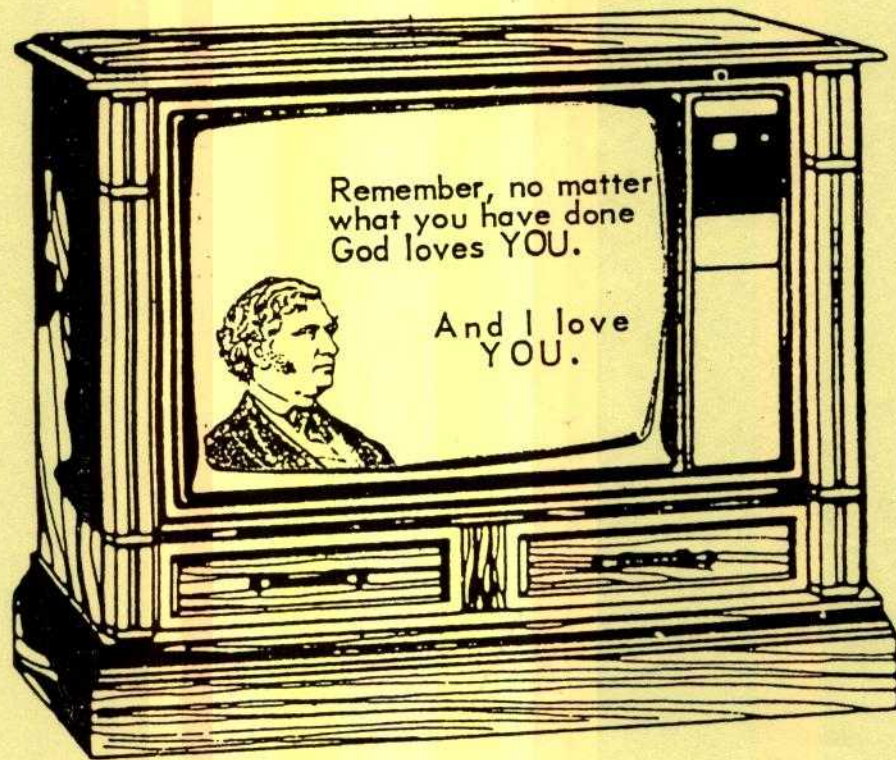
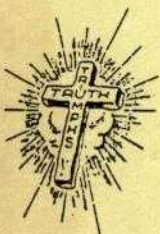


APOLOGETICS 12



LOVE

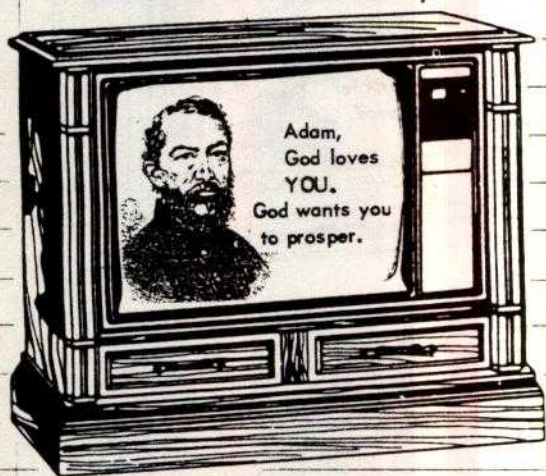


a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

LOVE

Love is one of the most difficult of words to understand. In speaking we might say we love father, mother, wife, husband, children, girlfriend, boyfriend, school, house, dog, cat, or food; and all of these uses, use love in a different way. This apologetics is to deal primarily with God's love. I would like to consider some statements made by many on television in the light of scripture. I would like to make believe we have had television and these same messages throughout all time.



GENESIS 3

17 And unto Adam he said, ^aBecause thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, ^bof which I commanded thee, saying, Thou shalt not eat of it: ^ccursed is the ground for thy sake; ^din sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it ¹bring forth to thee; and ²thou shalt eat the herb of the field:

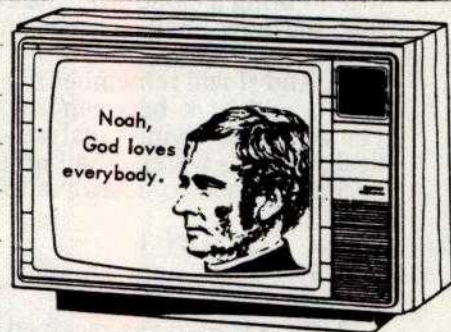
19 ^aIn the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: ^bfor dust thou art, and ^cunto dust shalt thou return.

GENESIS 6

5 And God saw that the wickedness of man was great in the earth, and that ¹'every imagination of the thoughts of his heart was only evil continually.

6 And ^ait repented the LORD that he had made man on the earth, and it ^bgrieved him at his ^cheart.

I wonder if you might have found some problem in convincing Adam at the same time God was speaking. Maybe it is just as well they did not have television.

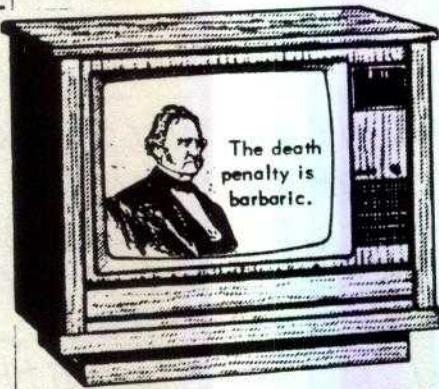


Do you suppose this television preacher would have had much influence in Noah's day? God destroyed all but 8

7 And the LORD said, I will ^adestroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

persons.

The world has become "chummy" with God.



GENESIS 9

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, ^abehold, ¹I establish ^bmy covenant with you, and with your seed after you;

10 ^aAnd with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And ^aI will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, ^aThis is the token of the 'covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set ^amy ^bbow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And ^aI will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

JOHN 1

11 ^aHe came unto his own, and his own received him not.

12 But ^aas many as received him, to them gave he 'power to become the sons of God, even to them that believe on his name:

13 ^aWhich were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Who do you wish to believe; the liberal preachers or God? Liberalism has been

in our midst so long that people are being convinced that human life is very precious, but is it?

At this time God made a covenant in which he promised to never destroy the earth again with a flood.

Man's evil heart was soon in rebellion against God once again.

GENESIS 9
6 ^aWhoso sheddeth man's blood, by man shall his blood be shed: ^bfor in the image of God made he man.



GENESIS 11

AND* the whole earth was of one 'language, and of one ²speech.

2 And it came to pass, as they journeyed 'from the east, that they found a plain in the land ^aof Shi'nar; and they dwelt there.

3 And 'they said one to another, ²Go to, let us make brick, and ³burn them thoroughly. And they had brick for stone, and slime had they for mortar.

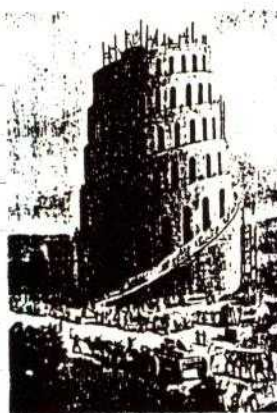
4 And they said, Go to, let us build us a city and a tower, ^awhose top may reach unto heaven; and let us make us a ^bname, lest we ^cbe scattered abroad upon the face of the whole earth.

5 ^aAnd the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, ^athe people is one, and they have all ^bone language; and this they begin to do: and now nothing will be restrained from them, which they have ^cimagined to do.

7 'Go to, ^alet us go down, and there ^bconfound their language, that they may not understand one another's speech.

8 So ^athe LORD scattered them abroad from thence ^bupon the face of all the earth: and they left off to build the city.



God 'came to his own (created) things and his own (created) beings took him not to-themselves.

Man never has believed God. Is the world more evil now; it doesn't seem so.

GENESIS 13

13 But the men of Sodom ^awere wicked and ^bsinners before the LORD exceedingly.

GENESIS 19

4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^aAnd they called unto Lot, and said unto him, Where are the men which came in to thee this night? ^bbring them out unto us, that we may know them.

24 ^{*}Then the LORD rained upon ^aSodom and upon Go-mor'-rah brimstone and ^bfire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and ^athat which grew upon the ground.

DEUTERONOMY 4

37 And because ^ahe loved thy fathers, therefore he chose their [']seed after them, and ^bbrought thee out in his sight with his mighty power out of Egypt;

38 ^aTo drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

DEUTERONOMY 7

6 For thou art a [']holy people unto the LORD thy God: ^athe LORD thy God hath chosen thee to be [']a special people unto himself, ^aabove all people that are upon the face of the earth.

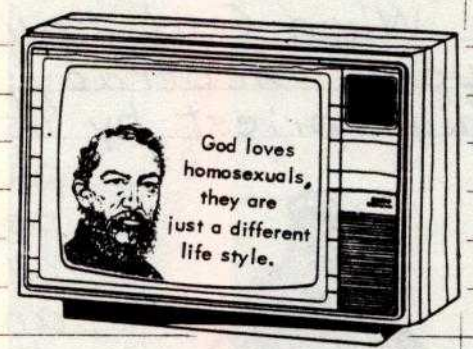
7 The LORD did not set his ^alove upon you, nor choose you, because ye were more in number than any people; for ye were ^bthe fewest of all people:

8 But ^abecause the LORD loved you, and because he would keep ^bthe oath which he had sworn unto your fathers, ^chath the LORD brought you out with a mighty hand, and redeemed you out of the house of [']bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, ^athe faithful God ^bwhich [']keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And [']repayeth them that hate him to their face, to destroy them: he will not be ^aslack² to him that hateth him, he will repay him to his face.

There seems to be some difference between this preacher and God.



God called Abram out of Ur and changed his name to Abraham. Abraham begat Isaac, and Isaac begat Jacob. God changed Jacob's name to Israel. Jacob by God's decree became the only person 100% Israeli. God loved these men.

← (LXX ἄγατῶν - αγατῶ) "cherished."

From Jacob came the nation of Israel which God loves.

To take God's promises to Israel and apply them to any other nation is very dishonest.

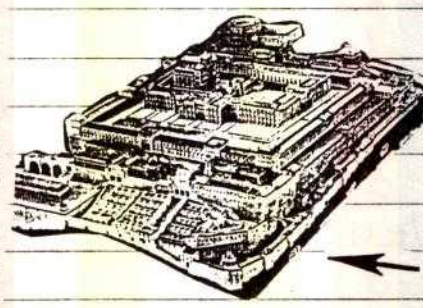


2 CHRONICLES 7

14 If my people, which are ^acalled by my name, shall ^bhumble themselves, and pray, and seek my face, and turn from their wicked ways; ^cthen will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now ^amine eyes shall be open, and mine ears [']attent unto the prayer that is made in this place.

16 For now have ^aI chosen and [']sanctified this house, that my name may be there for ever: and [']mine eyes and [']mine heart shall be there perpetually.



This was God's promise at the dedication of Solomon's temple.

4 When God called Israel out of Egypt he set up a theocracy; that is, God ruled. The high priest by use of the breastplate could pass judgment from God to the people. God does not directly rule any other nation but Israel; and does not at this time directly rule Israel. However, by seeing God's laws for Israel, we can obtain an idea of how God desired Israel to operate as a nation. Consider just a few of God's civil commands to the nation of Israel. First,



LEVITICUS 21

16 And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

18 For whatsoever man he be that hath a ^ablemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^bsuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crookedbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

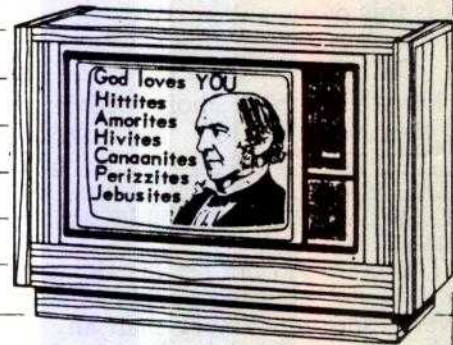
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the ^aveil, nor come nigh unto the altar, because he hath a blemish: that ^bhe profane not my sanctuaries: for the LORD do sanctify them.

note how strict God was with the priests. Suppose you were to broadcast to the Hittite, Amorite, Hivite, Canaanite, Perizzite, and Jebusite, as Israel was approaching the promised land.

How do you know that God loves them? "For who came-to-know (the) mind of-Jehovah, who will-bring him to-agreement?" (1 Cor. 2:16 CT)



Now read the mind of Jehovah.

DEUTERONOMY 20

16 But ^aof the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hit-tites, and the Am'-o-rites, the Ca'-na-an-ites, and the Per-iz-zites, the Hi'-vites, and the Jeb'-u-sites; as the LORD thy God hath commanded thee;

18 That ^athey teach you not to do after all their ²abominations, which they have done unto their gods; so should ye ^bsin against the LORD your God.

When God ruled Israel there was never a problem concerning a person's guilt. God was judge and no innocent person was ever accidentally punished; but note God's punishment.

LEVITICUS 20

AND the LORD spake unto Moses, saying,

2 *Again, thou shalt say to the children of Israel, ^bWhosoever he be of the children of Israel, or of the strangers that ¹sojourn in Israel, that giveth any of his seed unto *Molech: he shall surely be put to death: the people of the land shall ^cstone him with stones.

3 And ^aI will set my face against that man, and will ¹cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways ¹hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

9 For ^aevery one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; ^bhis blood shall be upon him.

10 And ^athe man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

11 And the man that lieth with his ^afather's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his ^adaughter-in-law, both of them shall surely be put to death: they have ¹wrought confusion; their blood shall be upon them.

13 *If a man also lie with mankind, as he lieth with a woman, both of them have committed ¹an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her ^amother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a ^abeast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Molech means "king".
Molech was another king, other than Jehovah. Of all sin against Jehovah idolatry heads the list, Children were sacrificed to this god. This sin carried the death penalty. If people saw someone sacrificing to Molech they were to stone that person immediately. Failure to do so caused God to be against any person failing to do so, and against his family.

Adulterers and homosexuals were to be put to death. What about other nations? Does one believe this preacher or God? →



LEVITICUS 20

23 *And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ^btherefore I abhorred them.

LEVITICUS 26

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

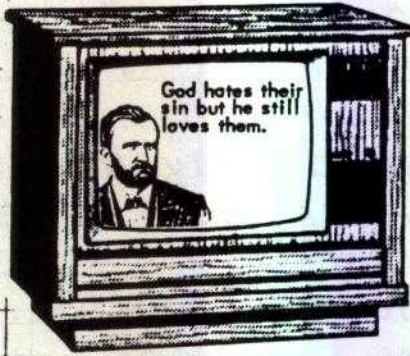
28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 *And ye shall ¹eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And ^aI will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will make your ^acities waste, and ^bbring your sanctuaries unto desolation, and I ¹will not ^csmell the savor of your sweet odors.

No wonder these false teachers do not want you to study the OT. → If God punishes his chosen people this harshly what should others expect? But these false teachers think they have an easy answer.



"leasinq" in
ASV is "lies"

Let us look
at God's
judgment
of a case in

PSALM 5

5 The ^afoolish shall not ^bstand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak 'leasinq: the LORD will abhor the ^abloody and deceitful man.

PSALM 11

5 The LORD ^atrieth' the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and ^ahorrible tempest: ^athis shall be the portion of their cup.

Israel that we would consider unimportant. The Sabbath (7th) was given to Israel, they were not to do any work. (Ex. 20:10)

NUMBERS 15

32 And while the children of Israel were in the wilderness, ^athey found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ^ain 'ward, because it was not ²declared what should be done to him.

35 And the LORD said unto Moses, ^aThe man shall be surely put to death: all the congregation shall ^bstone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

NUMBERS 16

NOW ^aKor'-ah, the son of Iz'-har, the son of Ko'-hath, the son of Levi, and ^bDa'-than and A-bi'-ram, the sons of E-li'-ab, and On, the son of Pe'-leth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^afamous in the congregation, men of renown:

3 And ^athey gathered themselves together against Moses and against Aaron, and said unto them, Ye ¹take too much upon you, seeing ^ball the congregation are ²holy, every one of them, ^cand the LORD is among them: wherefore then ³lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard it, he ^afell upon his face:

5 And he spake unto Kor'-ah and unto all his company, saying, Even tomorrow the LORD will show who

God desires obedience; and I'm afraid if you were there in the wilderness it would have done this man no good for you to keep saying; I love you and God loves you, as you were throwing rocks.

Examine another case that God judged. This is a case of rebellion against Moses and Aaron, but in reality against Jehovah. 250 in the rebellion. (vs. 2)

are ^ahis, and who is ^bholy; ¹ and will cause him to come near unto him: even him whom he hath chosen will he cause to ^ccome near unto him.

6 This do; Take you censers, Kor'-ah, and all his company;

7 And put fire therein, and put incense in them before the LORD tomorrow: and it shall be that the man whom the LORD doth choose, he shall be ¹holy: ye take too much upon you, ye sons of Levi.

★16 And Moses said unto Kor'-ah, Be thou and all thy company ^abefore the LORD, thou, and they, and Aaron, tomorrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.



Censer

★I have omitted some verses you should read.
(continued)

NUMBERS 16

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, 'Get you up from about the tabernacle of Kor'-ah, Da'-than, and A-bi'-ram.

25 And Moses rose up and went unto Da'-than and A-bi'-ram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, 'Depart, I pray you, from the tents of these wicked men, and 'touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Kor'-ah, Da'-than, and A-bi'-ram, on every side: and Da'-than and A-bi'-ram came out, and stood in the door of their tents, and their wives, and their sons, and their little 'children.

28 And Moses said, 'Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them 'bof 'mine own mind.

29 If these men die 'the common death of all men, or if they 'be 'visited after the visitation of all men; then the LORD hath not sent me.

30 But if the LORD 'make 'a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they 'go down 'quick into the pit; then ye shall understand that these men have provoked the LORD.

31 'And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and 'all the men that appertained unto Kor'-ah, and all their goods.

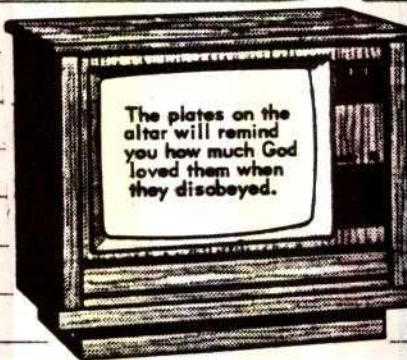
33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

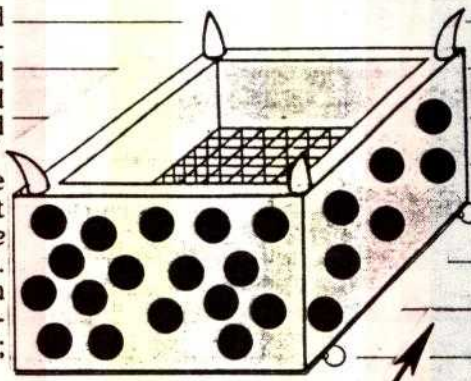
35 And there 'came out a fire from the LORD, and 'consumed the two hundred and fifty men that offered incense.

36 And the LORD spake unto Moses, saying,

37 Speak unto El-e-a'-zar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for 'they 'are hallowed.



God said →



The very next day the people spoke against Moses and Aaron. God poured out wrath not love; and 14,700 died. (vs. 49) Life is not that precious as far as God is concerned. God hates, abhors, and pours out wrath. Balaam was given this word by God: "Blessed be

38 The censers of these 'sinners' against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: 'and they shall be a sign unto the children of Israel.

39 And El-e-a'-zar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a 'memorial unto the children of Israel, 'that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Kor'-ah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow 'all the congregation of the children of Israel 'murmured against Moses and against Aaron, saying, 'Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, 'the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may 'consume them as in a moment. And they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make 'an atonement for them: 'for there is wrath gone out from the LORD; the 'plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and 'the plague was 'stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Kor'-ah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

every one that blesseth thee, (i.e. Israel) and cursed be every one that curseth thee (i.e. Israel)" Num. 24:9 ASV.

8 A person who curses Israel is under God's curse, not love. We need to get a few things straightened out. I want to look at God's love in the NT. We have two different Greek words for "love" in the NT. The noun ἀγάπη-agapē for which the KJ uses "charity" - 27x, and "love" - 86x. The verb ἀγαπάω-agapaō which KJ translates "love" - 135x. I will use "charity" and "to-cherish". Another word is the verb φιλέω-phileō which KJ translates "love" - 22x, and I also will use "love". The difference between these two verbs is best seen in the funeral discourse of Antonius over the body of Caesar:

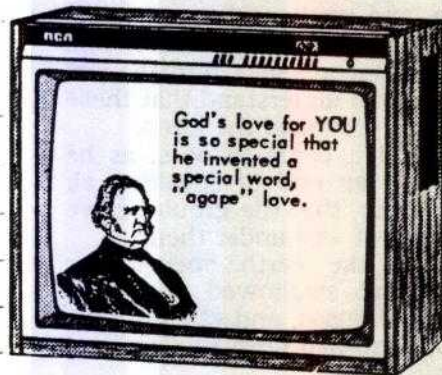
ἐφιλήσατε αὐτὸν ὡς πατέρα, καὶ ἠγαπήσατε
 YOU-loved him as (a) father, and YOU-cherished
 ὡς εὐεργέτην.
 as benefactor. Keep this sentence in mind.

I have often heard this statement made.

True or false? False.

(See Greek-English lexicon, Arndt and Gingrich: pagan uses now known.)

This noun ἀγάπη-agapē is used some 15x in the LXX.



2 SAMUEL 13

14 Howbeit he would not hearken unto her voice: but, being stronger than she, ^aforced her, and lay with her.

15 Then Amnon hated her ¹exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

← One example is enough. The rape of Tamar.

τὴν ἀγάπην, ἣν ἠγάπησεν
 the charity, which he-cherished her.

JOHN 3

16 ^aFor God so loved the world, that he gave his only begotten ^bSon, that whosoever believeth in him should not perish, but have everlasting life.

← The most important verse to begin our study in the NT is John 3:16.

"For thus the God cherished the world so-that the son of-him namely-the only-begotten he-gave, in-order-that the-(one) trusting with-reference-to him he-might not perish, BUT

he-might-be-having life eternal." (CT)

I think a lot of people understand it to say: "For God so loves the world." The verb is aorist, point action in some past time. Let me insert a very interesting digression. In

JOHN 3

14 *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever *believeth in him should not perish, but have eternal life.

★ 16 *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.

17 *For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 *He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the *condemnation, *that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For *every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are *wrought in God.

★ When He entered the temple, He called it "His Father's house," speaking as the Son. In His address to Nicodemus He says: "So God loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

ISAIAH 9

6 *For unto us a *child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

John 3:14,15 Jesus is speaking to Nicodemus. Question: In verse 16 through 21 is Jesus speaking to Nicodemus, or did John insert these verses? Alford states that Erasmus (about 1500 A.D) was first to claim that John inserted these verses. If John inserted them it makes these verses NT, and they point to the cross. The earliest writing I found specifically on this verse is by Tertullian against Praxeas, Ante-Nicene Fathers, Vol. III p.616. (about 200 A.D.) Thus Tertullian

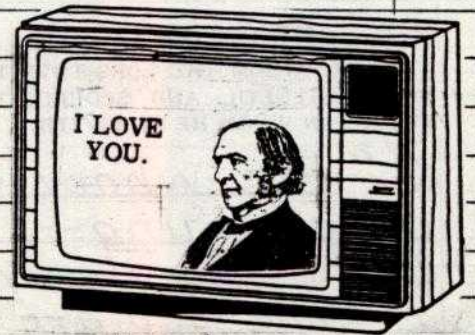
↓ says that Jesus spoke them. Alford holds, as we have always held, that Jesus spoke them. These verses are before the cross. When then was the son given? Consider Is.9:6 "--- a son is given." The LXX gives, "υἱὸς καὶ ἐδόθη ἡμῖν," "and (a) son was-given to-us."

← I cannot go further in this course than to state my opinion. Rev. 13:8b, "--- the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world."

I believe the son was given then.

This has become a frequent statement made on television.

The speaker tries to put affection into his voice; this would be nearer to the Greek φιλέω-phileō. As this message goes out to the



10 world it is really silly, because it is not possible from a human point of view. If the "love" is ἀγαπάω - agapaō, that is, "I cherish you"; because the speaker wants to help you, consider the scripture.

1 JOHN 2

15 Love not the world, neither the things that are in the world. ^bIf any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, ^aand the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"YOU-be not cherishing the world---" "If someone might-be-cherishing the world, the charity of-the Father is not in him."

The "world" is no different here than in John 3:16. This makes the statement; "I love you", addressed to the world, a matter of direct disobedience to a command. "The things in the world", 1 John 2:15 are "of the world" vs. 16.

Here is another general statement broadcast to the world. Jesus did not



JOHN 17

8 For I have given unto them the words ^awhich thou gavest me; and they have received them, ^band have known surely that I came out from thee, and they have believed that ^cthou didst send me.

9 I pray for them; ^aI pray not for the world, but for them which thou hast given me; for they are thine.

pray for the world; what makes you think you can?

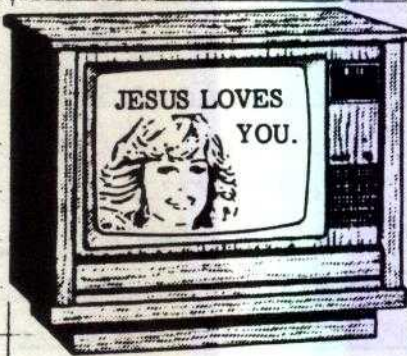
The first question I have in this case is: How do you know?

JOHN 3

36 ^aHe that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the ^bwrath of God ^cabideth on him.

"--- but the (one) disobeying to-the son he-will not see life, BUT the wrath of-the God is-remaining on him."

How do you know that you are not speaking to one of these on whom God's wrath is-remaining?



HEBREWS 12

6 FOR ^aWHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH.

"For whom Jehovah is-cherishing he-is-disciplining---" Why "for whom"? If God loves everybody he must discipline everybody. I hope you are beginning to see some problems.

MATTHEW 12

34 O a generation of vipers, how can ye, being evil, speak good things? ^bfor out of the abundance of the heart the mouth speaketh.

MATTHEW 23

33 Ye serpents, ye a generation of vipers, how can ye escape the damnation of hell?

13 But a woe unto you, scribes and Pharisees, hypocrites! for ye 'shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye 'devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater ²damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye 'compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ^aye blind guides, which say, ^bWhosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is 'a debtor!

17 Ye fools and blind: for whether is greater, the gold, ^aor the temple that 'sanctifieth the gold?

JOHN 8

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye ^a'continue' in my word, then are ye my disciples indeed;

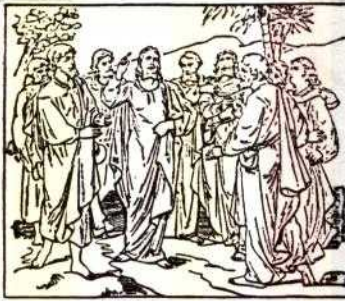
32 And ye shall 'know the ^atruth, and ^bthe truth shall make you free.

44 Ye are of your father the devil, and the ^b'lusts' of your father ye will ^c'do. He was a murderer from the beginning, and ^d'abode' not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

2 PETER 2

BUT there were false prophets also among the people, even as there shall be ^afalse ^{*teachers} among you, who 'privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their 'pernicious ways; by reason of whom the way of truth shall be evil spoken of.



11
Can you imagine how you would look standing there saying: "Jesus really loves you snakes."

I would think that if you had been in the temple at this time you would have great difficulty proving that Jesus was demonstrating his great love for these people. ↷



↷ Notice also this group who believed on him.

MATTHEW 21

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and 'overthrew the tables of the ^bmoney changers, and the seats of them that sold doves,

13 And said unto them, It is written, 'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; ^bbut ye have made it a DEN OF THIEVES.

↷ The idea that God loves everybody is a false teaching, "fabricated-words" 2 Pet. 2:3

3 And through 'covetousness shall they with ²feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

12 But these, 'as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own 'corruption;

Note a good example of "fabricated-words" in Romans. (over)

ROMANS 9

13 As it is written, "Jacob have I loved, but Esau have I hated."

Here is a simple statement. "I-hated the Esau."

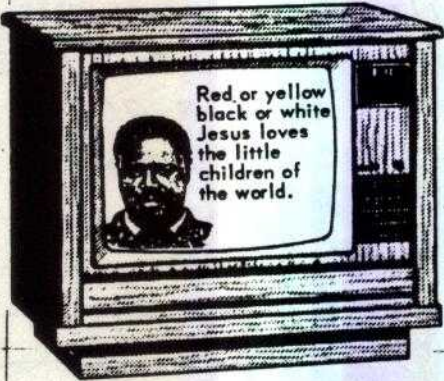
The Living Bible

ROMANS 9

In the words of the Scripture, "I chose to bless Jacob, but not Esau."

The Living Bible omits the word "hate." It also changes the OT reference, Malachi 1:3

The Cotton Patch Version of Paul's Epistles says: "I loved Isaac and I rejected Esau." How would you tell Esau that God loved him?



This often sung chorus is part of the teaching that God loves all children because they are "innocent;" and from this point, that God loves everybody. Note one scripture from which this idea comes and compare it to others.

MATTHEW 19

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

παίδιον- paidion, a pre-teen child.

(see also Mk. 10:13-16 Luke 18:15-17)



These were not; "red or yellow, black or white" but strictly Jewish children. This was before the cross and Jesus was not sent to the Gentiles. (see 50 False

DEUTERONOMY 2

30 But Si-hon king of Hesh-bon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

31 And the LORD said unto me, Behold, I have begun to give Si-hon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Si-hon came out against us, he and all his people, to fight at Ja-haz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

1 SAMUEL 15

SAMUEL also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Am-a-lek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Am-a-lek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

Premises, p.27)

There are other passages like these where God did not spare children.

(see Rom. 11 for Jewish children born into the Kingdom.)

(Romans Commentary, Mysteries, etc.)



← Israel's Human Rights Stamp, 1958
 The inscription reads: "Thou shalt love thy neighbor as thyself." Lev. 19:18
 The inscription is repeated in French, English, Spanish, Russian, and Chinese. This gives a very common impression that everyone is your neighbor; therefore you should love everybody.

The Greek word is ὁ πλησίον - ho plēsion, meaning "the (one) near."

Theological Dictionary of the NT.

Vol. VI p.317

Modern man, esp. since the Enlightenment, is mostly inclined to think that the neighbour is simply one's fellow-man. But this is not in accord with ὁ πλησίον, which has a particular rather than a general reference.

The story of the Good Samaritan shows that one cannot say in advance who the neighbour is but that the course of life will make this plain enough. Indeed, the questioner, who at the end is told to do as the Samaritan did, is the one to whom the parable comes home directly: One cannot define one's neighbour; one can only be a neighbour.⁴⁷

LUKE 10

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,



34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

"Thou shalt love thy neighbor" - not neighbors.

"Love" is the verb ἀγαπάω, a love that does something.

(vs.30) (a) certain MAN (ἄνθρωπος)

(vs.31) (a) certain priest (vs.32) (a) Levite

These both passed by.

(vs.33) (a) certain Samaritan

(vs.36) "Which therefore of these three is-seeming-to-you to-have-become neighbor---?"

"Thou shalt love thy neighbor," refers to a certain person that you can love enough to help; certainly not everybody.

MATTHEW 5

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Note: ☆ A single article makes the ones mistreating them and persecuting them the same persons, i.e. the Romans in all probability. It seems to me "the enemies" are likewise the Romans. Note everything is present tense.

MATTHEW 10

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

LUKE 19

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

← This is in the so-called Sermon on the mount.

(vs.44) "But I myself am saying to-YOU, YOU-be-cherishing the enemies of YOU, YOU-be-blessing the (ones) cursing-against YOU, YOU-be-doing rightly (to) the (ones) hating YOU, and YOU-be-praying in-behalf-of ☆ the (ones) mistreating YOU and persecuting YOU." (CT from KJG)

Notice all the pronouns are plural - it is spoken to Jews - it is before the cross - OT -

they know nothing of Jesus as savior.

(vs.36) "And enemies of-the MAN the members-of his family" (CT)

"Enemies", is usually in a somewhat limited sense and must be determined in each case. That the Romans were the enemies of the Jews is clear from Luke 19:43. (AD 66-70)

← In a military sense they were at war, not loving one another.

In the parable Luke 19:11-27 Jesus did not love his enemies.

LUKE 19

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

← "Love" in the case of neighbors or enemies only applies when love (ἀγαπάω)

can do something about the situation, it is not so broad

as to include loving the devil. (Matt. 13:39)



← Just yesterday I heard a well-known Bible teacher make this statement. It was hard to believe. The purpose of this apologetics is not to study the total use of the words for love, but to show the falsity of this very kind of statement. Most of Jesus' state-

ments on "love" (ἀγαπάω) were, of course, made before the cross. (So was John 3:16, see p.8)

To save space I wish to quote a few phrases and ask a few questions; you look up the scripture.

John 13:1 "--- having-cherished (his) own, namely- the (ones) in the world---" Why?

John 13:34 "--- according-as I-cherished YOU---"

John 14:21 "The (one) having my commandments and keeping them, that (one) is the (one) cherishing me, **☞** he-will-be-cherished by my Father; and **☞** I myself-will-cherish him---" (Futures-why?)

John 14:23 "--- if anyone might-be-cherishing me, he-will-keep my word, and my Father **☞** will-cherish him, and we-will-come to him and we-will-make abode beside him."

John 15:9 "According-as the Father cherished me, I-also myself-cherished YOU: **☞** YOU-remain in the charity (namely)-mine. vs.10 If YOU-might-keep my commandments, **☞** YOU-will-remain in my charity;

His warning to the last period of church history, Laodicea, peoples-judgement.

Rev. 3:19 " **☞** As-many-as if I myself-might-be-loving (φιλέω) I-am-reproving and I-am-disciplining;-- Why, if he loves everybody?

The idea that God loves every person in the world and therefore every life is so very precious is probably the most deceptive statement being propagated. This idea leads eventually to universalism. This idea leads into human conclusions which in turn lead into rather illogical conclusions. Let me explain; but remember I do not accept these statements.

16 God loves all persons. An embryo (fetus) is a person. God loves all embryos. Therefore if an embryo dies it immediately goes to heaven, because it hasn't sinned. In abortions the embryo is "saved"; but it is illogically reasoned that abortions should be stopped and yet millions would grow to maturity and be "lost." Therefore, it is reasoned that the "murder" of an embryo is stopped; but the end result overlooked, that the one who stopped the "murder" is now guilty of depriving that person of an eternity in heaven.

God loves all persons. Children are persons. God loves all children. The usual next step is that children who die before the "age of accountability" all go to heaven. Funds are raised to feed the "starving" children. An illogical conclusion results; those who fed them past the age of accountability are responsible for depriving them of heaven.

War presents more problems. Hiroshima: do you use an atom bomb and kill thousands of Buddhists? God loves all these persons. If you drop the bomb you send thousands of Buddhist children, under the age of accountability, to eternity in heaven; but all the rest to "hell." If you don't drop the bomb none, or nearly none, will end up in heaven.

Jails are being filled with murderers. These are persons. God loves these persons. Therefore you must not have the death penalty. But the premise that "God loves everybody" has led you into this nonsense. You are now ready to disobey God altogether. (Gen. 9:6 p.2)

Give a place of respect to homosexuals. (p.3)

Take God's promises for Israel for yourself. (p.3)

Apply God's hatred to the sin; not the person. (p.6)

You love the world, when he told you not to. (p.10)

You lie to people and tell them Jesus loves them when they are under his wrath. (p.10)

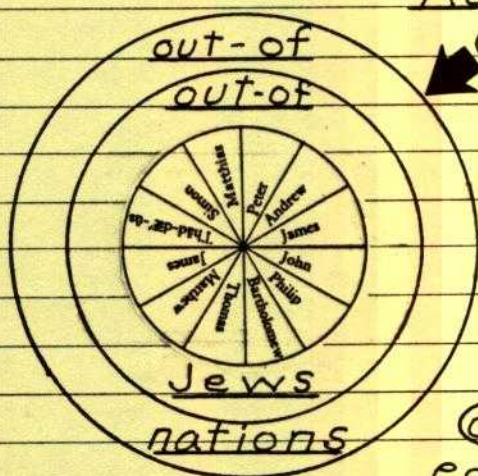
Make "neighbor" their fellow-man. (p.13)

Note in the following the pronouns US and WE; not everybody.

Rom. 5:8 "But the God is-commending his (own) charity with-reference-to US that WE yet being sinners Messiah died-off in-behalf-of US."

Rom. 8:35 "Who will-separate US from the charity of-the Messiah?" (also Rom. 8:37,39; Eph. 2:4; 5:1)

Rom. 9:24 "Whom he-called, even US, not only out-of Jews BUT also out-of nations."



Eph. 5:25 "--- according-as also the Messiah cherished the assembly and gave himself over in-behalf-of her,"

2 Thes. 2:16 "But OUR Lord Jesus Messiah himself and the God OUR Father, the (one) having-cherished US ---"

1 John 3:1 "YOU-see of-what-quality charity the Father has-given-and-still-gives to US in-order-that WE might-be-called children of-God, and WE are."

1 John 4:9 "In this the charity of-the God was-manifested in US ---" vs. 10 "In this is the charity, not that WE ourselves-cherished the God, BUT that he himself-cherished US and he-dispatched his son (a) propitiation concerning OUR sins."

1 John 4:19 "WE ourselves-are-cherishing, because he himself first cherished US."

Rev. 1:5 " --- To-the (one) cherishing US and having-loosed US out-of OUR sins in his blood,"

An important statement occurs in James 4:4 "Adulteresses, are-YOU not knowing-absolutely that the friendship of-the world is enmity of-the God? Who therefore if he-might-be-purposed-to-be friend of-the world, he-is-being established enemy of-the God," vs. 6 " --- the God is-arraying-against proud (ones) ---"

God loves those in the "body" of Messiah and YOU have no way of knowing with certainty who they are. It is even more ridiculous to say YOU love everybody; which you know is a lie.