

- (37) Reciprocal love of the believer emerges as his spiritual growth informs him of the integrity of God reflected in the love of God.
- (38) Therefore we conclude with John, “We love others because He first loved us” (1 John 4:19). Yet that love for others recognizes and submits to His ultimate and absolute authority.
- (39) If we are to “fear God,” how is this to be understood? There are two approaches to this question.
- (40) First, if the believer’s advance includes personal love for God, then he has acquired a personal relationship with God.
- (41) That personal relationship understands and submits to His righteousness and justice. The mental attitude for this includes respect, reverence, and assurance.
- (42) These terms require definition:

**Respect:** To show esteem for; to honor. To show consideration for; avoid violation of; to treat with deference. A feeling of deferential regard.<sup>6</sup>

**Reverence:** A feeling of profound respect and often of love; veneration. An act of showing respect; especially, an obeisance. The state of being revered.<sup>7</sup>

**Assurance:** This the mental attitude possessed by the believer who has advanced to problem-solving device number seven: personal love for God.

Assurance is found in both English and Greek dictionaries:

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<sup>6</sup> William Morris, ed., *The American Heritage Dictionary of the English Language*, s.v. “respect.”

<sup>7</sup> *Ibid.*, s.v. “reverence.”

English: “Something that inspires confidence; easy freedom from self-doubt or uncertainty; and security.”<sup>8</sup>

Greek: **πληροφορία (plērophoría)**: “perfect certitude, full conviction”:

The term denotes the superabundance of a knowledge of God which is not just formally linked with ἀγάπη, of the Christian understanding of God and life which is epitomized in Christ as the One through whom God actively reveals Himself. The obvious reference in Hebrews 10:22 is to the “full assurance” of the faith which rests on appropriation of the atoning work of Jesus as the High-priest. Purified thereby, the Christian can stand with “full confidence” before God.<sup>9</sup>

The use of the word in Hebrews is pertinent to the application of “Love the brotherhood” and “fear God”:

**Hebrews 10:22** - Let us draw near [ to God ] with a dependable soul inventory in full assurance [ πληροφορία (plērophoría) ] of faith, with the *kardía* sprinkled from an evil conscience [ **Rebound** ]<sup>10</sup> and our bodies washed with pure water [ status quo spirituality: filling of the Holy Spirit ].

**v. 23** - Let us keep holding unwaveringly to the confession of our doctrine, because the One having made the promise is trustworthy;

**v. 24** - and let us concentrate on one another for the purpose of encouragement to love [ ἀγάπη (agápē) ] and divine good production.

**v. 25** - Let us not forsake the assembling ourselves together as some are in the habit of doing, but encouraging each other, and even more as you see the day [ physical death or the Rapture ] approaching.  
(EXT)

<sup>8</sup> Merriam-Webster's Collegiate Dictionary, 11th ed., s.v. “assurance.”

<sup>9</sup> Gerhard Delling, “πληροφορία,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:311.

<sup>10</sup> “The phrase *our hearts sprinkled clean from an evil conscience* combines the Old Testament imagery of the sprinkling with blood to give ritual purity with the emphasis on the interior cleansing provided by the new covenant: It is the heart that is cleansed and the conscience made perfect” (*The NET Bible* (Dallas: Biblical Studies Press, 1999–2005), Hebrews 10:22sn26.

- (43) There are two reasons why a church fails:  
(1) what is being taught from the pulpit is false, heretical, or doctrinally flawed or (2) the doctrine being taught is accurate and in-line with systematic theology, but the congregation has no interest in serious study of the Word of God.
- (44) When the problem is the latter, then one of the major reasons is due to momentum testing.
- (45) PRINCIPLE: No testing, no circumstance, and no person ought to rob you of assembling yourself together for the teaching of the Word of God.
- (46) These are desperate and trying times. When those who know the truth allow themselves to be easily distracted by the common, usual, and predictable attacks from the Dark Side, then the spin-off from the Pivot contributes to the decline of the Client Nation and the death of free exercise will soon follow.
- (47) The ability to fulfill the mandate to love fellow believers unconditionally requires associated orientation to the prospect of fearing God's wrath for failure to do so.
- (48) A formula then emerges: Personal Love for God, plus unconditional love for fellow believers equals the copacetic spiritual life.
- (49) Negatively stated, the principle becomes, No Personal Love for God, minus no unconditional love for fellow believers equals divine discipline absent happiness in life.
- (50) Thus the word "fear" has to do with respect, reverence, and assurance when in the context of unconditional love for fellow believers, but dread, anxiety, and fright in the context of discord, hostility, and disunity.

- (51) “Dread” in the Old Testament is the verb יָרָא (**yare’**): “to be afraid; fear born out of respect and reverence.”<sup>11</sup>
- (52) Orientation to authority of God is enforced by the prospect of divine wrath for noncompliance with His mandates.
- (53) Those that have advanced to personal love for God have respect, reverence, and assurance of God’s love and grace and therefore their “fear” quotient is a positive reinforcement for their compliance with God’s will.
- (54) On the other hand, those whose relationship with God is not based on personal love for Him, their “fear” quotient is a negative complex of sins based on dread, anxiety, and fright.
- (55) The final verb in the verse and paragraph is the present active imperative of τιμάω (**timáō**), translated “honor” and is the second time used in the verse.
- (56) To honor the king is to orient to the principle that no person is in a position of power unless the Lord approved of his ascendancy.
- (57) If poor or even evil people gain power over a political, commercial, social, or military organization, the believer is to orient and adjust to that person’s authority.
- (58) The position of authority indicated in context is βασιλέα (**bosiléa**): “king.” For us in our hour of discontent is POTUS. This man is in power because God is using him to validate the current spiritual decline in the souls of the American people.

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<sup>11</sup> Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: EMG Publishers, 2003), 470.

- (59) Honor refers to the respect due to the sovereign who is divinely permitted to hold the office and sit on the throne that represents the leadership of a national entity.
- (60) There are passages of Scripture that provide additional impact to this verb in the light of the Christian citizen of a nation:

**Romans 13:1** - All people, subordinate yourselves to the governing authorities. For there is no authority except delegated from the source of God, and those which do exist have been instituted by God.

**v. 2** - In fact, they who oppose such authority resists the ordinance of God and those who resist will incur judgment.

**v. 3** - For government authorities are not a cause for fear for good conduct but for evil. Do you desire not to fear the authority? Keep on producing good conduct and you will have recognition for it.

**v. 4** - For he who has authority is a minister from God to you for the purpose of good conduct. But if you do evil, keep on being afraid. For he, the authority, does not wear the sword for nothing [ **for the enforcement of the law** ]. For you see, he is a minister of God for the purpose of divine wrath to him who practices evil.

**v. 5** - Therefore, for this reason, it is necessary to be in subjection, not because of the punishment but also because of your conscience.

**v. 6** - For this reason also, keep on paying taxes, for they are the civil servants of God devoted to the task of serving.

**v. 7** - Therefore, discharge your obligation to everyone what is owed: taxes to whom taxes are due [ **income: Amendment XVI, social security** ], revenue to whom revenue is due [ **sales, property** ], respect to whom respect is due [ **see verse 4** ], honor to whom honor [ **those in duly appointed positions of authority** ]. (EXT)