

1st JOHN BIBLE STUDY

1 John 4:7-14

Lesson #16

Introduction

This is lesson 16 in our 1st John Bible Study series. We'll be looking at chapter 4, verses 7 - 14. In our lesson last week, covering verses 1 - 7, we discussed John's warning not to believe every spirit, meaning every teacher, but to test the spirits of those teachers, meaning test the things they were teaching, by carefully comparing them to the scriptures, because there were many false teachers who had entered their churches. John began to give us some ways to recognize them, and in the first 7 verses it was regarding the validity of their teachings concerning the bodily incarnation of Jesus Christ. Now, in these next verses, he's going to give us some more indicators, and all of these are for the purpose of making a clear distinction between the true and the false, and not just in others, but also in our own selves as well.

God is Love

7 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. 8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13 By this we know that we abide in Him and He in us, because He has given us of His Spirit. 14 We have seen and testify that the Father has sent the Son to be the Savior of the world.

1 John 4:7-14 (NASB)

Verses 7-9:

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Both the secular world, and the vast majority of the professing Christian churches, seem to have difficulty figuring out what godly love actually is, and how it demonstrates itself in day to day life. Is love never having to say we're sorry, as a popular movie once declared? Is love expressed by overlooking anything and everything in ourselves and others, and simply accepting everyone as they are? Certainly forgiving is an attribute of godly love, but are there boundaries and conditions on this forgiveness? Does godly love mean never reprimanding anyone, and never calling them to repentance for their sins and offences? If we love someone with godly love, will we refrain from judging their actions and behaviors, and simply overlook their behaviors with a detached disregard? Are we called to be our brother's keeper, or is his life his own business, and we're to keep out of it and mind our own, if we love him. What is the biblical way of demonstrating genuine godly love, and how does it work itself out in our daily living?

As apparently confusing as this issue seems to be, there's really no reason for such confusion. Here in these passages, and everywhere in the scriptures, especially the New Testament, the answers to these questions are made abundantly clear. Do the scriptures demand that we confess our sins and ask for God's forgiveness? Then that answers the question as to whether we have to openly admit our sins, and tell God we are sorrowful for them. He expects, yea demands, this as a requisite for His forgiveness. No unrepentant sinner, who denies their guilt before God, will ever find forgiveness in the shed blood of Jesus Christ. So the idea that godly love means we never have to say we're sorry just doesn't fly. And the idea that godly love means overlooking everything without calling for a change in errant (meaning sinful) behaviors is beyond absurd, in light of the preponderance of scriptures to the contrary: For example: (just a very few of the many)

17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand." Mt 4:17
15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." Mk 1:15
12 They went out and preached that men should repent. Mk 6:12
32 "I have not come to call the righteous, but sinners to repentance." Lk 5:32
3 "I tell you, no, but unless you repent, you will all likewise perish. Lk 13:3
10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents." Lk 15:10

18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."

Ac 11:18

Verse 7 says that love is from God, meaning that God is the source of that emotion, that feeling, that passion. Love exists because God is love, and He has made man in His image so that man may also know the things that He knows and values in Himself. God values love above all else, which is attested by the enormous price that He's paid for it. And He defines it by His own dictionary, which is called the holy scriptures. By God's definition, love is not overlooking sin, it is calling for repentance from it, and then paying the full price for it Himself, because those whom He loves cannot bear the price of the penalty without their everlasting destruction. This is what love is to God. It's not a license to sin with impunity, it's a willingness to make repentance available through His Spirit, and then the offering of a substitute recipient for the absorption of the necessary penalty. (No pardons, but rather a substitute payee)

God did not suspend judgement or penalty for the sins of those whom He loves, this is not Godly love. He did not choose to simply overlook their faults and accept them as they are in the name of love. He required that the penalty be paid to the utmost farthing. (To the last cent) And, that those who were being redeemed should repent of their sins and turn to God in their behaviors, lest they should perish for those sins themselves. He quickens our spirit, and informs our conscience, so that we know sin from righteousness, and provides His scriptures as a means to know Him, and His virtues, and values, and His laws, and His commands. His love informs us of sin and righteousness, and calls us to conform ourselves to Christlikeness by knowing and keeping His commandments. This is love by the definition of God, actions that benefit those whom we love, not simply let them alone to destroy themselves. Why does God bother to tell us what is allowed and what is not if He doesn't intend to abide by those things Himself? What's the point?

This verse says that everyone who loves is from God. But then it defines that love quite specifically. There surely is a love that is not from God. Every sinner loves their sin and defends and protects their right to practice it. They further demonstrate this love of sin by encouraging others to do the same things. (Rom 1:28-32) But godly love is demonstrated by the willingness to sacrifice ourselves on behalf of others for that which is a benefit to them, not for something that will destroy them. God sent His Son to call perishing sinners to repentance (Lk 5:32), not to tell them they were just fine, because He loves them just as they are.

When we say that God is love, we must understand the definition of that love as God defines it, not as secular humanity, or liberal churches defines it. To God, love is demonstrated by self sacrificing acts that result in the long term good and benefit of those whom we say we love, and never simply overlooking things that harm them because they like them, and calling that love. That is not godly love, no more than Satan's actions in the Garden of Eden were acts of love toward Adam and Eve. Encouraging someone to self destruction is not loving. That's not what God did for mankind, and it's not His definition of love. Godly love is love that does something beneficial. John is endeavoring to make it clear that there is a direct connection between actions, and true beliefs and feelings. One's actions are the means to demonstrate their love, just as God's actions, by His beloved Son, were the means to demonstrate His love for His chosen children, His family.

There seems to be this concept that love means that we suspend all other aspects of virtue, integrity, nature, character, and behavior, and simply overlook everything that our loved one's do because they desire those things, and it makes them happy. And it does make them happy, at least for the moment, but what about their long term benefit? God could tell humanity to sin to their heart's content, to eat, drink, and be merry, but He knows that after doing so, tomorrow we shall die, and have to answer to Him for how we've lived our lives. And then what will we say, that we had a great time our whole life, and sinned to our heart's content; whereby He will then pronounce eternal damnation and torment upon us in an everlasting lake of fire?

Will we then say that He was a loving God, because He allowed us to live our whole lives in unrepentant sin and self indulgence, because it was fun for the moment, and it's what we wanted to do? Will we really call that loving? If not, then why do we call it loving when we do this to the ones we say we love, by intentionally overlooking, and even encouraging their disobedience to the commandments of God, for which we know they will surely have answer to Him some day?

Does a loving parent allow their child to take drugs because they enjoy it, and it makes them happy, and they feel good? Certainly none that I've ever heard of. And why don't they do that, if that's what their child really wants to do? Because they know that it will eventually destroy their lives, and leave them miserable, and love doesn't allow anyone to behave like this. The child argues that if you really loved them, then you will allow them to do the things that they like to do, and simply overlook their choices and behaviors, in the name of love. But any rational adult can see the flaw in this reasoning.

Likewise, does a loving parent, or friend, or church, encourage others to practice sexual promiscuity out of wedlock, or homosexuality, or lesbianism, because these people say that's what they like, and it's who they are, and it's what makes them happy. So, if we love them, then we will accept them as they are, and overlook their choices and behaviors. Some argue that this is simply an issue of loving or not loving, but that's not the issue at all. It's an issue of how we do, and how we don't, demonstrate that love. Yes, we will continue to love them, and for that very reason, we **will not**, and we **can not**, overlook their self destructive behaviors. This is no different than the drug addict's argument, it's just different issues. The problem however is exactly the same.

God has said unreservedly, that those who practice sexual promiscuity, homosexuality, lesbianism, sorcery, habitual lying, greed, drunkenness, and things such as these, will NOT be granted access into heaven, and therefore, will perish forever in a burning lake of fire. (1Co 6:9-10; Rev 21:8) Now, you tell me how it's loving to encourage someone to practice those things that God has openly declared will damn their soul to eternal hell? Please explain that to me if you can? No rational adult can be this ignorant. It's unbelief in God, and His final judgement, that fosters this attitude, not godly love.

Those who know God, know that this is not love. Those who know God also know that He doesn't suspend His judgement or His penalty for sin, and our means of demonstrating our love to our brothers and family is by encouraging them to know God and keep His commandments, because this will be a great benefit to them in the final analysis. Who in the world wants to see someone they say they love, some day stand before God and be told to depart from His presence into the everlasting lake of fire, because they assumed that love meant that they didn't really have to keep His commandments? (Mat 7:21-23)

If that was how God defined love, by the suspension of His holy virtues, then His Son would not have had to suffer such a horrendous death to pay the full penalty for man's sinful disobedience. God does not, and will not, and never has, overlooked unrepentant sin by anyone. There must be a suitable penalty for sin, or God's holy and perfect righteousness would be breeched forever. All those who are hoping, or assuming that God will not choose to invoke His requirements of righteousness on them because He loves them, should take a good look at what He required His Beloved Son to do to atone for those whom He was redeeming.

If God didn't choose to overlook the penalty of sin for the sake of sparing His only begotten Son, in the name of love, then do you really want to gamble that He'll do so for you? And, do you want to tell those whom you say you love, that He'll probably do so for them, so that they can continue to enjoy their sins? This is not love, this is selfishly avoiding personal discomfort and conflict on ourselves at the mortal expense of others. But Jesus didn't do that, He told His followers to repent, and this made Him unpopular with the majority, and even led to His crucifixion. But this was for the benefit of those whom He loved, at the expense of Himself. And resulted in their repentance and eternal salvation.

Truly God is love, and those who know God also know what godly love is, and how it's demonstrated and worked out in day to day life, by the things we do toward others. Godly love sacrifices itself and its comforts, and accepts that there are many things that we must do, and not do, for the long term sake of our beloved brethren, and ignoring sin, or even worse encouraging it, isn't something that can ever be called loving by any scriptural definition of the term. We are indeed our brother's keeper, as he is ours, and we are all in this thing called the body of Christ together, for eternity, and acts of love are those things that will profit our brethren in their final standing and rewards before the Lord Jesus Christ, at His Seat of Judgement. (2Co 5:10)

The world really believes that its being loving to tolerate, and even encourage behaviors that are plainly forbidden by God in His scriptures. They really believe they're being benevolent when they openly accept and encourage sexual promiscuity

among unwed partners, lesbianism and homosexuality, same sex marriages, abortions, pornography and all those things that the world desires and seeks after. They do love these things, and by this they demonstrate that they do not know God at all, (verse 8) and have no concept of the meaning of the scriptural term “God is love.” God’s love saves mankind by calling it to repentance, it doesn’t encourage its inevitable destruction by tolerating brazen acts of disobedience.

Verses 10-11:

10 In this is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another.

I want to make sure that we grasp everything that’s being implied here. “*In this is love*” is going to tell us how God’s love was made visible and comprehensible to us humans. I’ve often taught that the crucifixion was the ultimate declaration statement of Christ and the Father as to the depth and intensity of their love for us, His chosen children.

We have scriptures that tell us very much about the love of God, and we’re made in His image and likeness so that we also might be able to experience life and love for ourselves. By this we can gain an insight as to what love means to God, by what it means to us, and the intense passion that it invokes. Men have sacrificed empires for the sake of love, and people have given their lives for the sake of love; so, we realize that love has a powerful influence upon us and our actions. But man didn’t invent love, God did, and He’s allowed us to experience it for ourselves because He desires that we come to understand it first hand, and that we learn from it.

Love might well be the most effectual influencing power in the universe. It is love that God chose to be the adhesive agent that bonds His eternal kingdom together for eternity. He didn’t use threats, or coercion, or even enticing rewards, He chose love to be that force which keeps His heavenly kingdom in harmony and perfect accord. God is love. God understands love. God desires love above all else from His family, and depends upon it to induce obedience, righteousness, integrity, and eternal worship. Paul rightly said that if we have not love, we have nothing and are nothing. (1Cor 13:2-3)

Everything that God has done in all creation, and all throughout recorded time, is going to end up having produced a small remnant of humanity that loves God with all their heart, all their soul, all their mind, and all their strength, and demonstrates that by joyful and willing obedience to His commandments. This is the final product of God’s creation, and this remnant will be wedded to His Son as His mate, (Rev 19) and made to be the Father’s eternal family of worshipers. (Jn 4:23)

We often hear the question asked, “what is God doing in the world today”, and my answer is, that I’m not entirely sure of all the specific details, but I do know what He eventually ends up with, so whatever it is He’s doing now, it’s working toward that eventual result. So as for me, as well as all Christians, coming to thoroughly know His will, and growing progressively in maturity and sanctification and Christlikeness is my responsibility right now, no matter what else is happening in the rest of the world around me. (Ro 8:29-30, 12:1-2; 2Cor 7:1; Eph 4:13)

This verse says that this is love, not that we loved God, but that He loved us, even when we didn’t love Him in return, and He made this unmistakably clear by doing something visible, not just saying it. And what He did completely astounds everyone who hears it, and has done so for two-thousand years. To understand the scope of what God did, we first must understand precisely how God feels about His Son. God loves His Son like He loves nothing and no one else that exists. John wrote in his gospel:

35 "The Father loves the Son and has given all things into His hand. 36 "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." John 3:35-36 (NASB)

And then the Apostle Paul wrote in his epistle to the Colossians: (concerning Jesus)

15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19 For it was the Father's good pleasure for all the fullness to dwell in Him Col 1:15-19 (NASB)

God the Father holds His Son above all else, and loves Him with an immeasurable love. And yet it was this beloved Son that the Father called upon to be the substitute sacrifice and recipient of all the wrath and pain and humiliation that was due as rightful penalty upon a sinful mankind. Why would God ask His beloved Son to do this? Well, for one, there's no one else who can do this. There's none who qualify as a suitable sacrifice, because the sacrifice must be totally unblemished, meaning totally sinless, and must be of the same kind, meaning the human species. The blood of bulls or goats, or even angels if they had blood, would not be able to take away the sins of man, said the writer of Hebrews. (Heb 10:4) So the choices were pretty thin. But this doesn't answer **why** He was willing to do this. And there's only one answer to that question, it is because God so loved those lost sinners of the world that He was willing to ask His beloved Son to die in our place, so that all who would believe in Jesus would not perish but have everlasting life. (Jn 3:16)

When God was still contemplating creation, and had uttered no words toward it, He already had a chosen family of worshiping children that He knew by name, and He recorded these names in a book He calls the Book of Life, and He has set His eternal love upon those chosen, and all subsequent creation is but the means to that end. (Eph 1:4-5; 1Pet 1:1-2) God loves us with an eternal love that defies all measure and description and comprehension. It's sad how little we seem to appreciate and value this depth of self-sacrificing love, openly demonstrated by God for the purpose of showing us how He feels about us. It's as if God is pointing to His Son, suffering on that brutal cross, and saying "see this is how much I love you." This is the price that I, and my Son, willingly pay to save **you** from your sins, and bring **you** into Our own family and eternal kingdom.

I for one freely admit that I'm totally incapable of really grasping the depth and scope of such a love being demonstrated for the likes of me. Surely He can't really love me that much, can He? Yes, says the scriptures, He can and He does, and no human will probably ever be able to relate to a love as intense as this. I wonder sometimes, how in the world I can be so casual in my own passions, and so pitiful in my appreciation, for a love the likes of this. Why doesn't it consume my every thought, every minute of the day? I wish to God that it did, and hope someday that it will, but for now I'm still imprisoned within this body of fallen flesh, and this limits my abilities. Please excuse my speaking in the first person, but I won't presume to speak for others, even though I know you all probably feel the same way yourselves.

The love of God towards His own, surpasses all understanding, and we are the objects of that boundless love of God. The scriptures tell us that our eye has not seen, nor our ear heard, nor has it entered into the hearts of mankind all the things that God has prepared for those who love Him. (1Cor 2:9) And, if He sacrificed His only beloved Son for our redemption, how will He not also give us all things in His possession for an eternal inheritance in His kingdom. (Rom 8:32) Love isn't just pretty words or tingly emotions to God, it's tangible, visible, self-sacrificing actions that openly and publically and unmistakably declare exactly how He feels about His own family. Let me ask you, does His sacrifice leave you in any way unsure about the veracity of His love for you? I think not, how could it?

God has sent us the clearest message in the universe that declares His love for us. His Son on that cross is a resounding proclamation of love to us, His children, crying out "this is how much I love you." If we fail to get that message then we're willfully blind and deaf. Anyone who will do that for you beloved, will never desert you or forsake you, on that you may be absolutely certain. (Heb 13:5) Shame on us if we ever question God's love for us, even in our darkest hours of despair and tragedy, because our Savior is well acquainted with the likes of these.

Verse 11 says *Beloved, if God so loved us, we also ought to love one another*. In other words, all who are the recipients of such a boundless love from God, ought to need no further motivation to treat others, whom God loves, with equal measure. Those who receive love should be willing, even anxious to show love to others, because love is not selfish but self-sacrificing, as our God has demonstrated, and in the abundance of that love, we ought to be eager to share it with others. Just as we're eager to share the gospel with others out of an exuberance over being saved from our sins, we ought to be likewise eager to share the love of God out of our exuberance of knowing that love ourselves. This ought to be an automatic response by all who are truly born of His Spirit.

Because God is love, therefore His Spirit exudes love within all who are indwelt by Him. All of you who really know God, already know this unexplainable affection that you have for total strangers, the moment you realize they are true brothers

or sisters in Christ, you've all felt this many times, and you don't need to be taught anything to know it's true. And, while we're taught to be loving toward all humanity, there's a definite difference when we meet others of our own family, the family of God.

Verses 12-14:

12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13 By this we know that we abide in Him and He in us, because He has given us of His Spirit. 14 We have seen and testify that the Father has sent the Son to be the Savior of the world.

The meaning of this first sentence is that God is an invisible Spirit being, therefore He can't possibly be seen by human eyes, so the only way that we have to recognize His presence is by the works, by those actions that are tangibly observable in those who are indwelt by His Spirit. His invisible Spirit causes visible and observable actions by those who are His. And it's by these actions that we can know that we abide in Him, and He abides in us, even though we can't see Him, touch Him, or audibly converse with Him. Those who claim that there's not necessarily any observable difference in those who claim to have received Christ, are missing the whole point of regeneration, of God's indwelling Spirit.

James understood this when he wrote his epistle. That's what he was talking about when he referred to Abraham's willingness to sacrifice his beloved son on that alter. Would Abraham's faith have been any different if he had declined to offer his son? Well, would God's love for mankind be any different if He had declined to offer up His beloved Son? You see, this is what James and John are both saying, that it's the actions that perfected the faith, it's the actions that make faith visible and effectual. Perfected, as it's used in this verse, means "made effectual" as opposed to implying flawlessness of operation. Abraham's actions were the tangible demonstration of his faith, and God's actions, in the offering up of His Son, were the tangible demonstration of His love for us.

By the end of the first century the church had already begun to experience the effects of Gnostic antinomianism, and many of the church members had made verbal claims of faith and love that didn't do anything, that didn't demonstrate their authenticity by their actions. And both John and James make it clear that this isn't possible for real Christians, because they are indwelt by God's Spirit, and He is a Spirit of love. Visible, effectual, demonstrated love, not a love of words alone. James summed it up clearly when he said that a faith that is without works is dead. A claim of faith that produces no appropriate fruit is not an authentic claim. The branch that produces no fruit is cut off and thrown into the fire. (Jn 15:6)

Verse 13 says *By this we know that we abide in Him and He in us, because He has given us of His Spirit.* This verse continues with the argument that it's the demonstrated actions of the claiming believers that are the means of knowing whether they are true or whether they are not, just as it was the demonstrated actions of Abraham and God that allow us to know for certain of their faith and their love. The specific point of issue here is love. We can know whether or not He abides in us, and we in Him, by how we feel and act regarding our brothers and sisters. Do we really love them with the same self sacrificing love that God, and His beloved Son, Jesus demonstrated by their actions? Or, is our love just nice words of encouragement, that we've learned to put forth as a show, but lacking any tangible evidences of self sacrifice?

That's the point in this verse, that's the "because" in this verse. **Because** He has given us of His Spirit, **therefore**, there will be tangible and demonstrated effects, both of faith and of love, that will make us able to know with certainty that He abides in us, and we abide in Him. There are people with cold hearts, and there are people with warm hearts. There are people who are Christians, and there are people who are not Christians. But there are no people with cold hearts that are Christians, and there are no Christians with cold hearts. See how easy it is to know the difference? John is going to keep hammering this point home until he's sure we all get it.

Further extrapolating on his argument, John says that *We have seen and testify that the Father has sent the Son to be the Savior of the world.* Among those incontrovertible effects of being indwelt by His Spirit is our belief that God the Father sent His Son, Jesus, in the form and substance of a flesh and blood human Man, to be the unique, the one and only Savior in the whole world, to all those who repent and believe in Him as that divine Being.

We see that both faith and love are each tied directly to a single source. Although they have their own distinctive characteristics, they are nevertheless both derived from the same source, and by the same act. It's not that we loved God, John said in verse 10, but that He loved us, from before creation, and determined to visibly demonstrate that love by the supreme sacrifice on His own part, as an indisputable proof of that love to all those whom He's chosen and called to saving faith through the gospel. Those who respond to this supreme act of love on the part of God, are the whole point of His creation of humanity, and the whole universe in which we currently reside. All else will be discarded, even if that sounds a bit harsh, but that's the reality of it. There are those who believe, and those who don't, and those who don't were made for the sake of those who do, so that God might display in both groups, the full scope of His divine power and authority, both His mercy and His wrath, and all His glory might be made manifest by the things that He visibly does. (Rom 9:1-24)

Conclusion:

Beloved, to use a fisherman's term, are you among God's keeper's, or, are you one of His throw away's? And, how do you really know for sure? If you've listened to these verses, then you should have the answer to that question. Do you truly believe that Jesus Christ is the divine Son of God, manifested in human fleshly form, sinless and perfect in every way, who voluntarily gave up His life on a brutal cross as the offering for *your* every sin against God? How do you know if you really believe this, or if you're just accepting it for the sake of hopefully escaping hell and judgement?

If you are genuinely sorrowful for your sins, and you honestly desire to repent, and you agonize over your failures, rather than rejoicing that you're able to do them with impunity, then this is a good sign, not a bad one. Does your professed love for God, and for your brethren, quickly demonstrate itself by your ungrudgingly giving up your own personal benefits in favor of others who need them, or, do you resent them for it, and seek the attention for yourself? Only you and God know the answer to these questions, and both of you do know them. But even if you're able to fool yourself, you'll never fool God.

These things that we've just studied in these verses, are indicators that the holy scriptures have given us so that we aren't easily deceived by false teachers, and, so that we're not self deceived as to the authenticity of our own profession of faith. Faith certainly involves making a decision, but it isn't just an intellectual human decision, it's a divine act of God that evokes a decision, whereby He imparts into us a new Spirit, and that Spirit is living and active, and produces visible acts of demonstration, which is the whole point of having received it. And, what makes the gospel "good news", may I add "magnificent news", is that it's free for the asking, available to the whole world, withheld from none, to all who feel the calling of God to repent of their sins and receive the gift of saving faith, through the manifold grace of God.

"Ask and you shall receive" is the prompting of the holy scriptures, (Jn 16:24) and *"whosoever will, let them come,"* bids the closing call of the Holy Spirit and the bride of Christ, *And let the one who is thirsty come; let the one who wishes take the water of life without cost.* Rev 22:17 (NASB)

It is a fact that the pleasures of sin will entertain you for the night, they will make you feel good, and keep you happy for a while, but just as surely, there will be hell to pay in the morning.

Do not ignore the call beloved. Repent of your sins and believe in the Lord, Jesus Christ.

To Him be the glory forever and ever. Amen.

Narrow Gate Baptist Church, Miami
Robert Andrews, Pastor
08/09/11