

- (23) The next two mandates can only be kept by believers although very few have advanced far enough to do it. For example, up next is, “love the brotherhood.”
- (24) “Love” is the present active imperative of the verb **ἀγαπάω (agapáō)**: “love.” The present tense is durative denoting an action that began in the past and continues into the present.
- (25) The active voice combined with the imperative mood establishes this as a command to be produced by all believers.
- (26) The recipients of this love are to fellow believers therefore, it is classified as unconditional love toward others.
- (27) Unconditional love toward fellow believers may be defined by several principles:
 - (1) Unconditional love is problem-solving device number 8 which emphasizes the virtue of the object rather than the dossier of the object.
 - (2) Love emerges from a number of doctrines in the soul, the most important being personal love for God.
 - (3) God is love which speaks of His integrity. The love of God is the believer’s point of reference for the coordination of its four composites: righteousness, justice, grace, and omniscience.
 - (4) Thus, the mandate for unconditional love means the subject must function under the principle of righteousness: orientation to the command to love fellow believers.
 - (5) The subject must also function under justice by remembering the principle, “Vengeance is Mine, I will repay,” says the Lord” (Romans 12:19).

- (6) Whatever disagreements, contretemps, disputes, misunderstandings, quarrels, or differences may exist between believers, the issue in conflict must be dealt with by the supreme court of heaven.
- (7) The way to address this is to turn the issue over to the Lord for prosecution. Be very careful when doing that so you are in no way involved in the situation and are innocent as the wind-driven snow.
- (8) The matter is in the Lord's courtroom and you are no longer involved. Here's why:

Matthew 7:1 - Stop judging [μή + κρίνω (*mé + krínō*): **You must not judge**] **so that you do not receive judgment.**

v. 2 - For by what standard you judge [**the sin mentioned**], you will receive that judgment, and the measure you use [**gossip: hearsay; maligning: speak ill, cast aspersions, disparage, denigrate; criticize: find fault, attack, nitpick**], it shall be measured to you [**by the same similar tactic**].

- (9) The result of these two verses is threefold:
(a) to judge another person means you must be out of fellowship to do so, therefore the act itself is a personal sin, (b) the sin assigned is then credited to you, and (c) if the person actually committed that sin, then you receive the discipline for it while it is taken away from the person being judged.
- (10) This may be referred to as "triple compound discipline," something no one is really capable of handling, but what a lot of people are intent on doing anyhow.
- (11) Your duty is to forgive the person of the perceived wrongdoing and begin to treat that individual as if nothing had happened. The Lord's got this and you were never involved.

(End CR14-60. See CR14-61 for continuation of study at p. 601.)