



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume XII
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The Love of God

by – Don Bast

GOD IS LOVE

Although the definition of the Supreme Deity, “*God is love*,” is a very simple one, it is also foundational and worth our sincerest consideration. Any doctrine or theory that is not in accord with this solid fact is on shaky ground. For example, it is impossible to reconcile eternal torment with the fact that God is love; therefore one of them must be discarded. If both are true, then words have no real meaning and there is no point in using them.

We trust that a closer look at God’s vast love, which has been downplayed by Christendom’s creed, will bring new enlightenment and, along with it, a greater peace and joy in believing.

Love is:

A deep and tender feeling of affection for or attachment or devotion to a person or persons (*Webster’s Dictionary*).

The *Concordant Keyword Concordance* describes love as,

A complex emotion arousing appreciation or delight in and a desire for the presence of its object, as well as to please and promote its welfare.

THE PRIMARY ELEMENT

We suggest that no one was more qualified to pen the words “*God is love*” (I John 4:8) than the beloved apostle John. In his gospel account he called himself “*the disciple whom Jesus loved*.” It is hard to imagine that anyone other than John shared a more intimate relationship with the Lord Jesus while He was here on earth. He was so close to his Lord that he was comfortable leaning back on Jesus’ chest as they reclined for dinner (John 21:20).



In John’s three epistles, and in his gospel account, it is obvious that the “*love of God*” is paramount. Yet this is true not only for John’s writings – it may be less obvious, but we believe the love of God is the underlying theme in the Sacred Scriptures, from cover to cover. We can boldly declare that God’s love is the primary element of the evangel, the good news of God’s grace. The love of God is the most potent, yet most underestimated force in the universe.

ALL OF HIS DESIRE GOD WILL DO

This strong desire that God has – to be with and to please each and every created being – will not be denied Him. Nothing is able to separate God from the object of His love (Romans 8:39), and at the consummation He will be “*All in all*” (I Corinthians 15:28).

His love is the reason that He wills that “*all*” mankind be saved and come into a realization of the truth (I Timothy 2:4). *ALL*, therefore, eventually will be saved, because we are assured that all of His desire God will do (Isaiah 46:10). For this are we toiling and being reproached, that we rely on the living God, Who is the Savior of all mankind (I Timothy 4:10).

For many centuries translators, scholars and church leaders alike have failed to keep this primary theme in view, and thereby have bastardized the most glorious message ever penned, to the extent that “The Almighty” is displayed as a helpless friend, at best, and a diabolical fiend at the worst.

For their own purposes they have made the absolute truth of God’s unconditional love, along with His evangel of grace and His mercy that endures forever, inferior to His justice, anger and pending judgments.

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total forgiveness of sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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Because of the pride and darkness of their own hearts they mistranslated key words like “hell” and “everlasting,” thereby promoting doctrines of demons at the expense of the precious truth of God’s boundless love.

THUS GOD LOVES

In this was manifested the love of God among us, that God has dispatched His only-begotten Son into the world (I John 4:9).

John 3:16 is probably the most popular Bible verse of the twentieth century, and maybe of all time, and so it should be.

For thus God loves the world, so that He gives His only begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian. (Concordant Literal Translation; all Scripture quotations in this article are taken from this version.)

It is not coincidence that this favorite passage starts with the most important thought, which is God’s love, and is followed by three more statements in order of their significance.

God loves because He can do no less, for He is love. The Greek verb translated “love” here is in the aorist tense. It is not the same as our modern English past, present or future verb tenses. The aorist tense is called “the fact form,” and time is not in consideration at all when it is used. All attention is on the fact in question, in this case, that God loves. John 3:16 was not written to inform us that God loved in the past, as inferred by some renderings. The whole emphasis is on the paramount truth that He loves, period.

We must keep this primary thought in mind, as we read on, to fully appreciate the whole passage, and specifically the following statements of secondary importance. Because God loves, it is His natural impulse to give. “His love is thus that He gives” His only begotten Son, His most precious possession.

GOD’S LOVE NEVER LETS US GO!

This is My precept, that you be loving one another, according as I love you. Greater love than this has no one, that anyone may be laying down his soul for his friends (John 15:12-13).

For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die, yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes (Romans 5:8-9).

Oh, that we, the saints of God, could grasp the significance of Paul’s words when he wrote,

What then, shall we declare to these things? If God is for us, who is against us? Surely, He Who spares not His Own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? (Romans 8:32-33)

We must pause to answer this amazing question.

God has given His best gift when He spared not His Own Son. Nothing else can compare with Him. He will withhold no good thing from those who have received His Beloved. We can challenge the universe to find a single thing against us! Whatever we may be in ourselves, in Christ God has justified us. And not only that, but all judgment has been committed to the Son, the very Christ Who died for us and lives to plead for us at God’s right hand! God, the Judge of all, Who alone can acquit, has become our Vindicator! Christ, Who alone has the right to condemn, is our Saviour! God’s love never lets us go. – *Concordant Keyword Concordance*, p. 238

Why do we have such great difficulty in unreservedly and wholeheartedly accepting God’s unconditional love for us? We can understand why unbelievers don’t embrace His love. It is because,

The evangel is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them (II Corinthians 4:3-4).

What about us, the saints of God? Why do we spend so much time and effort trying to earn this pearl of great price with endless but futile works that never accomplish or produce anything other than refuse? Why do we doubt that maybe all is not well, on His part, or fear that possibly we are not good enough to receive His unspeakably precious gift?! (II Corinthians 9:15, Weymouth) ►

SECONDARY AND RELATIVE TRUTH

We have established that God is the primary Subject and His love is the primary theme of all divine revelation, particularly in John 3:16. What truths, then, are next in line of importance in our text? As I mentioned, each truth in the passage is listed in order of importance. God first, then His love, then next the giving of His Son as an expression of His love.

“Everyone who is believing” is the fourth thought in order of priority. This is where the issue of our faith comes in. First: He is God; second: He loves; and third: because He loves, He gives, and because He gives His Son for us, we believe.

There is no doubt that faith plays a necessary part in our salvation, but it is not the most important factor, like many evangelists would have us believe. Faith is vital, it is the vehicle or the channel by which we are saved – but it is not the source. There is only one source of our salvation, and that is the faithful suffering and dying of the Lord Jesus Christ on the cross of Calvary.

SHOULD NOT BE PERISHING

The final element after *“everyone who is believing”* is the phrase *“should not be perishing, but may be having life eonian [age-during].”* The theme of eonian life versus perishing must be considered in the light of the more important facts: God, His love, and His Son Who is giving Himself a Ransom for all (I Timothy 2:6). All of the thoughts in the sentence must be kept in the right order if we hope to extract the meaning that God intended in this passage. Those who believe are brought into the discussion, as relative truth, only after the three primary thoughts are settled. Believers are contrasted with non-believers, and both will be rewarded accordingly.

God does get angry, and He does hate sin; but first and foremost He loves and gives His Son. There will be a perishing during the eons for all who do not believe, but it will be in subjection to and in demonstration of God’s great love, not unlike all of His activities in the universe. There will be a judgment and a great loss, but it is not forever, and it is not for the purpose of revenge or even punishment, but of correction.

If we keep all of the elements in their proper order they make perfect sense, and so does the verse that follows. Although John 3:16 is the favorite verse of so many, seldom do we hear the next verse, John 3:17, quoted with it. The reason is obvious: the two thoughts do not make

sense together, if one holds to the hideous doctrine of “eternal torment.” “Christendom’s hell” can exist only if man’s will is stronger than God’s, and if God’s anger is greater than His love, and also if man’s unbelief is more powerful than the shed blood of Christ.

GOD DID NOT SEND CHRIST TO JUDGE THE WORLD

John 3:17 exposes the lie, placing God and His love at the top of the list, where they belong.

For God does not dispatch His Son into the world that He should be judging the world, but that the world may be saved through Him.

God created the heavens and the earth and said it was very good. He has never changed His view of His creation, but has been grooming and preparing it with one all-encompassing purpose in mind, which is surely not to watch it suffer in torment through eternity.

He is the Patient Planner and the Master Builder Who is in complete control of His vast universe. Not one detail in the lives of the eight billion people on the planet is happening for naught. Each and every event was orchestrated from the heart of a Loving Father with the intention of preparing each individual to be receptive to His love. We, the children of God, have not shed one tear in vain; each one was for the purpose of molding us into vessels of honor, useful to the Owner (I Timothy 2:21).

WE LOVE GOD BECAUSE HE FIRST LOVED US

The love of God has been poured out in our hearts through the holy spirit which is being given to us. For the sake of the irreverent Christ died; for us while we are still infirm and still in accord with the era. Hardly for the sake of a just man will anyone be dying: for the sake of a good man, perhaps someone may even be daring to die, yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes (Romans 5:5-8).

Beloved, we should be loving one another, for love is of God, and everyone who is loving God is begotten of God, and knows God. He who is not loving knew not God, for God is love. In this was manifested the love of God among us, that God has dispatched His only-begotten Son into the world that we should be living through Him. In

this is love, not that we love God, but that He loves us, and dispatches His Son ... We are loving God, for He first loves us (I John 4:7-10, 19).

God's love through His saving grace does not take effect when we first love Him – but the opposite is true. We love Him because of the effect of and in response to His love graciously given to us first.

BE CHASING LOVE!

Yet now are remaining faith, expectation, love – these three. Yet the greatest of these is love. Be pursuing [chasing] love (I Corinthians 13:13-14:1).

Love is the primary element throughout the Sacred Scriptures because *God is love*, as He demonstrated in the best way possible, in the giving up of His Son for us all. *Love is the one thing, above all else in this life, worth chasing.*

Faith, expectation and love are the abiding trinity in this administration of God's grace. Neither faith nor expectation will remain in the glory. Love alone will abide His coming. Let us believe God. Let us glory in expectation. But above all, let us charge our hearts to love Him and His with a fervency, which His love alone can inspire. – A.E. Knoch, *Concordant Commentary* p. 261

WITHOUT LOVE WE HAVE NOTHING AND ARE NOTHING

The 13th chapter of I Corinthians is called "The Love Chapter," and excerpts of it often are read at weddings and anniversaries, considered by many as a poetic and even romantic exposition. This may be true; yet there is also a deeper message in this chapter for us, regarding this complex emotion called love, which deserves our close attention. The chapter starts with these words,

If I should be speaking in the languages of men and of the messengers, yet should have no love, I have become resounding copper or a clanging cymbal. And if I should have prophecy and should be perceiving all secrets and all knowledge, and if I should have all faith, so as to transport mountains, yet have no love, I am nothing. And if ever I should be morselling out all my possessions, and if I should be giving up my body, that I should be boasting, yet may have no love, in nothing do I benefit (I Corinthians 13:1-3).

Faith to move mountains and the revelation knowledge

of all secrets is more than any of us could ever desire. To each one of us was given grace in accord with the measure of the gratuity of Christ (Ephesians 4:7), and we are thankful for our portion. Our apostle Paul exhorts us, through the grace which was given to him, not to be overweening (over-disposed), but to be of a sane disposition, as God parts to each the measure of faith (Romans 12:3).

Even if we should have all faith to move mountains, yet have no love, we are nothing. This is unbelievably strong language, yet here it is in the love chapter, no less.

Similarly, possessing great knowledge and perceiving all secrets, if not received into a soft heart of love, will profit nothing. Likewise, any attempt to share these deep secrets will be little more than a bothersome noise and benefit nothing, unless spoken in response to God's love – an overflow of what has been poured into our heart.

How is it possible that such grand exploits, if performed without love, will benefit nothing? It must be that *in God's economy, love accounts for everything*. It is the one thing alone that can inspire living faith in His children. When the grace of our Lord overwhelms a prepared heart, it is with both faith and love, in Christ Jesus (I Timothy 1:14). Apart from this real faith it is impossible to be well pleasing to God (Hebrews 11:6).

PUT ON LOVE AND BECOME THANKFUL

The intent of these strong words from I Corinthians is to cause us to realize God's motivation and our total dependence on His love for everything, and to be thankful to Him for "*His indescribable gratuity*" (II Corinthians 9:15).

Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any, According as the Lord also deals graciously with you, thus also you. Now over all these put on love, which is the tie of maturity. And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful (Colossians 3:12-15).

When the Supreme Deity receives His due in thanksgiving and blessing, this is the very summit of righteousness. Nothing else is so utterly and inexcusably wrong as the failure to recognize, appreciate and ►

recompense the Deity for His numberless and limitless benefactions. To bless Him is the greatest act of righteousness of which His creatures are capable. – A.E. Knoch, adapted from *Unsearchable Riches*, vol. 36, p. 277

A FAT, DULL HEART

To this generation, as in the days of our Lord's earthly ministry, the *good news* has gone out to the masses. As in that day also, for the most part, the situation is still the same.

Many will be hearing, and may by no means be understanding, they will be observing, and may by no means be perceiving. For stoutened¹ is the heart of this people (Matthew 13:14-15).

A heart in this condition is not able to receive or dispense God's truth. Although it sounds severe, the truth of the whole matter is that, without His love we have nothing and are nothing, and it is only because of His vast love that we are blessed beyond measure.

Through Him, then, we may be offering up the sacrifice of praise to God continually, that is, the fruit of lips avowing His name (Hebrews 13:15).

LOVE IS BELIEVING ALL

Paul goes on in I Corinthians 13:4-7 to describe this complex emotion:

*Love is patient, is kind. Love is not jealous. Love is not bragging, is not puffed up, is not indecent, is not self-seeking, is not incensed, is not taking account of evil, is not rejoicing in injustice, yet is rejoicing together with the truth, is forgoing all, **is believing all**, is expecting all, is enduring all.*

Notice that Paul did not write that love would make you patient and kind. Instead, he wrote, "*love **is** patient, **is** kind.*" He also wrote, "*I am aware that good is not making its home in me, that is, in my flesh*" (Romans 7:18). Paul was ever mindful that he had nothing to boast about in himself. He also wrote,

With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me (Galatians 2:20).

God's love in us cannot be contained, and will be expressed through us; yet we must understand that it is not ourselves accomplishing anything, but the love of Christ in us, for the laud of His glory. It is His love in us that is patient and kind, it is also His love in us that is expecting all and believing all. Left to ourselves, we are incapable of believing anything about God. Without His love we are nothing! Faith and love abide together and cannot be separated; for this reason Paul writes, "*love is believing all.*"

THIS ONE IS KNOWN BY GOD

Now concerning the idol sacrifices: We are aware that we all have knowledge. Knowledge puffs up, yet love builds up. If anyone is presuming to know anything, he knew not as yet according as he must know. Now if anyone is loving God, this one is known by Him. Then, concerning the feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him. But not in all is there this knowledge ... Now beware lest somehow this right of yours may become a stumbling block to the weak (I Corinthians 8:1-9).

Except in heathen lands, the question of eating that which has been sacrificed to idols, is no longer a pertinent one, but the principle handed down is quite as important as ever. – A.E. Knoch, *Concordant Commentary on the New Testament*, p. 255

The principle expressed in this passage is very clear and elementary,

It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened (Romans 14:21).

The complement, then, of law, is love, because love is not working evil to an associate (Romans 13:10).

Paul introduces the issue of idol sacrifices in verse one and goes on to say that we all, the enlightened members of the body of Christ, have knowledge regarding idol sacrifices. In verse four he mentions idol sacrifices again and

1. Stouten: "to make fat and dull." – *Keyword Concordance*, p. 289

goes on through to verse six to reveal what this knowledge is: that an idol is nothing, and that there is only one God, the Father, out of Whom are all things, and one Lord, Jesus Christ, through Whom are all things.

Sandwiched between verses one and four which mention idol sacrifices, are some very profound words similar to what we read in “The Love Chapter.”

Here we read that,

Knowledge puffs up, yet love builds up. If anyone is presuming to know anything, he knew not as yet according as he must know. Now if anyone is loving God, this one is known by Him.

The contrast is being made between having knowledge that, on the one hand, may swell our heads or inflate our egos, compared to love that builds up, on the other hand.

There is no problem with what we know to be true, but *how* we know it. If anyone is presuming to know anything, remember that we don’t know the way we must know and therefore someday surely will know. What is amiss, then, with the way that we know and how must we know? The answer may not be obvious, but I believe that the words that directly follow are the key to understanding.

It is not coincident that immediately after the phrase in verse two, “*If anyone is presuming to know anything, he knew not as yet according as he must know,*” we read in verse three, “*Now if anyone is loving God, **this one is known by Him.***”

PERFECTED IN LOVE

Many of us proudly confess that our confidence is in God alone, and some of us will go so far as to say that God is ultimately in control of every detail in our lives. Yet we still worry and complain when trouble and afflictions come our way. The dilemma is not that we don’t understand that God is working all together for our good. The problem is that we have not yet been perfected in love in order to believe it so thoroughly that we can wholeheartedly acclaim, as Job did,

Indeed should we receive good from the One, Elohim, and should we not receive evil? (Job 2:10).

Behold, He may dispatch [“slay,” AV] me, yet I shall wait for Him (Job 13:15).

Those who are loving God, albeit in response to Him Who is first loving us, are the ones who are known by God and who know Him intimately, at this time. We are in the process of growing in the realization of God. Slowly we are learning to know the way we must know; to know the way of love.

God, Who is love, is homing in us, and the love in us is believing all and expecting all and is teaching us to walk in love. The process of learning to walk in love is God’s operation in us. It was initiated by Him and we are having this confidence, that He Who undertakes a good work among us, will be performing it until the day of Jesus Christ (Philippians 1:6).

BEING TRUE IN LOVE

You were called for freedom, brethren, only use not the freedom for an incentive to the flesh, but through love be slaving for one another. For the entire law is fulfilled in one word, in this: “You shall love your associate as yourself” (Galatians 5:13-14).

I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace (Ephesians 4:1-3).

If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be mutually disposed, having mutual love, joined in soul, being disposed to one thing (Philippians 2:1-2).

Now, being true, in love we should be making all grow into Him, Who is the Head – Christ out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one’s part, is making for the growth of the body, for the upbuilding of itself in love (Ephesians 4:15-16).

ROOTED AND GROUNDED IN LOVE

God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offences and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the cele- ►

tials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Ephesians 2:4-7).

The secrets regarding our position in Christ and our celestial calling had not previously been made known to anyone in any generation (Ephesians 3:5). Paul petitions God on our behalf, knowing that these secrets are so lofty that, without a special blessing, no one will be able to comprehend them. Following is his prayer for us:

On this behalf am I bowing my knees to the Father of our Lord Jesus Christ, after Whom every kindred in the heavens and on earth is being named, that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within, Christ to dwell in your hearts through faith, that you, having been rooted and grounded in love should be strong to grasp, together with all the saints, what is the breadth and length and depth and height to know the love of Christ as well which transcends knowledge – that you may be completed for the entire complement of God (Ephesians 3:14-19).

It is evident, and experience has confirmed the fact, that the greatest power is required not for service, but to enable us to realize and to appreciate the marvellous revelation of God's grace and love which is ours in Christ Jesus. May God exercise our hearts to this end! Every lack in the universe is filled by Christ. He is God's *Pleroma*, or complement, who supplies every deficiency. We, as members of His body, are His complement. To fit us for this place He wishes us to grasp the grace, which this involves, which in turn will reveal the transcendent love of Christ. Thus we will be filled or completed – brought to that finished state which fits us for our future destiny. – A.E. Knoch, *Concordant Commentary*, p. 291

It is through knowing the love of Christ, which transcends knowledge, that we may be completed for the entire complement of God.

Love so amazing, so divine, demands my heart, my life, my all. – Isaac Watts, *When I Survey*

NOTHING IS ABLE TO SEPARATE US FROM THE LOVE OF GOD IN CHRIST JESUS

Paul asks the question:

What shall be separating us from the love of God in Christ Jesus?

He then proceeds to mention a list of things that he often had to endure: "*affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?*"

Most saints would have doubts about God's love for them during any one of these types of crises. Paul probably did also, at least until it became apparent that it was to be a way of life for him.

It is obvious that he suffered greatly, or he would not have referred to David's cry from Psalm 44:22, "*On Thy account we are being put to death the whole day, We are reckoned as sheep for slaughter.*" His next statements do not deny his pain; but, instead, it answers the question he just asked, "*Will anything be able to separate us from the love of God?*"

Nay! in all these we are more than conquering through Him Who loves us. For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord (Romans 8:35-39).

The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them, but to enjoy them. Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus.

Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! *This is reconciliation!* – A.E. Knoch, *Concordant Commentary*

Now may the Lord be directing your hearts into the love of God and into the endurance of Christ! (II Thessalonians 3:5).

(Abridged from chapter two of Don Bast's upcoming book, *Truth: Absolute and Relative*)

