

ABIDE & CONQUER

Praise God; we are coming into a kingdom that has no frontier, no boundary, no limits, no end. It is a kingdom that cannot be shaken. It is the kingdom of righteousness and justice. It is the kingdom of our Lord and of His Christ. However, there is a great battle over who will enter this kingdom, having been found worthy to enter *the reign of the heavens* as co-heirs with Christ. We are in a battle against the spirit of the world, the flesh, and the powers of darkness among the celestials. To engage in this spiritual battle, we must put on the whole armor of God, and all the more as we see the day approaching. We must take *the God-breathed word* and allow the spirit of God to give us knowledge and understanding of the truth. We must come into *the heavenly vision* and hold to *the testimony of Jesus*. We must come into the *blessed* character of those coming into *the reign of the heavens* (Matthew 5.3-12). We must live in *the simplicity and purity of devotion to Christ*. These are but a few of the ways that Scripture encourages us.

The Lord Jesus has left us His word on entering His coming kingdom.

“Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.” (Matthew 7.13-14 NASB)

“Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.” (Luke 13.24 NASB)

Many conquerors of Christ, or ones we could call pioneers, have traveled the road that leads through the narrow gate. They did not choose to follow the rest who sought the easy way. They were like pioneers who cut through the bush to establish a new village or who traveled the dusty roads of the prairies to reach the wild west. They knew that they must continue in *the faith*, for through many tribulations we must enter the kingdom of God (Acts 14.21-22). These beloved saints who trod the path to the kingdom serve as our examples of people with a nature like us, with many weaknesses and failings. In spite of the many conflicts, they pursued the goal and did not stop until their days were over on this earth. Many saints by grace and through faith have fought the good fight and will receive the reward of the inheritance (Colossians 3.24). It is right for us to learn something from those who have gone before. They have much to teach us, for they have pioneered the way for us.

To this point, three apostles—John, Peter, and Paul—serve as *examples* of lives that reveal to us the way to conquer or overcome. They represent different aspects of the life of Christ, and each one has left us his testimony and teaching on how to run to win and enter *the reign of the heavens*, which refers to receiving immortality in the coming eon when Christ heads up all things in the heavens and

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on the earth. Those who win will be the complement of the One completing the all in all.

And gives Him, as Head over all, to the ecclesia which is His body, the complement of the One completing the all in all. (Ephesians 1.22 cv)

John was the “abiding” apostle who rested on the breast of the Lord. John’s entrance into the kingdom was through abiding in the Lord, in spirit, in the word, and in love. John encourages us to conquer (overcome). We could say that John overcame in *the* faith. Peter was the “maturing” apostle who made mistakes along the way but through these mistakes learned the secret of the abundant entrance into the kingdom. He is an example of maturing in *the* faith. Paul, who considered himself the least of the apostles (1 Corinthians 15.9), was the “striving” apostle who saw himself continually fighting and competing to enter the kingdom. He encourages us to press on toward the goal for the prize. We could say that Paul contended or strove for *the* faith. What testimony we discover in these three brothers *in* Christ.

Now, this article takes up the testimony that John, the “abiding” apostle, has left us.

John, the apostle.

In some respects, John’s testimony is more encompassing and complex than that of Peter and Paul. Of all the disciples who were close to the Lord when He walked this earth, John was the only one who lived to an old age and died naturally; that is, he was not martyred. This made John’s life and testimony rather unique in relation to the other eleven disciples. Through the Holy Spirit, John penned the Gospel of John, three short epistles (1, 2, 3 John) and the Revelation (Unveiling) of Jesus Christ. He wrote after all the other gospels and epistles had been written that are now contained in the New Testament. Whether he received and read all the other writings circulating in his day, we do not know. However, John was in the unique position of knowing what had been taught and what was being taught to the early churches. Thus, he could add to or correct that which was circulating. Obviously, we cannot begin to touch upon all that is contained in his writings. However, *abiding* and *conquering (overcoming)* are significant, if not *the* significant testimony of John; and without doubt, they are two of the most important issues facing Christians in this last hour (1 John 2.18).

Abide and conquer (overcome).

The Greek word for *abide* is *meno*, which means “to stay, as in a given place, state, relation, or expectancy.” In the King James Version, it is translated as abide, continue, dwell, endure, be present, remain, stand, tarry (for).

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The Greek word for *overcome* is *nikao*, which means “to subdue (literally or figuratively).” Its root word is *nike*, which means “conquest.” Thus, *overcoming* means “to conquer, prevail or get the victory.” The Concordant Version uniformly translates *nikao* as *conquer*, which is the word that I prefer to use as well. It is through abiding or remaining in a certain way that we conquer or get the victory. For Christians, the victory refers to coming into immortality through the first resurrection at the end of our present eon and reigning with Christ for 1,000 years.

In his letters to those he called his little children, John encouraged them to abide and to conquer. However, before looking at some thoughts from his writings, let us look at his writings and what they reveal about John himself.

John saw and heard.

One unique aspect of John was that he saw, he heard, and he testified. At the beginning of each of his major writings, John declared what he had seen and heard.

And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. (John 1.14 NASB)

What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life—and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. (1 John 1.1-3 NASB)

The word *beheld* means “to look closely at.” John looked very closely at this One whom he followed and subsequently met after His resurrection. John’s testimony was that he beheld this One who is Life. He saw and heard, along with the others, and he testified of these things. Many people in his day were saying that they had the truth and that they knew of this One, but John’s response was that he and the others were the ones who had handled this Life. Their testimony was true.

To further illustrate this point, let us consider a few encounters in which he saw and he heard.

When word came to the disciples that Jesus’ body was not in the tomb, John and Peter ran to the tomb. John must have been a little slimmer or perhaps in better shape than Peter, so he arrived at the tomb first. John was not compulsive like Peter. John was the looker and the analyzer. He looked first and contemplated on what he saw.

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And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying {there;} but he did not go in. (John 20.4-5 NASB)

So the other disciple who had first come to the tomb entered then also, and he saw and believed. For as yet they did not understand the Scripture, that He must rise again from the dead. (John 20.8-9 NASB)

When John arrived at the tomb, he looked in and assessed what he saw. He did not rush in like Peter. But when he did enter the tomb and saw the placement of the linen wrappings, he believed that Jesus was raised from the dead.

However, John's testimony did not stop here for he was given one of the greatest revelations that has ever been given to man. He saw and heard the Revelation of Jesus Christ.

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated {it} by His angel to His bond-servant John, who bore witness to the word of God and to the testimony of Jesus Christ, {even} to all that he saw. (Revelation 1.1-2 NASB)

John bore witness to all that he saw, and what a tremendous vision he was given. It was an unbelievable view of the days that would follow and ultimately lead to the return of the Lord Jesus. In fact, the Person of the Lord Jesus was center stage in what he saw. John had to proclaim.

To Him loving us and washing us from our sins by his blood, and made us kings and priests of God, even His Father. To Him {is} the glory and the might forever and ever. Amen. (Revelation 1.5b-6 LITV)

It was *to Him*, the One loving us and making us fit for His kingdom, that John testified. John saw Him coming in His kingdom of glory.

“Behold, He comes with the clouds,” and “every eye will see Him, and the ones who pierced” Him, and all the tribes of the earth “will wail on account of Him.” Yes, Amen. (Revelation 1.7 LITV; also Daniel 7.13; Zechariah 12.10)

Behold, He comes! This is the vision that sums up all of Revelation. It was the vision of the Second Coming of Christ and the complete change of the government of this earth as the kingdom of the world becomes the kingdom of our Lord, and of His Christ [Christ along with His co-heirs]; and He reigns for the eons of the eons (Revelation 11.15).

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John was exiled to Patmos for a good reason, and that is so that we today can benefit from what our brother saw and come into this testimony. He is our brother, not so much the great apostle John, but a brother *in* Christ.

I, even your brother John, and co-sharer in the affliction, and in the kingdom and patience of Jesus Christ, came to be in the island being called Patmos because of the Word of God, and because of the witness of Jesus Christ. (Revelation 1.9 LITV)

The kingdom was in view for John. Through many tribulations we must enter the kingdom of God (Acts 14.22). We need the patience of Christ Jesus our Lord to endure to the end so that we will reign with Him (2 Timothy 2.12). John was in tribulation and affliction as he was exiled on Patmos. But consider what John saw. He saw the coming of the kingdom. He was in tribulation, and he was transported *in* spirit to see the kingdom come. John was a living testimony of Acts 14.22 and of all who patiently endure to the end to reign with Christ. The God-breathed word is true.

When John saw the One who loves us and is loving us, he had to fall down as a dead man. He beheld the Life again, but this time the Life stood in all His regal splendor. Who can stand in His presence?

And when I saw Him, I fell at His feet as a dead man. And He laid His right hand upon me, saying, “Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things.” (Revelation 1.17-19 NASB)

Many Christians today seem to have such an irreverent familiarity with the Lord. They talk about Him and act as if they know Him as “a good old buddy,” a friend with whom they can chum around. But consider that John was the one who knew his Master intimately when He walked this earth. He leaned on the breast of the Lord, the Lord loved him, and yet when John saw his Lord standing in all His regal splendor, all he could do was fall on his face as a dead man. Oh, we need to repent of such irreverent familiarity. Jesus is the Son of God. He is the Judge of all. He is the great Prophet. He is the High Priest. He is the coming majestic King. Behold *Him* is John’s testimony!

The loving right hand of I AM.

In the above Scripture, what brought comfort to John in that moment as he was overwhelmed with the sight of his Lord? Was it his strength? No! Did he muster up enough courage to look up at the Lord? No! The Lord Himself raised John. He laid His right hand on John and gave the most encouraging personal words to his heart: “*Do not be afraid.*”

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At that moment, we are not told what went through John's mind and heart. Did he recall the words of his Master when the Lord frightened them as He walked on the water and approached their boat? Jesus calmed their fears: "*It is I; do not be afraid*" (John 6.20 NASB). Or did he recall his Master's words of comfort as He was headed to the cross? Again the Master calmed their fears: "*Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, 'I go away, and I will come to you'*" (John 14.27-28a NASB). The Lord did return to His closest disciples after His resurrection before He was taken up the last time. But again, the Lord came to John, the abiding apostle; and He will come again for all to see Him face to face, the countless number of saints who have not yet had the joy of looking into the face of Jesus.

John is a type of all the Lord's people who will one day, we pray very soon, appear before the love of their life. Did you get that? **The love of your life!** At that moment, there will be no irreverence, for we will be like John and fall at His feet as dead men. It will take the loving right hand of authority and power and love of the great *I AM* to raise us up. As we will see, it is love that will cast out all fear in that moment.

The disciple whom Jesus loved.

To this point, there is a very personal side to John's testimony in his relationship with his Master. He was the only disciple to describe himself as "the disciple whom Jesus loved."

When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" (John 19.26 NASB)

And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." (John 20.2 NASB)

That disciple therefore whom Jesus loved said to Peter, "It is the Lord." (John 21.7a NASB)

Peter, turning around, saw the disciple whom Jesus loved following {them;} the one who also had leaned back on His breast at the supper...." (John 21.20a NASB)

Oh, there is something about these words that melts one's heart—*the disciple whom Jesus loved*. John was the one who leaned on the breast of the Lord Jesus at the Last Supper. The breast speaks of love, like the tender love of a mother. John knew that he was loved. It wasn't some sort of mystical experience or mere words. It was the truth planted within his heart. He knew that he knew that his Lord loved

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him. John is the one who wrote that we love, because **He first loved us** (1 John 4.19 NASB). Love does not start with man; it starts with God.

We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. ... 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. (1 John 3.16; 4.10 NASB)

However, John knew that he was loved before the Cross and before he understood that his Master would be raised from the dead. How did he know? He knew through what he saw and what he heard as he walked with his Lord. Like Mary (Luke 2.19), John took into his heart all that he saw and heard and pondered over it. As he did ponder, he concluded one thing—the Lord loved him. He could lean on his breast without fear, anxiety, or doubt. John knew there was no fear in love and that love would give him, and all who are loved by the Lord, confidence in the day of judgment (1 John 4.17-18).

Love was the key to John's abiding. His greatest testimony is that the Lord loved him, and this love led him to be the "abiding" apostle.

John, the abiding apostle.

John wrote much about abiding, but it is quite interesting that the Lord Himself referred to John as the one who abided. This is discovered in one of the last recorded encounters between the resurrected Jesus and His disciples. The Lord was on the shore fixing His disciples breakfast as they were fishing on the sea. As Jesus stood on the shore and spoke to them, they did not know that it was Him.

"Children, you do not have any fish, do you?" They answered Him, "No." And He said to them, "Cast the net on the right-hand side of the boat, and you will find a catch." They cast therefore, and then they were not able to haul it in because of the great number of fish.
(John 21.5-6 NASB)

Oh, the love and affection of the Lord for His chosen ones in that early-morning hour. "*Children!*" How intimate and loving is this word. No one recognized Him when He said these words, and they drew in a large catch. But one disciple saw and heard and took it into his heart. John, the disciple whom Jesus loved, said to Peter, "*It is the Lord*" (John 21.7). The others could not discern the voice, but John did because he had learned to hear the heartbeat of God while leaning on the breast of the One who loved him. He knew the voice of his Shepherd (John 10.27).

Let us pause at this point and ponder the thought of being close to the heartbeat of God. Do you long to be that close to your Lord? Do you hunger to feel His heartbeat of love for you? Do you desire to know Him in this intimacy? Do you desire to walk this path of life and discern "It is the Lord"? If you answer yes to all these questions, then there is only one solution. Abide!

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The rest of the story deals with Peter, that dear compulsive, bigger than life brother; but at the end of the story, Peter saw the disciple whom Jesus loved and asked the Lord about this disciple. A rumor was going around about John that he would not die.

Peter, turning around, saw the disciple whom Jesus loved following {them;} the one who also had leaned back on His breast at the supper, and said, “Lord, who is the one who betrays You?” Peter therefore seeing him said to Jesus, “Lord, and what about this man?” Jesus said to him, “If I want him to remain [abide] until I come, what {is that} to you? You follow Me!” (John 21.20-22 NASB)

Jesus did not say to Peter that John would not die, but only, “*If I want him to remain until I come, what is that to you?*” The Greek word for *remain* is the same word translated as *abide*. In other words, the Lord was saying, “If I want John to *abide* until I come, what is that to you?”

Thus, by the Lord’s own words, John, the loved of God, was the abiding one. The Lord Himself defined John’s life as the abiding life. John lived a long life, and near the end of his life, he witnessed the coming of the Lord. *Behold, He comes!* The rumor was true to a degree. The Lord allowed John to remain, to abide, until he was exiled to the island of Patmos so that he could be caught up *in* the Lord’s day *in* spirit to witness the unveiling of the coming of the Son of Man. The Lord’s words are never without meaning. John remained until he saw the coming of the Lord. Do you see the fulfillment of the Lord’s words to Peter in reference to John?

John was the “abiding” apostle!

Not only did John remain until he witnessed the Lord coming, but he also became the apostle who wrote on abiding until that day. John’s testimony to us today is how to live, how to abide until the Lord comes. Do you see the beauty of John’s life and his testimony? Most people do not see John as one who had a heart for the kingdom because they see so much of his teaching as referring to eternal life, when, in fact, it refers to eonian life or life in the coming eon. But John, like Paul, saw the full gospel. John’s powerful testimony to us today tells us how to abide until the Lord comes to take the scepter of the kingdom, even how to abide as future kings and priests of the kingdom. John heard the testimony about the wife of the Lambkin (Revelation 19.7), and he lived as one who had the heart of a bride waiting to be received by her bridegroom (1 John 3.2). He abided in love, waiting for that glorious day.

My little children.

Before looking at John’s writings, one more matter reveals his heart. His heart was one of love and affection for those around him. John was very much like his Lord when it came to those whom he discipled. As He was heading toward Calvary, the

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Lord Jesus spoke to His most intimate disciples, giving them His new commandment of love, and as He did, He called them little children.

“Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, ‘Where I am going, you cannot come.’ A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.” (John 13.33-35 NASB)

Even after His resurrection and before He ascended the final time, the Lord called His disciples children. As He was on the shore and the disciples were out on the sea, He called out: “*Children*, you do not have any fish, do you?” (John 21.5).

John, who leaned on the breast of Jesus, also heard the heartbeat of God for His people. We are the children of God. Most likely, John remembered being called “little children,” and this must have registered in his heart as a word of endearment and encouragement to him. He probably meditated on this word during the many years he lived after leaning on the breast of the Lord. Consequently, John as the aged, elder apostle encouraged those whom he was discipling in Christ. He called them little children, just as his Master had done. In fact, John called them “my little children.” He identified with these brethren as belonging to them, not owning them. Each time he referred to them as little children, he encouraged them to abide and conquer. His heart was to see them conquer and have confidence, even boldness, and not be ashamed before Christ at His coming (1 John 2.28; 4.17).

My little children, I am writing these things to you that you may not sin. (1 John 2.1 NASB)

I am writing to you, little children, because your sins are forgiven you for His name’s sake. (1 John 2.12 NASB)

And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. (1 John 2.28 NASB)

Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous.... (1 John 3.7 NASB)

Little children, let us not love with word or with tongue, but in deed and truth. (1 John 3.18 NASB)

You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. (1 John 4.4 NASB)

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Little children, guard yourselves from idols. (1 John 5.21 NASB)

John's salutation to the brethren was not one of condescension but one of uplifting love.

Now, let us turn to John's writings (along with some selections from other epistles) and consider some aspects of *abiding*, with particular emphasis on *conquering* or *overcoming*. We must conquer to enter *the reign of the heavens* in the oncoming eon, and abiding is our way. To begin, let us take up this matter of overcoming.

To Him who conquers.

We do not truly know the exact dates or the order in which John wrote his gospel, the epistles and the Revelation. But we do know that the Lord spoke on this matter of conquering and that John exclusively recorded the Lord's words. This is of great import because of John's long life. The others did not live as long as John did, and although they too were conquerors, John had one of the greater experiences.

Simply, John conquered, and he saw and heard the reward for conquering. He knew how to conquer or overcome the world (1 John 4.4; 5.4, 5), the flesh (1 John 2.28-3.11), and the devil (1 John 2.13, 14); the three enemies of believers and the three enemies we must conquer through Christ. He also knew that there is reward for conquering, and the rewards are all millennial rewards. Rewards in Scripture are in respect to the Kingdom or Tabernacles Age and not what some erroneously call the eternal ages.

Another way of stating this thought is that conquering is always in reference to entering *the reign of the heavens*, which refers to the reign of the heavens coming to this earth in the coming eon. It is the establishment of God's kingdom on earth as God's King sits as King over the earth, along with His conquerors. This is easily proven by the first mention of *conquering* in Scripture that is discovered in reference to the nation of Israel entering the Promised Land, which is a type of the conquering saints of Christ entering the millennial reign of Christ.

Then Caleb quieted the people before Moses, and said, "We should by all means go up and take possession of it, for we shall surely overcome [prevail against] it." (Numbers 13.30 NASB)

The equivalent Hebrew word to the Greek word for *conquer* or *overcome* means "to be able," which is translated as "prevail," "have power, might" or "overcome." When the ten spies incited the nation that they should not go into the land but return to Egypt (world), Caleb, who had a different spirit, along with Joshua, believed God's promise that they were to possess the land. Consequently, Caleb and Joshua took the second generation into the land of their inheritance. Of course, this is a type of the conqueror in Christ entering the celestial kingdom and receiving a glorified body like that of the Lord's body. This is our land of promise.

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Today, Christ is our Joshua (Yahshua) who will come to take us into His kingdom. He is the One who conquered, and John is the one who tells us so.

As He set His face toward Jerusalem and the Cross, Jesus spoke words of encouragement to His disciples.

“These things have I spoken to you that in Me you may have peace. In the world you have affliction. But courage! I have conquered the world.” (John 16.33 cv)

Christ has conquered the world, which is the *kosmos* or the system in which we live that stands against us. John heard this fact confirmed after Calvary when he was caught up *in spirit in* the Lord’s day.

And I lamented much that no one was found worthy to open the scroll, neither to look at it. And one of the elders is saying to me, “Do not lament! Lo! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and loose its seven seals.” (Revelation 5.4-5 cv)

No one was found worthy to open the book with the seven seals that explains the manifestation of the coming of the kingdom of God upon this earth. The book contained the answer to who will rule this earth for the next 1,000 years. The very one who will rule had to be the one who opened the seals of the book. If no one was found worthy, then Satan would continue to rule over this earth and man would be lost forever in the devil’s dark kingdom. This is why John wept. The Lamb of God, the one who conquered the world, the flesh, and the devil, the one who overcame death itself, is the heir of this earth and has the right to take the book and open its seals. He is coming and He will conquer all of God’s enemies. Hallelujah!

“These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and those with It are called and chosen and faithful.” (Revelation 17.14 cv)

But notice that the Conquering One is also coming with His called and chosen and faithful. Who are they? They are the ones who will conquer through Him as He has conquered through His Father. In a reference to the many that will be saved, a loud voice in heaven will proclaim: **“And they conquer him through the blood of the Lambkin, and through the word of their testimony, and they love not their soul, until death”** (Revelation 12.11 cv). There is reward for His people who conquer, and we are told what these rewards are in the seven letters to the churches dictated to John. In each letter, the Lord Jesus said, **“Who has an ear, let him hear what the spirit is saying to the ecclesias”** (cv).

There is an essential message delivered to each ecclesia (church), and all seven ecclesias represent the entire history of the ecclesia of God from Calvary to the end

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of our present wicked eon. In other words, we must heed the exhortations and the encouragements given to all seven ecclesias. But, it is best not to focus on the warnings per se but on the outcome for those who conquer. Each of the following is a millennial reward for those who have an ear to hear the spirit and respond in such a fashion that they conquer.

To the one who is conquering, to him will I be granting to be eating of the log of life, which is in center of the paradise of God. (Revelation 2.7 cv)

To one who is conquering may under no circumstances be injured by the second death. (Revelation 2.11 cv)

To the one who is conquering, to him I be giving him of the hidden manna, and I shall be giving him a white pebble and on the pebble a new name written, of which no one is aware except the one who is obtaining it. (Revelation 2.17 cv)

And to the one who is conquering and keeping My acts until the consummation, to him will I be giving authority over the nations; and he shall be shepherding them with an iron club, as vessels of pottery are being crushed, as I also have obtained from My Father. And I will give him the morning star. (Revelation 2.26-28 cv)

The one who is conquering, he shall be clothed in white garments, and under no circumstances will I be erasing his name from the scroll of life, and I will be avowing his name in front of My Father and before His messengers. (Revelation 3.5 cv)

The one who is conquering, him will I be making a pillar in the temple of My God, and he may be coming out nevermore, and I will be writing on him the name of My God, and the name of the city of My God, the new Jerusalem, which is descending out of heaven from My God, and My new name. (Revelation 3.12 cv)

The one who is conquering, to him will I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne. (Revelation 3.12 cv)

Finally, the last mention of the word *conquer* (*overcome*) is found at the end of the Revelation when the new Jerusalem comes into view.

He who is conquering shall be enjoying this allotment, and I shall be a God to him and he shall be a son to Me. (Revelation 21.7 cv)

Allotment, or inheritance in most versions, is always in reference to the millennial reign (e.g., Matthew 5.5; 25.34; 1 Corinthians 6.9-10; 15.50; Galatians 5.21; Ephe-

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sians 5.5; Colossians 3.24). We know that being adopted as a son means that one will rule with Christ in His kingdom and receive the reward of the inheritance. We also know in reviewing the above rewards for conquering that the city is a significant part of the reward (i.e., the Tree of Life, the Paradise of God, the City of God, the Throne). Thus, those who conquer to inherit these things as God's sons are the ones who will become the heavenly Jerusalem during the millennial reign of Christ. So when John saw the new Jerusalem, he saw the city as she will be in the millennial reign, which will come down out of heaven when it is declared that He makes all new.

Thus, the hope of every believer who conquers is to become part of the new Jerusalem, not in God's day, but in the millennial reign, that is, during the Tabernacles Age. But let us not view the new Jerusalem as something of bricks and mortar, even if the materials are of gold and precious stones. We must see what the city signifies, for the Revelation was written to signify what John saw. In other words, we need to discern spiritual to spiritual, and when we do, we will see that the city signifies the sons of God that are God's dwelling, *in spirit* (Ephesians 2.22).

As we read the seven letters, we see many problems in the churches, and in each case, there are very specific issues to conquer. However, all of them can best be summed up in conquering the world, the flesh, and the devil. Rather than dwell on the problems or the things that we must overcome, it is of more value to learn how to conquer in the first place. This is where abiding comes in. If we abide, then we will conquer, and the many dangers of the world, the flesh, and the devil will not be an issue. To this end, our brother John has left us his testimony and teaching on abiding; so let us now turn to abiding.

Abide in Him.

When the Lord walked this earth, His testimony was that the Father is in Him. They are one.

“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.” (John 14.10

NASB)

Not only was the Son in the Father and the Father in the Son, but the Father abiding in the Son did the works of God. Christ was not doing His own works but the works of His Father. Why? Because the Father was abiding in Him! Nothing that the Lord did was separate from the Father. He took no initiative on His own, did not speak on His own, and did not work on His own. This is the intimacy of abiding.

As the Lord walked with His disciples, He was abiding with them. He remained in their midst and taught them all that the Father gave Him to teach. He revealed the Father to them.

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“These things I have spoken to you, while abiding with you.” (John 14.25 NASB)

We must see that we can do nothing apart from our Lord if we are to do the works of God. It is that simple. We can do many things for God, but if they are not His works, then they are of no value.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2.10 NASB)

We are created in Christ Jesus for good works. But what is the source of these good works? God is the source, for He prepared them beforehand. What are we to do? We are to walk in them. The word does not say that we make them up or create them. We are called simply to walk in them. It sounds so easy, but we make it so complicated because we try to create the works from our own strength rather than leaving it all to God and walking in what He has created for us to do. This is the only way that we are to bear fruit.

Speaking to His disciples, Jesus laid down the principle of abiding in Him and bearing fruit to the glory of the Father.

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither {can} you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.” (John 15.4-7 NASB)

This speaks of a relationship of two people who are truly one. The Vine is the source of life. The branch receives all the life from the Vine. The branch's strength comes from the Vine, and all the branch must do is take of this life and grow, bearing fruit. The fruit is the direct result of the life of the Vine. The branch is merely the vessel for the life of the Vine to flow out of and fruit is borne that produces seed to bring forth more life. **“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit”** (John 12.24 NASB). This is a beautiful picture of the life that abides in Christ.

However, there is a danger for one who does not continue to abide in Christ, the Vine. If we do not remain in relationship with Him, partaking of His life and abiding in His words (word of God), then we will bear no fruit. We will be unfruitful and lose reward in His kingdom. Our works will be dead works that will be burned up in the fire of judgment, which I believe, that for those who do not

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conquer, will occur at the general resurrection of the just and the unjust that occurs after the millennial reign of Christ, not before.

Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is {to be} revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire. (1 Corinthians 3.12-15 NASB)

The believer who does not conquer will be saved for the eon of the eons and beyond but will suffer loss in the millennial kingdom to the point of not entering the Tabernacles Age through the first resurrection and receiving the immortality that will be put on by all who participate in this resurrection, which Paul called the *out-resurrection*. We are to glorify our Father by bearing His fruit, and if we do, then we will be counted worthy as one of the many sons the Father will bring to glory (Hebrews 2.10).

“By this is My Father glorified, that you bear much fruit, and {so} prove to be My disciples.” (John 15.8 NASB)

Let us be convinced in our hearts that bearing fruit is directly related to reward in the coming kingdom. In the parable of the sower, we see that *the word of the kingdom* is a word that the devil tries to snatch from the hearts of believers. There are four types of believers and only one is sown on good soil because he hears *the word of the kingdom* and bears fruit. The other three types are either overcome by the devil (sown by the wayside), by the flesh (sown on the rocky place), or by the world (sown among the thorns). The one who is sown on the good soil is one who hears *the word of the kingdom*, understands it, and bears fruit to the glory of the Father. This is why it is essential and vital to hear the *unleavened* word of the kingdom and to walk in the light of it.

Overcoming sin and the flesh.

Now, John carried this thought forward on the matter of sin, and we could say, overcoming the flesh. After the Lord departed this earth through the cross, resurrection, and ascension, John saw that as the Son abided in the Father so must we abide in the Son. Not only are we to do the works of Christ as we abide, but it is our safeguard against sin. In fact, if we are to daily conquer sin as something that is inherent in our bodies of death, we must abide in Christ. We must remain in Him, dwell in Him.

Whoever abides in Him does not sin.... Whoever has been born of God does not sin, for His seed remains [abides] in him; and he cannot sin, because he has been born of God. (1 John 3.6, 9 NKJ)

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Let us keep in mind that for those of us who have been born from above, we have the seed of Christ in us. This seed does not and cannot sin, for it is born of God, born from above. This seed abides in all who believe. It is part of the new creation and, as such, is beyond all that is old. Our old man has been crucified with Christ and we now have a new man within us and this new man is the seed of Christ. The old man is dead, and he cannot and will not be resurrected.

However, we continue to live in bodies of death and sin reigns in death. But, we have a new life in us that cannot sin and does not sin. Sin has not been eradicated from our bodies because they are still subject to corruption and are mortal. Then, how do we keep sin under wraps, so to speak? We do it by abiding.

If we abide in Christ, then we will not sin. Why do we continue in sin? Because we do not abide! We do not make our home continually in Him. Sin comes through our bodies of death and has no part in the seed of Christ.

Thank God; Christ is our Advocate with the Father, the propitiation for our sins (1 John 2.1-2). He is our High Priest who is ministering in the heavenly sanctuary on behalf of His people (Hebrews 7.24-26; 8.1-2). His sprinkled blood is an ever-present reminder that He has paid the price for our sins. When we sin, He has made the way for us to be forgiven and cleansed.

If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. (1 John 1.8-10 NASB)

When we lay hold of this new life that is born of God, we overcome sin. We cannot do it; but the life in us, His seed, is incorruptible. This life cannot sin. We must learn to abide in Him that we bear fruit and that we do not sin.

Abide in the spirit.

Next, we need to see that we are to abide in the spirit. When the Lord walked with His disciples, He kept them, and He taught them; but when He ascended to the throne and was exalted in glory, the Father sent the promise of the Holy Spirit, the Helper.

“These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.” (John 14.25-26 NASB)

The disciples had heard much teaching from the Lord, and it would be beyond human capacity to remember it in such a fashion that it was accurate and could be preserved as the truth for subsequent generations. They needed a Helper. The

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Father sent His spirit to take all that they had heard, and all that they would hear, and then use these men (and others) as scribes of the kingdom who would take from new and old (Matthew 13.52) to pen the word of God for all who would be saved over the next 2,000 years.

The word of God has been completed. There are no more chapters to be written in this eon, so the Holy Spirit's work in this regard has been completed. However, many false teachers and prophets have gone out over the last two millennia that have tried to lead the Lord's people astray. There is only one way to protect against falling for false teachings, and that is to abide in the spirit of God just like we are to abide in Christ and in His seed. Through God's spirit, we overcome that which is false.

Overcoming the world and error.

You are of God, little children, and you have conquered them, for greater is He who is in you than he who is in the world. (1 John 4.4 cv)

John referred to conquering *them*. He exhorted his children of faith that they were living in the last hour and that many antichrists had come and the antichrist is yet to come (1 John 2.18-23; 4.1-3). Many false prophets had gone out into the world, and we know that in the end there will continue to be many false prophets and teachers (2 Timothy 3.1-9; 4.3-4; 2 Peter 2.1-22; Jude 4-19). These false prophets and teachers speak through the spirit of the world (1 John 2.15-17). If they are not tested and proved by the word of God, then we can be deceived and fall into all manner of demonic and fleshly influence.

John gives us the way of conquering this spirit of the world. He who is in you is greater than he who is in the world. When we believe on the Lord Jesus, we are a new creation in Christ. Paul describes this new life as us in Christ and Christ in us. We are given an earnest of the spirit of God that takes up residence in us to lead us into all truth. It is the spirit of truth (John 14.17; 15.26; 16.13; 1 John 4.6).

But you have an anointing from the Holy One, and you all know. (1 John 2.20 NASB)

And the anointing which you obtained from Him is remaining in you, and you have no need that anyone may be teaching you, but as His anointing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, remain in Him. (1 John 2.27 cv)

Who is in us that is greater than he who is in the world? It is the Holy Spirit. We are exhorted to abide in Him and to be filled with Him. How are we filled with Him? By the word of God (compare Ephesians 5.18-19 and Colossians 3.16)! We must learn to abide in Christ and allow the spirit of God to feed us and fill us with the living word. This is how we conquer the spirit of the world that has become so

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much a part of Christendom today and is coming forth from those who are false teachers. As James wrote: **Therefore putting aside all filthiness and {all} that remains of wickedness, in humility receive the word implanted, which is able to save your souls** (James 1.21 NASB).

Abide in the word.

Closely aligned to abiding in the spirit is abiding in the word, which is the truth. According to John, abiding in the truth, which is the same thing as the word abiding in us, is the way to overcome the devil, the evil one.

I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the Word of God abides in you, and you have overcome the evil one. (1 John 2.14 NASB)

As believers, we are faced with the danger of being overcome by the evil one. This is why we are to resist the devil through steadfastness in *the* faith; for he is our adversary who walks about like a roaring lion, seeking whom he may devour (1 Peter 5.8-9).

Conquering the evil one.

John said that the young men were strong because the word of God abided in them, and because it abided in them, they conquered the evil one. Thus, John gives us the way to overcome the evil one, and it is by the word of God. We must abide in the word and feed upon it daily. We must remain in the word. It is to be like our daily food. As the nation of Israel received heavenly manna each day, so are we to receive our portion from the Bible. Jesus is our bread of life, and in His word we begin to see and know Him. He is the Word! John testified that they had seen and their hands had handled things concerning the word of Life, the life that was manifested (1 John 1.1-2).

As we abide in the word, and it abides in us, we conquer the devil. Our Lord Jesus gave us the pattern of how we are to battle against the wiles of the evil one. Following His baptism, Jesus was filled with the Holy Spirit and was led by the spirit into the wilderness, being tempted by the devil for forty days (Luke 4.1-13). In each case of temptation by the devil, Jesus answered using the word of God. He even confirmed this in the first temptation. **“It is written, ‘Man shall not live on bread alone, but by every Word of God’”** (Luke 4.4 NKJ).

How do we conquer the evil one? By standing on the word of God! By *every* word of God, both in the Old Testament and the New Testament! To do this, we must know the word. To know the word, we must spend time in the word, study it, meditate upon it, and obey it. It is through the God-breathed word and the Holy Spirit that we come into the knowledge and understanding that leads to *the heavenly vision*, and this is in what we are to abide.

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If we abide in His word, then we are His disciples, even disciples of the kingdom (Matthew 13.52). We shall know *the* truth that sets us free.

Jesus therefore was saying to those Jews who had believed Him, “If you abide in My word, {then} you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free.”
(John 8.31-32 NASB)

Jesus made the good confession before Pilate that He was born a king and that He came into the world to bear witness to *the* truth (John 18.37; 1 Timothy 6.13-16). *The* truth is that He is a king and when He returns, He will be *the* King of all kings. He will not be alone in ruling over this earth. Praise God!

One truth that will help to set Christians free is *the* truth that Christ is coming again. The first time He came, a crown of thorns was thrust on Him by man; but the second time He comes, He will be wearing a golden crown given Him by the Father. This is *the* truth that Christians must know and to which they must hold. His coming is our hope. What is more liberating than to know that when He comes, He will set us free from this body of death?

Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope {fixed} on Him purifies himself, just as He is pure. (1 John 3.2-3 NASB)

The hope of being like Him when He comes sets us free and sets the desire in our heart to be pure as He is pure. Let us not be fooled; this hope is constantly challenged not only by the world but by other Christians who have been wed to the world. Christendom is the greatest robber of the blessed hope of the believer. Satan’s strategy since Pentecost has been to challenge this hope from within Christendom, not from without.

In John’s day, there was much battle over all the truth relating to the Lord—His Deity, His Manhood, and all the facets of His coming and His kingdom. Many were saying that they had truth, but John saw the falseness of what they were saying. In his second short epistle, John wrote as the elder (old man) to the chosen lady and her children, warning them of the dangers.

The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, for the sake of the truth which abides in us and will be with us forever.... (2 John 1.1-2 NASB)

I was very glad to find {some} of your children walking in truth, just as we have received commandment {to do} from the Father. (2 John 1.4 NASB)

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Notice John's emphasis on truth—knowing the truth, for the sake of the truth, walking in truth.

There were many false teachings regarding Jesus' first advent, as well as His second advent. Some said that when He came the first time, He was not truly man. Others said that He will not come a second time as a man for all the world to see. Instead, some saw His coming as some mystical experience. Others saw His coming as referring to when His saints die. There were many other variations on these themes. But has it really changed in our day? No; it has not! These same false teachings exist in our day as well, and John said they were of the antichrist, against the true Christ. To this danger, John warned them not to falter in what had been accomplished in their lives.

For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ {as} coming in the flesh. This is the deceiver and the antichrist. Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward. (2 John 1.7-8 NASB)

The danger was falling from *the* truth, or as Paul said, falling away from *the* faith, and losing the full (complete) reward. The Greek word for *reward* is *misthos*, which is the same word used for reward in Revelation 22.12, when Christ comes with His reward. This reward can refer only to one thing, and that is millennial reward. We are to strive to receive the full reward and not suffer loss of any part of the reward.

For this reason, John was on guard to see if the brethren were walking in truth. To us, this means walking according to the word of God, which contains the commandments of God (law), and the teachings of Christ and about Christ. John again gives us a warning to guard against error.

Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into {your} house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds. (2 John 1.9-11 NASB)

The truth that is given to us in the word of God, and we could say that is revealed in *the word of the kingdom*, is to abide in us. We are to dwell in it. We are to walk by it, which means we are to live by it, to obey it. Abiding in the word gives us the blessed hope. This is how we conquer.

The word of God is the living and abiding word of God (1 Peter 1.22-25). As the things of this world fade, the word of God remains, and it will remain throughout the 7,000-year history of this earth and beyond. This is why we must abide in the word of God.

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Conquering the world through faith.

Although John did not use the phrase *abide in faith*, we could say that he implied it, based on his writings. It is faith that conquers the world.

For this is the love of God, that we may be keeping His precepts. And His precepts are not heavy, for all that is begotten of God is conquering the world. And this is the conquest that conquers the world: our faith. Now who is he who is conquering the world if not he who is believing that Jesus is the Son of God? (1 John 5.3-5 cv)

From where does faith come? Paul wrote: **So faith {comes} from hearing, and hearing by the word of Christ** (Romans 10.17 NASB). As we abide in the word, we could say that we begin to grow and abide in faith. We get the victory by standing in faith, believing that Jesus is the Son of God.

Do not be fooled; not everyone teaching from the pulpits today believes that Jesus came in the flesh (1 John 4.1-3). They deny that He is the Son of God. But that which is born of God, born of the spirit, must declare that Jesus came in the flesh and that He is God's Son. John exhorts us to test the spirits, whether they are of God.

All who have believed on the Lord Jesus are born from above. We are given a new life, but there are perils along the way. We can fall away from *the* faith, from the hope of His coming kingdom (Hebrews 10.36-39). When we live by this new life in us, we conquer by faith. We conquer by believing God. We conquer by being obedient to His commands (Divine law) that are not burdensome. If we love God, we will keep His commandments (1 John 5.3). What is the greatest of His commandment, the one that sums up the Law? LOVE! **That we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us** (1 John 3.23).

This is our faith—believe in the name of God's Son and love one another. This is how we conquer the world. By faith and through love! Love is the greatest, but we cannot forget hope, for this is what drives faith and love to the end. As Paul wrote to the Corinthians: **But now abide faith, hope, love, these three; but the greatest of these is love** (1 Corinthians 13.13 NASB).

The one assembly that was looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ (Titus 2.13 NKJ) was the assembly of the Thessalonians. They were waiting for His Son from heaven. As they waited, their testimony was their *work of faith, labor of love* and *steadfastness of hope* in our Lord Jesus Christ in the presence of our God and Father (1 Thessalonians 1.3). Faith, love, and hope were in action as they waited.

Interestingly, in 1 Thessalonians 1.10, the Greek word for *wait* is *anemeno*, which is made up of the same word for abide (*meno*) plus *ana*, which means “up.” Thus,

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the word *wait* in the Greek has the meaning of “remained (or remaining) up.” In other words, the Thessalonians were remaining alert or watchful to the *parousia* of Christ. It could be likened to one who waits up for a loved one to come home who is out late at night. We stay awake for the one we love to greet them when they come home.

We are given this picture with the Thessalonians. They were not asleep to His coming. They were waiting up for His arrival, even as the rest of the world was asleep in darkness. They had heeded Paul’s exhortation: **We are not of night nor of darkness; so then let us not sleep as others do, but let us be alert and sober** (1 Thessalonians 5.5b-6 NASB).

Abide in love.

Finally, we come to the last abiding, which, without doubt, is one of the most important issues. As stated throughout, we are called to abide in love. Love truly sums up all of John’s testimony regarding abiding. We could say that John, the abiding apostle, is also the apostle of love.

There is much to this subject in John’s writings, and we can hardly do it any justice; however, let us consider a few Scriptures.

John took to heart the words of Jesus that He told him and the other disciples to abide in His love. John knew his weaknesses, his failings along the way, his doubts about his Master, his ambition to be the greatest amongst his brethren, his wrong spirit in trying to call down the fire of judgment, and probably many other things that are not recorded. However, through it all, John knew that the Lord loved him.

As He set His face toward Jerusalem, Jesus encouraged His loved ones.

Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and {that} your joy may be made full. This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends, if you do what I command you.” (John 15.9-14 NASB)

Note that these verses follow the Lord’s call to bear fruit so that the Father is glorified. Bearing fruit is a matter of love, for it is love that bears fruit. Love that is not expressed bears no fruit, and this expression of love must be directed toward our brothers and sisters in Christ. The fruit that God is looking for is the love of Christ expressed to one another. This is what glorifies our Father. John has given us many Scriptures on loving one another. Here are three for your meditation.

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We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. (1 John 3.14 NASB)

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. Beloved, if God so loved us, we also ought to love one another. No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us. (1 John 4.10-12 NASB)

And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. (2 John 1.5-6 NASB)

Loving one another is the command that sums up all commandments.

He is loving us!

The key to our beloved Lord's words on abiding in His love is "*As I have loved you.*" This sums up the essence of abiding in love. **He first loved us** (1 John 4.19). **He is loving us** (Revelation 1.5 LITV). **He will forever love us** (Romans 8.35-39).

How do we conquer? How do we conquer all things? It is through Him who loves us! **But in all these things we more than conquer through Him loving us** (Romans 8.37 LITV).

The phrase *more than conquer* comes from the Greek word *hupernikao*, which consists of the same Greek word for the words *conquer* or *overcome*, with the addition of the prefix *huper*. *Huper* means "over." Putting these words together in English gives the expression *over overcome*. In other words, it is a highly intensified form of overcoming. It means "to vanquish beyond" or "to gain a decisive victory." Our overwhelming victory is through the One loving us. It is not a past love, as if He loved us just at the Cross. No! He is loving us *today!* Because He is loving us, we can and must abide in His love. We could say that we must abide in His loving us.

John's whole life and his testimony can be summed up in love. The one who knew the touch of his Master's right hand to raise him when he fell down as if he were a dead man tells us today that the One loving us will raise us up in that day. **"Do not be afraid"** are the loving words of the One who loves us. There is no fear in love. John has left us his word of encouragement.

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And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. We love, because He first loved us. (1 John 4.16-19 NASB)

Have you come to know and believe the love that God has for you? God is love! Abide in Him and you will abide in love. You will abide in the One who loves (is loving) you.

Do you know this love in your heart? Do you hear the heartbeat of God that says, “*I love you, and I am loving you*”?

We can accept in an intellectual way that God loves us, but we need to know this love in the heart. We need to know that God loves us daily. John knew and he left us his testimony so that we might come into a life of abiding. When we do, we will conquer, and all the millennial rewards will be waiting for us. He will touch us with His hand of love and say, “**Well done, good and faithful servant. ... Enter into the joy of your Lord**” (Matthew 25.21 NKJ).

The time is short. Let us abide our way into *the reign of the heavens* in the oncoming eon! Let us overwhelmingly conquer through Him who loves us!

Scripture Abbreviations:

CV	Concordant Version (Literal New Testament)
KJV	King James Version
LITV	Literal Translation of the Holy Bible
NASB	New American Standard Bible
NKJ	New King James

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