Paul prayed “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” (Ephesians 1:17)

Jesus, speaking to the church in Philadelphia, said, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (Revelation 3:12) The God referred to in all the preceding verses is none other than the Father.

“God, who at sundry times and in divers manners spake in time past unto the fathers, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: Who being the brightness of His glory, and the express image [a precise reproduction in every respect] of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high: Being made [to become, i.e. to come into existence, begin to be, receive being] so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” (Hebrews 1:1-4)

The Son of God was appointed by His Father to be heir [one who receives his allotted possession by right of sonship] of all things. And He has, by inheritance, obtained an excellent name.

“For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? And again, when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him… But unto the Son He saith, Thy throne, O God [The Father refers to His Son as God], is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [The Father, referring to Himself as the God of His Son], hath anointed thee with the oil of gladness above thy fellows… But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Hebrews 1:5-13) Notice that the Father refers to His Son as “God” rather than “my God.”

David wrote, “The LORD [Jehovah = ‘the existing One’] is Jehovah = ‘the existing One’ the proper name of the one true God[2] said unto my Lord” 113

[Adonai], Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1) The Father (Jehovah) said unto His Son (Adonai), Sit at my right hand.

“That man may know that thou, whose name alone is JEHOVAH, art the most high [5946] [the Highest[2] over all the earth.” (Psalm 83:18) A possessed man came up to Christ “And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high [5946] (highest, most high, of rank: the most high God)’? I adjure thee by God, that thou torment me not.” (Mark 5:7) As we can see, the Father of Jesus Christ is known as the Most High.

John saw a vision of heaven, and exclaimed, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” (Revelation 21:22) God the Father is He who is ruler over all.

Also notice Daniel’s vision. “I saw in the night visions, and, behold, one like the Son of man came with clouds of heaven, and came to the Ancient [Advanced, aged, old—of days, and they brought Him near before Him.” (Daniel 7:13) These are some of the names that refer only to God, the Father, distinguishing Him from anyone else. To the Father alone belongs our acknowledgment as the Most High, the Highest, the God and Father of all, the Ancient of days, etc. The Father is above all (including His only-begotten Son). Paul declared that there is “one God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:6) The Father is above all.

“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee.” (John 17:1) If Christ is God, and the Father is the only true God, then you must be saying that Christ is a false God.” Not at all. The Greek word that was translated “true” means “real, true genuine, it contrasts realities with their resemblances” Christ is a resemblance of the only true God.

God is a God of love, “Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator [one who intervenes between two] between God and men, the man Christ Jesus.” (1 Timothy 2:4, 5) Who is the one God? The Father!

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3:16) Who is God in this verse? The Father!

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.) But to us there is but one God, the Father, of whom are all things [the Father is the source of all things], and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit there is not in every man that knowledge.” (1 Corinthians 8:4-7) Who is the one God from whom all things originated? The Father!

What about John 1:1? Isn’t Christ spoken of here as being God? Let’s take a look at it in the original Greek.

In beginning was the Word and was with God and was God” (John 1:1) Notice the distinction that is made when the word the is inserted in the proper places. The definite article the is in the original Greek, but was left out in most English translations.

Attributes of the Father

Let us take a look at some of the attributes that belong to God, the Father, only. “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth He any man.” (James 1:13) Who is the God who cannot be tempted? The God who cannot be tempted could not refer to the Son of God, for He was tempted in all points as we are. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Hebrews 4:15)

Has any man ever seen God? “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” (John 1:18) This certainly could not be referring to the Son of God, for many men have seen Him.

Paul exhorted “That thou keep this commandment without spot, unrebukeable, unto the appearing of our Lord Jesus Christ: Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only [alone, without a companion] hath immortality [undying, everlasting, deathlessness], dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.” (1 Timothy 6:14-16) God the Father is the only one who cannot die under any circumstance, because He is the source and sustainer of all life: if He were to die, then all things would cease to exist. This quality, of course, could not apply to the Son of God, for He was dead!
Jesus stated, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1:18) "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." (Hebrews 13:20)

How could Christ lay down His life?
"For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." (John 5:26) Here is the answer. His life was given to Him, therefore He could lay it down, and suffer death. "But we see Jesus, who was made a little lower than the angels for, [122] [because of, for this reason] the sufferings of death, crowned with glory and honour; that He by the grace of God should taste death for every man." (Hebrews 2:9)

Who did Christ rely on for everything He did? His Father was the strength and sustainer of His life, which is also true of us. Jesus said, "I can of mine own self do nothing." (John 5:30) He also said, "without me ye can do nothing." (John 15:5)

What about where it says that in Christ dwells all the fullness of the Godhead? "For in him dwelleth all the fullness of the Godhead [5293] bodily." (Colossians 2:9) The Greek word that was translated Godhead in this verse was only used once in the Bible. Paul makes it clear what he was referring to earlier in this letter. "For it pleased the Father that in him should all fullness dwell." (Colossians 1:19) This fullness is further clarified in the following verse: "God [the Father] was in Christ, reconciling the world unto Himself." (2 Corinthians 5:19)

When it says that in Christ was "all the fullness of the Godhead," the term Godhead refers to God, the Father, who is the head of His Son. "But I would have you know, that the head of the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Corinthians 11:3)

The Bible says that we also can be filled with all the fullness of God. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Ephesians 3:19)

This is accomplished by God allowing us to be partakers of His divine nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4) The Greek word that was translated divine was also translated Godhead in Acts 17:29.

God was in Christ, and Christ can be in us, which is our hope of glory. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Colossians 1:27)

Please read the following verses carefully, for they shed interesting light upon the subject under consideration. "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (1 Corinthians 15:24-28)

The Son is subject unto His Father now, and will forever. The Greek word that was translated subject means this: "to arrange under, to subordinate, to submit to one’s control, to subject one’s self, to obey: A Greek military term meaning to ‘arrange [troop divisions] in a military fashion under the command of a leader.’ "

Paul wrote concerning Christ that He "is the image [1504] likeness] of the invisible God, the firstborn [4116] of every creature." (Colossians 1:15)

Note: The Greek word that was translated firstborn means this: "or it may be; born before all creation." (Wigram's Greek Lexicon) "Christ is called, firstborn of all creation, who came into being through God prior to the entire universe of created things."

Micah prophesied, "But thou, Bethlehem Ephrathah, though thou be little among thousands of Judah, out of thee shall He come forth unto me that is to ruler in Israel; whose goings forth [4166] [origin[125]] have been from of old, from everlasting [the days of eternity (Mishnaic Translation)]." (Micah 5:2) "Whose origin is from of old, from ancient days." (Micah 5:2, Revised Standard Version)

This verse is talking about the Son of God, whose origin (beginning) was long before the beginning of this world; and time as we know it. We know that this verse is talking about the Son of God, because it is quoted in reference to Him. "And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matthew 2:4-6)

The Scriptures again affirm the wonderful truth that Christ is in reality the Son of God; brought forth from the Father. In the first verse of Proverbs 8 it says that wisdom is speaking. Who is wisdom? Verse 7 tells us that He has a mouth, and speaks. Paul wrote, "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Corinthians 1:24) "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Corinthians 1:30) Christ is Wisdom, and is speaking in Proverbs chapter 8.

"When there were no depths, I was brought forth; [2342] when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." (Proverbs 8:24, 25) Also, let us look at this verse in The 1965 Bible in Basic English: "When there was no deep I

Please unfold the fler to continue this study.

The Truth About God
Every religion is based upon some conception of God. When we speak of Christianity we must first begin with some kind of an understanding of God and who He is. Most would assume that all Christians have the same idea about God, who He is, and His characteristics, yet it is amazing that within Christianity there are many ideas about God. The purpose of this study is to examine what the Bible reveals concerning the truth about God. Let us first take a look at God giving His commandments on Mount Sinai. "And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Exodus 20:1-3) Who is speaking here? The LORD (in Hebrew: Jehovah or Yahweh) thy God said "Thou shalt have no other gods before me."

Let us notice how Jesus responded to a man inquiring about the most important duty for a Christian. "And one of the scribes came, and having heard them reasoning together, and perceiving that He [Jesus] had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, thou hast said the truth: for there is one God, and there is none other but He." (Mark 12:28-32)

Who are we required to love with all our heart, all our soul, and all our mind? If we are required to love the Lord our God with all our heart, then we will have to understand who He is. It is very difficult to love someone whom we do not know; and impossible to love them with all our heart. If we want to love God with all our heart, then we must first learn to know and appreciate His character. This can only be done by accepting the testimony from the Scriptures on this subject.

We are instructed to follow Christ as our example. "He that saith he abideth in Christ ought also so to walk, even as He walked." (1 John 2:6) Who did Christ love with all His heart, and worship? His Father! Jesus proclaimed to the woman at the well: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:22, 23) Christ said that He worshipped the Father.

The God of our Lord Jesus Christ
After Christ was raised from the dead by His Father, He said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) Jesus claimed that His Father was not only His Father but also His God.
was given birth. when there were no fountains flowing with wa-
ter. Before the mountains were put in their places, before the hills was my birth.”

The Hebrew verb יָלַע which was translated brought forth is used, in this verse, in the Pulal form: the definition for the Pulal form is the only definition that can apply here. This definition is as follows: “to be made to write, be made to bear, to be brought forth.”" 32 This verb in this form is only used three places in the Bible, and here are the other two places where it is used.

"Art thou the first man that was born? or wast thou made [3142 Hebrew: יָלַע in the Pulal form] before the hills?" (Job 15:7) "Behold, I was shapen [3432 Hebrew: יָלַע in the Pulal form] in iniquity; and in sin did my mother conceive me." (Psalm 51:5) As you can plainly see, the term brought forth in Proverbs 8:24, 25 can mean nothing other than being begotten, or born. If Pro-
verbs 8:24, 25 were talking merely about an intellectual wisdom, then you must say that at some point God acquired wisdom, and that before that time He did not have wisdom. These verses cannot be talking about that, but rather the origin of the Son of God.

Let us continue on with the rest of the verses in Proverbs chapter eight, and learn more about the characteristics of Wis-
dom.

“While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there [Remember John 1:1, the Word was with God in the beginning when He made the heavens]: when He set a compass upon the face of the deep: When He established the clouds above: when He strengthened the foundations of the deep: When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him; Rejoicing in the habitable part of His earth; and my de-
lights were with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is he that is wise in heart, and further understanding than these: for the understanding of an ancient man is deeper than the snow; and the increase of the wise is as the dew of Lebanon. If thou canst hide the sky for the hid, and sack can contain the sea: If thou canst establish the foundations of the earth, or number the stars, and remember them by name: And yet I will not leave thee thereby; nor yet forsake thee. Because my hand was first upon thee, and I have kept thee from the.startswith of the way, or from anyplace, where there was a sword, and the shadow of battle. When the wicked, even a man of blood, was fallen from the throne, then I would not imitate the multitude, nor yet stand in the throng: For whoso vendeth violeth his soul with a gift; and he that hateth blessing himself grieveth: Whoso hateth blame shall be destroyed: and he that blasphemeth his neighbour also is cursed. I have said to the rich, thou shalldost eat and drink, and be merry: But to the poor I said, only eat corruption (Figuratively).

The terms Father and Son, by definition, indicate the exis-
tence of one before the other. This was the understanding of the Israelites. In the book of Proverbs we read: “Who hath ascended up into heaven, or descended? who hath gathered the wind in His fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is His name, and what is His Son’s name, if thou canst tell?” (Proverbs 30:4)

The New Testament over and over affirms the fact that Christ was brought forth from His Father before the world was. “John [who was six months older than Jesus] bare witness of Him (Jesus),” and cried, saying, “This was He of whom I spake, He that cometh after me is preferred [1096 [to become, i.e. to come into existence, begin to be, receive being] before me: for He was

before me.” (John 1:15) “This is He of whom I said, After me cometh a man which is preferred [1096 before me: for He was before me.” (John 1:30) Jesus said, “For the Father Himself loveth you, because ye have loved me, and have believed that I came out [1831 from God. I came forth [1831 [to come forth from physically, arise from, to be born of] from the Father, and am come [1064 [to come from one place to another] into the world: again, I leave the world, and go to the Father.” (John 16:27, 28) Jesus was born of the Father before the world was, then; much later, He came into the world.

Jesus said unto the Pharisees, “If God were your Father, ye would love me: for I proceeded forth [1831 [came forth; have loved me, and have known surely that I came out [1831 from thee, and they have believed that thou didst send me.” (John 17:7, 8)

The disciples prayed that God would perform miracles “by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.” (Acts 4:30) Jesus Christ is the literal Son of God. He was not merely called the Son of God since He was born in Bethlehem.

Jesus said to His disciples, “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Fa-
ther is greater [3187] [elder] than I.” (John 14:28) The Greek word that was translated greater in this verse, is translated el-
der in Romans 9:12: “It was said unto her, The elder [3187] shall serve the younger.” (Romans 9:12) Here is the definition of the Greek word that was translated elder: “larger (literally or figuratively, specifically in age).” (Strong’s Greek Dictionary)

Here we have plain evidence that the Father is older than His Son. It does not take a wise man to figure out something that is so plain a child can understand it. Ask your child, “Who is older, you or me?” I am sure he will give you the right answer.

Doesn’t the Bible say that the Father and His Son are one? Certainly the Father and His Son are one, but how are they one? Are they the same being?

Jesus prayed to His Father saying, “And the glory which thou gavest me I have given them: that they may be one, even as we are one.” (John 17:22) Jesus prayed that His disciples may be one in the same way that He is one with His Father. Jesus was not imagining one disciple with twelve heads, and neither is He part of a three in one God. He was imagining twelve disciples who are united with the same thinking, in the same way that a man is to become one flesh with his wife. Though many miles separate the two of them, they are still one in goals and desires.

What about Revelation 1:8? Isn’t Christ called the Almighty?

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Al-
mighty.” (Revelation 1:8) The Greek word that was translated Almighty in this verse is ουράνιος κυρίος, which is formed by the combining of the Greek words ουράς and κυρίος. ουράς means “all,” and κυρίος means “power.” Jesus declared, “All power is given unto me in heaven and in earth.” (Matthew 28:18) Jesus said that “all power” has been given unto Him. Therefore He now has all power, and the term Almighty can rightly be ap-
plied to the Son of God. Yet this does not indicate that He is the Most High God, for the Most High God is the one who gave Christ “all power.”

Christ is never referred to as the Most High God. He is never referred to as the only true God. He is never referred to as the Ancient of Days. He is never referred to as the God of the Fa-
ther. The Father is however the God of our Lord Jesus Christ, “The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.” (Ephesians 1:17)

The Bible clearly makes a distinction between the Supreme being in the universe, and His only-begotten Son.
from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities." (J. N. Loughborough, *Review and Herald*, volume 18, page 184, November 5, 1861)

There are many things which are hard to understand in the Scriptures, but be sure that God never requires us to believe impossibilities. Those who hold to the doctrine of the trinity are as surely worshiping another God as were the servants of Baal. By doing this they are, possibly ignorantly, breaking the first of the ten commandments.

### What about 1 John 5:7?

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7) There is an interesting story behind this verse, which can be said of no other portion of the Bible. The part in this verse shown in bold type does not belong in Scripture, and this fact is so commonly known that it is left out of most, if not all, of the new versions.

Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no Manuscript before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." (Commentary on 1 John 5, and remarks at close of chapter)

"It is now generally held that this passage, called the Gomma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries" (A Catholic Commentary on Holy Scripture, Thomas Nelson and Sons, 1951, page 1186)

### God’s great love

God loves us very much, and He demonstrated that love in the most amazing way by giving up His only-begotten Son. His Son was the most precious possession He had in the entire universe, yet He willingly yielded Him up for us. That is amazing love! “He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:32)

God wants us to love Him with all of our hearts. We love God in proportion to how we view His love for us. “We love him, because he first loved us.” (1 John 4:19) God’s love was manifested by His giving up something—His only-begotten Son. Our perception of God’s love depends upon the value of the gift which He gave up for us. If God had merely given up an animal for our salvation, we would look at God as loving and kind, but only in a very limited way since He was only willing to give up an animal for us.

The more precious the gift that God gave up for us, the more we will appreciate God’s love for us, and the more we will love God in return. If God had given up anything less than His only-begotten Son, our understanding of God’s love would be limited, and therefore our love for God would be limited. Ever since the Garden of Eden Satan has sought to convince people that God is not as loving and kind as He claims to be. Satan knows that if he can convince people that God did not really give up His only-begotten Son, then people will not love God in return as they are required.

Satan has chosen to convince people that Jesus Christ is not really the only-begotten Son of God, thus convincing them that God did not really give up His only-begotten Son. Satan knows that if he can convince people on this issue he will maintain some control over them.

John declared, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5) My brethren, let us diligently consider the biblical statements concerning the Son of God, and refuse to accept teachings which are not founded upon Scripture. Paul feared that Christians would be deceived into receiving another Jesus, one who is not the Son of God. “But I fear, lest by any means, as the serpents beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with it.” (2 Corinthians 11:3, 4) Paul exhorted us not to accept another Jesus, or another gospel, because he knew that there would be men who would come and try to convince us to accept another Jesus than the one who is taught of in the Scriptures. My friends, Paul’s concerns have been fulfilled through the teaching known as the trinity doctrine. With this teaching, they say that the Son of God is not really God’s Son, but that He merely was playing a role, or acting as if He were a Son. This idea denies the Father and Son relationship which is so vital to our Christian experience. “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” (1 John 2:22)

There has never been a greater manifestation of God’s love than that He gave up His only-begotten Son for a world of lost sinners. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (1 John 4:9, 10) Praise God for such wonderful love.

I pray that the Lord will bless you as you study these things out for yourself. “Prove all things; hold fast that which is good.” (1 Thessalonians 5:21)