

Love Throughout All God's Seasons

By: Rev. Chris Meier

I want to share a foundational word concerning Christ and how to overcome in all trials throughout all seasons of life. I understand that's a big ask for a small article, but I want to quote from two words I received from Jesus as I was reading Scripture. One is from the new book, 'Suddenly'. You saw its cover when you clicked on this article link. The other is a word I shared with our intercessors here at the ministry. As I was writing that, I felt it would become part of an article for the ministry. With no knowledge of my own inclination, one of our intercessors texted me and said she felt the word I shared with them should be an article. I always get confirmation concerning what I share with the saints. I didn't expect it to come so quickly!

The first Scripture I'd like to share is from 1 John 4:17: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world."

We here at the ministry have been praying as Jesus has directed. That means since February 2020 (see the archives), when I received the dream/vision from the Lord that the "virus" was a bioweapon and a ruse to remove a duly elected man from the American presidency, we have been targeting wars, rumors of wars, as well as the satanic agenda to bring about a one-world government. Actually since 2008, the Holy Spirit has directed us to declare the blood of Jesus is against that spirit and break its ability to bring it about at this time. It does have a time and place, unfortunately; but not at the expense of the end-time ingathering the Lord has promised us in His word.

Sometime in October— I believe, certainly it was before Thanksgiving — I've been hearing the words, "Grace; Grace." This comes from Zechariah 4:7: "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it" (KJV). The context of this

passage surrounds the enormous task the Jews at that time had of rebuilding the temple during total opposition and lack of motivation by many of the Jewish inhabitants sent back to the land. Grace is needed for these tasks, whether during their time or ours now. This reality of grace upon grace follows the Scripture verse so many quote: “Not by might nor by power, but by my Spirit says the Lord of hosts” (Zechariah 4:6).

Our country and the rest of the world is in the middle of an attempted communistic take-over. This fact is not hard to find. The “powers that be” have been very clear and bold all over the Internet, telling us plainly that this is what they want to do. They are so bold as to let multitudes know that their wish is to change human DNA and create trans-humans.¹ Their desire to complete this is by 2030. It is part of the Great Reset. Biden’s ‘Build-back better’ plan is the American track of the Great Reset.

What I have experienced during this “pandemic” is that many Christians are having an almost impossible time believing that their government officials, as well as powerful players like Elon Musk, Bill Gates, Anthony Fauci and others would be so calloused to commit these atrocities, knowing full well that ninety percent of Covid deaths worldwide could have been prevented. I believe that many people do not realize this is the same spirit from the time of Noah. During that time giants were birthed on earth. It seems as if one group, the Nephilim were produced by polluting human DNA (Genesis 6:4).

¹ < <https://playerlist.lightcast.com/zcjM0ADO> > This is a 29 minute interview between a Christian doctor who was invited to one of their medical conferences. It starts off proving the vaccine is a bioweapon, as the Lord told me by dream/vision in 2020, and ends with a list of research you can do concerning the trans-human desire of these billionaire and doctor atheists to change human DNA by injecting all the people of our planet with their code. This code is in all the present Covid vaccines. They quote death statistics of 5,000 or more people. This interview was taken in May 2021. The death toll from the vaccine is over 13,000 in our country alone, along with over 500,000 adverse reactions. We know it is nearly impossible to report these reactions now. It is estimated that those numbers reflect approximately one percent of the actual human tragedies caused by the vaccines. I watched a recent interview with this doctor on December 13, 2021, with updated numbers and new information concerning those who have immunity in recovering from the virus through monoclonal antibodies and early treatments with ivermectin and hydroxychloroquine, Budesonide as well as other covid protocol early treatments. See < <https://covid19criticalcare.com> >

There has been a decades long controversy in the body of Christ concerning these giants, their genesis and/or their impact on Israel. I have no intention getting involved with that in this article. What we do know about that time period is that God sent the flood to destroy the malevolent practices of mankind. Those practices wished to destroy God's creation, not just violently, but by changing DNA to make humans with special powers; powers not given by God Almighty. This makes people arrogant, as well as careless for human life.² We've all seen the explosion of narcissism in our time.

With so many difficulties on earth, there are usually two ways people cope. They ignore the issues or they pray. Over time we can become discouraged when change is not seen in the natural. Whether we pray or not, we can become fearful of what the times and events of our day and age are forcing upon us and our children. I want to encourage us with the reality that we don't have to be awakened to fear. We don't have to be awakened to our emotions. Sure, it's emotional to sense difficulty

² I can tell you from personal experience that early treatment works. My husband got infected with the Delta variant from a fully vaccinated person. He brought it home to me. We followed this early treatment program. The Lord blessed us with living in Florida, a state where the governor allowed many early treatments. I was sick for seven days. Bill, longer, for a variety of reasons. We went to a clinic which offered ivermectin. Of course, many people have co-morbidities and they must be managed. There is a huge lie being told that covid is a lung virus. It is not. You can view many interviews here: < covid.daystar.com > You will see many doctors and specialists tell you that this virus has been turned into something which causes an inflammatory response in the whole body. It has been bioengineered to do so. Please do your own research. But if you have not received the vaccine, DON'T. If you haven't gotten covid, or you have been vaccinated and haven't gotten it, early treatment is the first, and in my opinion, best human hope. The vaccines do not stop you from getting or giving the virus. Shocking, but they also do very little in stopping you from dying. If you scroll down the critical care site from the previous footnote, you will see links to tele-docs as well as pharmacies who can help you get the early care you need. I have recently listened to another interview laying out how dangerous the monoclonal antibodies are. Saints, I researched them carefully and trust me when I tell you that they lied using code words in the ingredient and research materials packaging. This doctor here describes how they pulled the wool over our eyes. You must scroll all the way down past the advertisements: < <https://freedomfirstnetwork.com/2022/01/dr-carrie-madej-issues-shocking-warning-about-monoclonal-antibodies> >. So I say if you have gotten any of these shots, Vitamin C, D3, Zinc, Selenium are critical for everyday use. The Lord has told us to fast to remove these from our own bodies. I would suggest you do the same. You can contact the ministry for advice on fasting.

coming and to know the Father wants you to pray. My question is how do we pray? Based on “what” we know, or ‘whom’ we know?

Before we look at 1 John 4:17, I want to share what the Lord showed me about the love of Christ. Let me quote from the new book ‘Suddenly: Prophetic Crossing of the End-Time Waters For The Last Days Ingathering.’



“Our First Love

Revelation 2:4-5a: “Nevertheless I have somewhat against thee, because thou hast left thy first love.” In the English, we read this as if they have lost their first or pure love for Christ. But the word is not the Greek word for *lost*. It is translated correctly as *left* or *departed*, even *forsaken* as some versions render it. Its dual meaning was used in the Greek language to mean a man divorcing his wife.

I realized something about this portion of Scripture that makes it like so many things about John’s writings. Scholars call them *Johannine*. When they use that word they note how polyvalent his writings are. That’s because in the Hebrew and similarly with John’s writings, one word could be used that had several different meanings at different levels. I believe that’s what we are seeing here in Revelation 2:4.

As I dug into the Greek words and the other places where I found them, I was struck with the fact that the word *agape*, Godly love, was used here. Secondly, the word *first* (*protos*) has a dual notation connected to it. In John 1:1, we read: “In the beginning was the Word, and the Word was with God.” The Greek words, *pros ton Theon*, is translated as you see it. The words have a movement *toward* involved. Somewhat as understanding a close dance but being totally one with. It’s like the understanding for the Hebrew word *davar*. It is always translated as *word*, but you get the meaning that it is a driving force that creates something out of nothing.

Well, here in the prologue you get a slight feel of two people who are married, dancing; they are one, but just different. When John says that they left (*hiemi*) their first (*protos*) love (*agape*), the verb is not “to lose,” but *left* as in a husband leaving his wife. That is how scholars note the definition of the word *hiemi*. Next, the same word seen in John’s prologue (*pros*) is from the word we see here, *pro*. It means to be before something, first in time and space and rank. The word in the prologue is from this word, just a lot more intense. What we see in the warning to the Ephesian church is that they left their love for God, but the dual understanding is that they left God’s love for them. This makes total sense that it is not a one-way-only thought.

In Thessalonians Paul, Sylvanus and Timothy address the church. The three of them had done much in Asia to raise up the work of God. They write this to them: “Remembering without ceasing your *work of faith*, and *labour of love*, and *patience of hope* in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren *beloved*, your election of God” (1 Thessalonians 1:3-4).

The exact same Greek words are used for the Ephesian church in Revelation: work, labor and patience. John relates our Lord’s words: “I know thy works, and thy labour, and thy patience.” Only Paul adds a descriptive element in Thessalonians. It is not just work, labor and patience but faith, love and hope. Does that sound familiar? That’s because Paul uses similar language in 1 Corinthians 13, the famous *love* chapter. Also, we see that Paul says to the Thessalonians that they are beloved. John’s name means graced of God. Many have interpreted this as beloved and call John the beloved disciple.

If I am correct and the Ephesians forgot Christ’s love for them, it moved them to works, labor and patience. Those are not bad things; but it shifted them to forget how much the Savior loved them. This in turn got them more focused on work, labor and patience. It moved them ever so slightly from love, hope and thus faith. Before they knew it, they had left their first love. They removed God’s reality of His love for them. I can’t stress enough how much God loves us. This must be our reality day and night!

As always, we have a backward view of things. If I forget how much Jesus loves me, I work my butt off to get closer, when in fact, He is closer than a breath. I then work when I need to rest in Him and who He is. This ‘works effort’ moves me farther away from my first love and closer to forgetting faith involved in how much He loves me. I then labor and eventually labor for a hope I already possess.”³



This brings me back to our Scripture verse in 1 John 4:17: “Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.”

The reality is that Jesus loves me. I understand the verse seems to say that our love for Jesus is the key, but that is not how the Greek reads. It’s not “our” love for Christ, but it’s the love of Christ toward us that is ours, thus it’s our love. The word for love is agape love, or Godly love.

³ “Suddenly: Prophetic Crossing Of The End-Time Revival Waters For The Last Days Ingathering.” 2021. Copyright: Meier, Rev. Chris. CCM4WorldwideWorship Publishing, Milton, Florida. ISBN: 978-1-7374605-1-0. Page 202-204.

It is also more intense in that it says it is love that is *with us*. Thus it is made perfect in the sense that it is complete; much like a husband and wife complete each other. In fact, in Genesis we miss so much in the creation story by ignoring the Hebrew. The creation of Adam and Eve is a story of completion. The man fulfilling what the woman did not have and the woman doing the same for the man. This goes beyond the physical but to every area of their being.

Next in 1 John, we see the word boldness: “Herein is our love made perfect, that we may have *boldness* in the day of judgment. . .” Boldness here means unreservedness in speech; openly, frankly and without concealment. It means to have fearless confidence and a cheerful courage and assurance. Obviously, there is an object here and it is the phrase “boldness in the day of judgment.” There is a timeframe. This understanding can have a dual purpose. The Greek word for judgment is where we get our English word crisis from. So it could mean in the day of our crisis. It also carries the understanding of a council of judges. At that time there was something called the college of judges. That was a tribunal of seven men in the several cities of Palestine. It was different from the Sanhedrin, which had its seat Jerusalem. The word *day* is most often spoken of as Christ’s return and the final Judgment Day we see when God will judge the dead. But its primary use is in a 24-hour period or a literal day of the week.

What we see now is far from judgment-free speech in a country which was founded on free speech. The councils of social media remove whole platforms of ministries and scientists and doctors from the Internet if they speak out against what is going on. If anyone tells the truth concerning what’s happening with the vaccine or its connection to communism and trans-humanism, the evidence is blocked and removed. But God is telling us He gave us His love to speak out. We have His power in love to speak out and to declare. This is obviously important for intercessors. But all Christians are encouraged to pray and speak to unrighteous situations. We are all ultimately intercessors here on Earth, inviting Jesus and His authority into atmospheres on the planet which refuse to allow freedom and liberty.

This portion of Scripture is not limited to the end-times but is for all time; for every time and every situation which tries to discourage or make us feel powerless and unable to believe. How do I know this? It is the continuing thought in Verse 17: “Because as He is, so are we in this world.” This means literally as Jesus is in heaven right now with all the being and activity that His existence involves. It is a verb, so it denotes life and movement. So as Jesus is in heaven, we are here in this world. The word for *world* is kosmos. This involves government, order, constitution, the Earth, the universe and world affairs. In other words, everything the word could possibly mean.

When we feel difficulty or trouble in our hearts, there is a connective understanding the Apostle makes. At the end of Verse 17 is a word which many translators don't put in the text. Sometimes it isn't necessary. Because of John's constant tendency to use a word with a dual meaning, I would be hesitant not to translate it. It should literally read, “Because as He is, so are we in this world; *moreover* (deuteronomy), there is no fear in love but perfect love casts out all fear. Because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us.”

The Greek word is the word deuteronomy. Many of you know the Bible enough to wonder what's a Hebrew word for the fifth book of the Old Testament doing in a Greek text? Well, our words for the first five books are not the Hebrew words. We erroneously translate the fifth book as the *second law*. But the Jews don't have two laws. The Hebrew title for the fifth book is “Devarim.” It is classically translated as “These Are the Words.” Jewish law or Torah (the first five books of the Bible) is both written and oral. The Jews have always had an oral law first. By writing the book of Deuteronomy, it was a written teaching lesson. So it was labeled or titled as “These Are the Words.”

Translators have a rule of thumb to use words which translate for the easiest understood meaning common at the time, which is the most likely explanation for the text. You might ask why would I say we

should add the word in the text when the translators don't include it. As I said, John consistently uses a dual meaning. In this case, we have a history which would explain the dual meaning. An ancient title for the book of Deuteronomy is "Mishne Torah" or "copy of the Torah." This is also where many scholars believe the erroneous understanding of "second torah" or second law came to take place. Deuteronomy is far more than a copying of the Torah. This is the last time Moses will be addressing all of Israel before they were to go into the "Promised Land." Moses knows he will be prevented from entering in.

When Moses addresses Israel, as recorded in the book of Deuteronomy, he is now instructing them as if he understands he is teaching hundreds of future generations. Historically within ancient examples, this is not so unusual for a leader to make a final address to a people on a special occasion. We see this idea similarly in Deuteronomy.⁴ We also see another idea which is similarly related in the book of Revelation. It is an idea that the canon of Scripture is closed. In Revelation we are told that nothing is to be added to the book, and we see a similar idea conveyed in Deuteronomy.⁵

Many feel John did not write the epistles. When I read them, the style holds true throughout each one. Some have postulated that John dictated the third epistle to someone who wrote it after his death. Of all the apostles, John would realize the symbolism of using the word *deuteronomy*. While it is a connecting word to mean moreover, it is the last words conveying the power of Christ's love to us as a significant theology or lifestyle for generations to come.

John then describes a problem which is already arising in his time. That problem is a lack of love among the brethren. We know we are in the end times because there is very little love among denominations. We even see some denying the need for belief in Christ and the promise of the indwelling Holy Spirit with the evidence of speaking in other

⁴ Fox, Everett, "The Five Books of Moses." New York: Schocken Books (1995), page 841

⁵ Ibid., page 842

tongues, along with signs and wonders. John says plainly, how can you love the God you can't see, but hate the brother you can see.

1 John 4 is a powerful chapter and focuses on Christ's ever-present love for us and the powerful effect this has for every aspect of our lives, the life of the church and its effect on our spheres of influence, as well as this planet. Powerful is the most descriptive word that can be used, but even *powerful* is not an intense enough word. By using the word deuteronomy, John is adding a dynamic of a whole class of people with a new and supernatural experience for mankind.

We have Christ's love. We are His Bride. He can't love us any more than He already does. All we do is rest in it and look unto Jesus, the Author and Finisher of faith. John would have us know that love is the key operating power on the planet that Christians function by. God's presence and peace confirm this anointing. It passes all understanding, no matter what the devil and his crowd throw our way.

Why is this important? The word the Lord gave me to write in the Suddenly book, is that this end-time church will move in declaratory words and proclaim judgment on the Earth at the behest of our King, just as He would proclaim it. We can't proclaim anything we don't believe because circumstances don't look good. We can't proclaim anything when we have a dread about what's coming. Or, we have a constant belief that we must work more and repent better for perceived or real sins. Many intercessors go by experience or feelings. When we do that we have been caught in the devil's cage. You'll see the deliverance but you won't experience it because you're looking at your feelings or sense of what's happening.

So how does this connect to 1 John 4:17— as He is so am I in the world? Let's ask the question, "Is Jesus fearful or emotional?" Is Jesus looking to His sensing about the devil to proclaim the reality of the enemy's defeat? Of course not. This is why it's so important that we aren't moved by what we see or feel. The Lord may even remove a sense of His presence sometimes to get us to look to His word and to what He is

doing. More often than not, the word of God moves you to look at God; not people, circumstances or feelings. Our focus can only be in declaring what He says, not what we see or feel. We cannot be self-occupied and Christ occupied. When we are constantly looking to our lack, we have taken our eyes off the Savior and His love for us.

Sure, we can become concerned about current events, war or what's happening in our personal lives. Just like the psalmist in Psalm 34:17: "The righteous cry, and the LORD hears, and delivers them out of all their troubles." The psalmist's focus was initially what he felt, but it flipped quickly. How do I know that? Because he cried to the Lord. The Hebrew carries an initial and continuing tense of the verb to deliver. That's why our focus must always rest on Jesus. We may see an initial deliverance but not the whole of it. We are in time. God is outside of our time and space, even though He can choose to be in our time and space. He speaks His word and it is so and has happened, even though we may have to await the manifestation in our time and space. This is true for so many things in our lives. Many difficulties we face and we may have a peace that God has heard but we don't see it immediately. We must wait. This is why we cannot trust our feelings or emotions when proclaiming or declaring God's word.

2 Corinthians 5:7: "For we walk by faith, not by sight." Sight in Greek is the word akin to our English word experience. These words we proclaim or prayer the Lord asks us to make are not based on our experiences but in what He has done. You are the righteousness of God in Christ (2 Corinthians 5:21; Galatians 2:20-21), not based on your experience or what you see, but on what Jesus has done. As the old preacher has said, judgment is not in front of the Christian, it is behind us.

In fact, when proclaiming God's word, there is no sense of time for the Christian. The understanding is one of timelessness. Once Christ died, your Christ life became eternal. When we become occupied with the things of Christ, our focus moves us from, our sin, sight and experiences, to Him and His triumph over the world. Christ's love heals brokenness because God is love (1 John 4:8, 16).

During this period of time in our history as a country and worldwide, it is easy to be fearful of losing our freedoms. Truth dispels all darkness and reveals that where the Spirit of the Lord is, there is freedom (2 Corinthians 3:17). Because God loves us, we know to focus on God is to worship Him. God is a spirit and those who worship Him must worship Him in spirit and truth (1 John 5:20). It is Christ's desire to fill us with love and hope. His love gives us words to speak to everyone we encounter because Jesus is the word made flesh, who walked among us.

As Christians we proclaim what God is telling us. But we can never do that unless we make a first proclamation. Romans 10:9-10, tells us what that proclamation is: We believe in our hearts that God raised Jesus from the dead and we confess that belief with our mouths. When we do that, we are saved. The Holy Spirit will come along side of you and help you during all the times of your life. HE LOVES YOU. Hit the contact button on this website and we will be glad to pray with you and send you a free Bible, if you need one.** We don't collect or sell information. If you would like these articles sent to your inbox, let us know. If you don't want them anymore, please let us know that as well.

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