are you going with us? If we go tonight, Gilgal, then I should claim again to Gilgal. And there was a dearth in the land, and the sons of the prophets were sitting before him. And he said unto his servant, set on the great pot, and see the pottage for the sons of the prophets. Now the great part is the food for the people of God.

Not a new one, it was the one that was there before but just set it on again. This was done about 150 years ago. But all the precious truth was revived for the people of God again. All of it. Today we have the full revealed mind of God, not only in His Word, but ministered. And you can find ministry on every subject, and so there's no reason for not knowing the mind of God in a day like this. There were four distinct things that were brought back to us. We might speak of them as cardinal truths. The 1st is redemption. And that means that we have been brought back those who are believers, and we have been set free. Isn't that precious? All at liberty to be bought back from the hands of Satan and then to be set free. That's where we are tonight, if we're Christians before God. But the next point is that he sent down his Holy Spirit to indwell every believer. That's the second point that was recovered for us. The third is that God has made his habitation by the Spirit in the assembly on the earth. The third cardinal truth. The 4th is the Lord's coming. Now those four truths should command every conscience here of a Christian. They should be before us continually. These four truths. And so we have the the pot is set on again, and this is for the sons of the prophets. And one went out in the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage, for they knew them not. Now there's mischief here. Someone has taken, and they've taken something wild. To introduce into that which God had already provided, which was ready for the eating of the sons of the prophets. They didn't need any more attitude. And beloved, there's a special penalty for those who add to the Word of God. Or take from it. That here's someone who adds, but not only does he add these guards, but he shreds them. This is the same as we have in Matthew, where the 11 leavens, as it were, the whole lump. The leaven won't leaven the whole lump until we're gone. But the leavening is going on now. And so it says, they knew it not. They knew them not. They knew them not. They were unaware. Of what was going on. And they pour out for the men to eat. Came to pass as they were eating with a pottage, that they cried out and said, Oh thou man of God, there is death in the pot. Now

there are three things that we have in the first part. I believe it's the second chapter of One Corinthians. That the believer has when the Spirit comes to indwell him. He first receives the truth by the power of the Spirit. He's enabled to communicate the truth by the power of the Spirit. And is enabled to discern whether it is the truth or not by the power of the Spirit. And so they cried out, there's death in the pot. Now the question is, what were they going to do? It's a picture of evil doctrine introduced among the people of God. What are they going to do about it? Are they going to now go to work and try to pick every bit of that poison out? They can't do that. It's shred. What will the cure be? And as we find ourselves today surrounded by everything that's evil. Doctoral moral in every way. What is the cure? What is the remedy? How are we going to avoid all this? Well, we have the instruction very clear here, just like we had in the other passage in John. But he said then bring meal and he cast in the pot. And he said pour out for the people that they may eat. And there was number harm in the pot. Oh, how simple a remedy. The meal. There's no question in our minds what the meal is. It's Christ himself, the one who came down from heaven.

The bread of God that a man needs to ever not die. Just put Christ in it and it takes care of the whole thing. O beloved, you and I are surrounded by everything, defiling every day. How are we going to avoid it? Just have one pure object before our hearts. That's Christ. No other remedy. Don't look for another because you won't find it. And again I say, how can you have Christ before your hearts if you don't read the Gospels? Not just the Gospels, of course. There are three parts of the word of God that give us Christianity. The first is the life of Christ down here in detail. The second are the epistles written in the most perfect language that we can have, Greek. There's no mistaking the mind of God. In that language. But then we have in the Old Testament, as we've just been noticing picture after picture to fix in our minds. And that forever the precious truth of God. But we should eat old store. That's the 26th of Leviticus. And bring forth the old because of the new. Never try to build doctrine on the old, but garnish the new with the old. That's the way God intended it. It's the illustrations of the old that help us to see the truth of the new. And so they just threw the meal in the pot and everything was taken care of. Oh, how simple the precious truth is for our souls. And will you not confess with me that the reason we are so taken up with these poor, paltry things of earth is because we don't have Christ before our souls? Is it not so? Am I wrong? Well, that's the that's the way then. We won't be seduced, we won't be turned aside, and this is the way. To have the love of the truth. The love of the truth. Such will never be under that strong delusion who have the love of the truth. Year of God, little children. And have overcome them, because greater is He that is in you than He that is in the world. Who is that? It's the Spirit of God. Did it ever occur to you, dear, dear Christian? Oh yes, you say, I know that doctrine. That we all have the Spirit of God. But did it ever occur to you that you continually have that holy guest within? Always, always. Always there, the Spirit of God. And he'll not leave you forever. It's one of the sure signs that we have eternal life, as we'll notice in the moment because the Spirit indwells. Now we can quest the Spirit and hinder his operation. But we can also grieve the Spirit if we sin. And then the Spirit, instead of occupying us with Christ and the inheritance, he'll have to occupy us with our ways. So that they'll be corrected. So that he again can fill our hearts with Christ, because that's his object. They are the world, therefore speak they of the world, and the world heareth them. You see here we have a distinct line of separation, and that's where you and I should be walking today as Christians. Completely separate from this world. Not because we have a doctrine to do so, beloved, but because we're following Christ in the path of separation. It's just that simple. It isn't that we're under laws and commandments and ordinances. Oh no. And if it's presented that way, it only becomes a burden. That if it's presented as a path in which we follow Christ, it's not a burden. We are of God or how positive the language. He is at lowest. God heareth us. Those are the apostles. If you and I do not plead to the truth that the Apostles gave us, we are in trouble. He that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error. How did we receive it? The Apostles. The apostles doctrine. And from the very beginning of the church. They followed together with the apostles of doctrine, the breaking bread and prayers, the very beginning of the Church. Now again, beloved, let us love one another for lovers of God. And everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love. Very simple tests are enough.

Now when it says God is love, it brings us to the very source of all. And we must remind ourselves, as we noticed in First Corinthians, that we have been to the very center. By receiving Christ, who lies in the bosom of the Father, who have been brought to the very center of all, and that is God, and God is love. That's where we are. Now this is what we should give expression to, John says to one another. By this shall all men know that you are my disciples. How in that you have love one for another. Did he say and let you have love for all the Saints? No, no, that wouldn't be personal. And that you have love, one for another. This is what tests our hearts. Because I might avoid someone continually, Because I may not have judged my heart as to my attitude toward that person. Now we'll notice three ways in which God has manifested His love to us. And there, after all, that's a better subject, isn't it, than to be occupied with ourselves? Because it's God's love to us. It's a foundation of all our blessings. It says in this was manifested the love of God. The word here is toward, but it could read as to us. It isn't simply toward us, but it was the love of God as to us. Now he gives a reason in each case. Why? In this was manifested. The love of God. As to us, because that God said his only beotten Son of the world, that we might live through him, that's the measure of that love. There's no possibility of going any further than this in love because God has spent all he gave his Son. And when it comes to Jesus, it says he gave himself. He didn't give something, He gave himself. You can't go any further than this. This takes us into the vast eternity of love. Landing to this. And so the love, first of all, is asked to us. God loved, and it was because He gave His Son. That's the way it's manifested. Here it is, love. This is the love here in His love. Not that we love God, no, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. Because we have the same nature as we noticed before we have that nature, and so that nature expresses itself. All was in the same way. Honest. If it doesn't, it isn't that nature. No man has seen God at anytime. If we love one another, God dwelleth in US and His love is perfected in us. Now we have the love in us, not as to us, but it's the love of God in US. Now how do we know that the love of God is in us? Hereby know we that we dwell in Him, and He and us, because he hath given us of his Spirit. Two things I want to notice in this verse. The 1St is that instead of putting it this way, first He and us and we dwell in Him. He puts it just the reverse. We dwell in Him, and He and us. Isn't that lovely? It's not only love, but His grace piled upon the top of it. He puts us first, He puts us first all the marvelous grace of God. And in doing so, He doesn't only say that the Spirit dwells in us, but it says we dwell in Him. We dwell in Him, and He in us, because he hath given us of his Spirit. Now I believe that the thought here subject to correction, but I believe the thought is included here. Not only that, it's the Holy Spirit. But it's the very character in which God displays himself. If you know what I mean. His devilness of his spirit. You speak of a certain person and you say he has a lovely spirit. That's what I mean. He's given us a very sane kind of a spirit.

And if this is so, and it's true of us, it'll be easier than to show it towards others if we realize this. In other words, it's just like God. Yes, just like God, He gave His Son His Spirit. She hurts the Holy Spirit, but it's the kind of spirit that He manifests towards us. That's in view here. And we have seen and do testify that the Father sent the Son. What for? To be the Savior of the world. Oh what a God we have. The Father sent the Son, he gave him, but now he sent him, and he sent him for a definite purpose, and that was to be the Savior of the world. And I ask your dear friends tonight, have you availed yourself of this salvation that God has provided in His Son? Are you going to be with those who will be

in His presence for all eternity? Because you said yes to Jesus, you took the Lord Jesus Christ as your own personal Savior while it was called a day. You may not have a chance tomorrow. Tonight is the time. If you haven't done so, tonight is the time. I ask your dear friend tonight, have you availed yourself of this Savior? The Father sent the Son to be the Savior of the world? Now this is your place tonight, if you haven't done so, whosoever shall confess. Confess that Jesus is the Son of God. He shall be saved. Oh yes, of course he will. But something more. God dwelleth. In him and he and God. Isn't that lovely? And this very night, if you take Jesus as your Savior. On the strength of God's Word, you will know just what it says here. God dwelleth in him. And he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God and God in him. Now we've had summed up in this verse, we just read the two first of all that. God sent his Son. That we might live through him is the reason of their love. Towards us or as to us? But also that God dwelling in us proves that we have the Holy Spirit of God also within. But now we have another in the 17th verse. It isn't our love that's mentioned exactly as it's put. But if you read the margin in your Bible, you'll notice what it says. Herein is love with us made perfect. And then the reason is given why love with us is made perfect. We have the love of God towards us for salvation He has given His Son. We have the love of God in us. He's given us his Holy Spirit. Is that not enough? No, he says that isn't enough. I have to add something to that. We have the love of God with us. Why? Because it's a day of judgment coming. A day of judgment. Now we have the love of God with us. You know, sometimes when you're going through a deep trial, it's nice to have someone with you, isn't it? That's just what we have here. We have the love of God with us, not only in the day of judgment, but all the time. But especially because of the fact that there is a judgment, we have the love of God with us. Oh, how many a soul has enjoyed this without knowing the doctrine of it. The love of God with us. You know, they used to be story books they've been throwing out in the past few years. And I've heard people speak of these stories that our children used to read. And I asked them why they didn't sell them anymore. They said there were *** stories. You've heard that, haven't you? With Beloved, I wished we had some more *** stories. We're living in a day where there seems to be no sense at all. And what it means to repent, what it means to be in the presence of God as to our sins. When I was a young man, I went to meetings where I saw people weeping over their sins. In a gospel meeting, we don't see it anymore, do we? No. There seems to be a deadly. In these very last days when there should be a brightness with us in the enjoyment of what we're just about to enter into.

What does the Lord do if a tear drops once in a while? Is there any harm in that? My blessed Savior was a man of sorrows and He wept too well. Love with us. Turn with me to Revelation. The 4th chapter. The second verse and immediately I was in the spirit. When was this? The moment John was caught up into the heavens for these visions. All, beloved, the moment you and I, according to the heavens, will be in the Spirit, or what you say you say. I thought you said we had the Spirit. Yes, we do, but we're not always in the Spirit. We will be then. Wouldn't it be nice if we were in the spirit now? We won't be leading Jungle Stories all the time for our children. I'm serious, brethren, some of these things may have their place, but don't replace the scriptures. The stories. Replace the Scriptures with stories. We may be forming a pattern that will take our children away from the precious truth of God. He was in despair immediately. And behold, the throne was set in heaven. What for? Judgment, of course. Judgment. This is the love of God with us, the love of God with us. And once sat on the throne. The one that sat was to look upon like a Jasper and a sardine stone, and there was a rainbow roundabout. The throne shined like unto an emerald. And round about the throne, with four and 20 seats and the poundless seats, I saw 4 and 20 elders sitting clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings, thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Now we have a thrill of judgment and all this judgment praying for from the throne. And those who were sitting on these Thrones because they were Thrones, it says seats, but the word is interchangeable and it means Thrones, in this case, 4 and 20 Thrones. And on one of those Thrones, beloved, you'll be sitting because this is a picture of the church and the Old Testament Saints. You're going to be sitting here. If you're a true child of God, you'll be sitting on one of these seats. And you won't be the least bit disturbed by the judgments that are going on below you. Why? Because of the love of God with us. The love of God with us. The love of God to us and sending his Son to die for us. The love of God in us with the Holy Spirit and dwelling not only the believer but the assembly down here. And the love of God with us. And what does it say in our chapter in John that we may have boldness in the day of judgment? We'll be there, but we won't be the objects of judgment. No, we'll be sitting beside the one who is judging, and you'll have the love of God with us. Now we may apply this practically to in our everyday life. We have the love of God with us. What great calamities come into the lives of the Saints of God sometimes? Oh, to have the love of God with us, to have a friend standing beside us at that moment, have the love of God with us. How precious. The truth, the one who died for us, the Spirit of God indwelling, and now the love of God with us. There is No Fear of love. Perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. There's no reason for the believer to be in fear. We love him because he first loved us. I understand that Mister Darby made this remark shortly before his death. I never realized before that meant God. I thought it was Jesus. It's God the Father, God the Son of God, the Holy Spirit, all three and one. We love him because he, that's God loved us. All three persons of the Godhead included in this, in that precious oh, how safe the believer is now. Is there a proper response from my heart and from yours? Is there some little response to this?

Is there an answer to this love? That's what love expects. An answer. Have you read the Song of Solomon lately? You should. If any man say I love God and hate his brother, he is a liar. So I'll plain John is for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen? And so he says he loves God. That's the matter. That's the demonstration of it. This is the test for my heart tonight. Do I love God that I love my brother and this commandment? Have we from him that he will loveth God, love his brother calls?

clickbible.org