

## “THE IMPACT OF HIS LOVE”

### I. 1 John 4:7-21

A. Last Sunday we addressed what it means to abide in the Love of Christ...

- 1) John 15:9 *"As the Father has loved Me, so have I loved you. Abide in My love."* (A verse that's extraordinary and a reality hard to fathom...)
- 2) John 15:13 *"Greater love has no one than this, that someone lay down his life for his friends."* (Jesus proved this on the cross hours after He spoke it...)
- 3) Nothing we did compelled God to send His Son to die; nothing we did compelled Him to make us alive in Christ; nothing we did removed His wrath and seated us positionally with Christ in heavenly places. *'As the Father loved the Son, so has Christ Jesus loved us!'* Love was the compelling factor!

B. 1 John 4:7-21 We'll see John took good notes during that Last Supper Sermon.

- 1) V7 *Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.* (The leading indicator that someone knows God, is born again, has been regenerated, has been made alive in Christ, is Love... Not tongues or spiritual gifts, not Biblical knowledge, not even a commitment card... Love!)
- 2) V8 *Anyone who does not love does not know God, because God is love.* (Love is not a reality or virtue separate from God, Love is the very essence of God.)
- 3) V9-10 *In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we have loved God but that He loved us and sent His Son to be the propitiation (atonement) for our sins.* (Propitiation; Greek: *Hilasmos*... The ESV Study Bible defines Propitiation as: "A sacrifice that bears God's wrath and turns it to favor." Rom. 3:23-26.)
- 4) Rom. 3:23-26... Reformation Study Bible notes; Quote by A.H. Strong...
- 5) V11 *Beloved, if God so loved us, we also ought to love one another.* (*Ought*: Not an obligatory notion or response (e.g. Lunch with Lon) *Ought*: The natural response that comes from unwarranted favor, undeserved love, poured out lavishly...)
- 6) V12 *No one has ever seen God; if we love one another, God abides in us and His love is perfected in us.* (May people see God in us and want to know Him!)
- 7) V13-16 Abiding in Christ; abiding in His love... (cf John 15 sermon...)
- 8) V17-18 Perfect love casts out fear: the impending doom of God's wrath was poured out on Jesus on the cross; His love absorbed the wrath due us--that's Love!
- 9) V19-21 We love because He first loved us. (As a result of His love for us, the overflow of His love towards others is inevitable, implicating us as belonging to Him.)

C. Agape Love is other-centered, sacrificial, action-oriented, generous, forgiving, and committed to another's highest good... As we grow in Christ as believers, we will express it, live it out, demonstrate it... It will leak out over the place... Jesus said: *"By this shall all men know you are my disciples, if you have love for one another."* (John. 13:35)

D. Most people measure church growth and success just like the world measures such things... By numbers, buildings, programs, offering size... But wouldn't Love be a better measuring stick? (And what if Love was behind all those other things?!)

E. Have you ever considered the power of one? Frank Dawson once said, *"Bring one."* We have 30-some regular people and another 50-some folks who would call us their church. Just think what would happen if these expressions of Love were manifested over the course of the next year by all 80-some of us... (Give examples)

\* Close with quote by Oswald Chambers and Prayer...

### Scriptures, Videos, & Bonus Stuff

#### 1 John 4:7-21 (ESV)

7 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. 8 Anyone who does not love does not know God, because God is love. 9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. 10 In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. 13 By this we know that we abide in him and he in us, because he has given us of his Spirit. 14 And we have seen and testify that the Father has sent his Son to be the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. 17 By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. 18 There is no fear in love, but perfect love casts out fear. For fear has to do with

punishment, and whoever fears has not been perfected in love. **19** We love because he first loved us. **20** If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. **21** And this commandment we have from him: whoever loves God must also love his brother.

#### **The ESV Study Bible on Propitiation:**

"A sacrifice that bears God's wrath and turns it to favor." - p. 2431

#### **Romans 3:23-26 (ESV)**

**23** ...for all have sinned and fall short of the glory of God, **24** and are justified by his grace as a gift, through the redemption that is in Christ Jesus, **25** whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. **26** It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

#### **Reformation Study Bible on Romans 3:25**

"Christ died as a propitiatory sacrifice that satisfies the divine judgment against sinners, bringing about forgiveness and justification. But Paul is careful to indicate that the sacrifice does not cause God to love us. The opposite is true-- God's love caused Him to offer His Son (Rom. 5:8; 8:32; John 3:16)." p. 1618.

#### **Quote by A. H. Strong:**

"God requires satisfaction because He is holiness, but He makes satisfaction because He is love."

#### **John 13:35 (NKJV)**

**35** By this all will know that you are My disciples, if you have love for one another.

#### **Unholy Made Holy**

##### **By Oswald Chambers**

We trample the blood of the Son of God if we think we are forgiven because we are sorry for our sins. The only explanation for the forgiveness of God and for the unfathomable depth of His forgetting is the death of Jesus Christ. Our repentance is merely the outcome of our personal realization of the atonement which He has worked out for us. It does not matter who or what we are; there is absolute reinstatement into God by the death of Jesus Christ and by no other way, not because Jesus Christ pleads, but because He died. It is not earned, but accepted. All the pleading which deliberately refuses to recognize the Cross is of no avail; it is battering at a door other than the one that Jesus has opened. Our Lord does not pretend we are all right when we are all wrong. The atonement is a propitiation whereby God, through the death of Jesus, makes an unholy man holy.

#### **Some Excellent Video Clips**

##### **God's Active Love: Propitiation by Mark Driscoll**

<http://www.youtube.com/watch?v=pLmzV5piHOY>

##### **Propitiation - Paul Washer**

<http://www.youtube.com/watch?v=7zchilnEECs>

##### **Showing Love Is Like Breathing - John Piper**

<http://www.youtube.com/watch?v=gcRxLKSuzPw>

##### **Even Woodchucks Love Ice Cream Cones :-)**

<http://www.youtube.com/watch?v=WRu5pQU38K4>

#### **Bonus Stuff**

##### **Christ our Substitute**

**(Reflecting on Martin Luther and Isaiah 53 by James Packer)**

"...laid on him the iniquity of us all" (Isa. 53:6). Commenting on this verse Martin Luther wrote: "All the prophets did foresee in Spirit that Christ should become the greatest transgressor, murderer, adulterer, thief, rebel, blasphemer, etc., that ever was or could be in all the world. For he, being made a sacrifice for the sins of the whole world is not now an innocent person and without sins... but a sinner." He was, of course, talking about the imputing of our wrongdoing to Christ as our substitute.

Luther continues: "Our most merciful Father...sent his only Son into the world and laid upon him...the sins of all men saying: Be thou Peter that denier; Paul that persecutor, blasphemer and cruel oppressor; David that adulterer; that sinner which did eat the apple in Paradise; that thief which hanged upon the cross; and briefly be thou the person which hath committed the sins of all men; see therefore that thou pay and satisfy for them. Here now comes the law and saith: I find him a sinner... therefore let him die upon the cross. And so he setteth upon him and killeth him. By this means the whole world is purged and cleansed from all sins."

The presentation of the death of Christ as the substitute exhibits the love of the cross more richly, fully, gloriously, and glowingly than any other account of it. Luther saw this and gloried in it. He once wrote to a friend: "Learn to know Christ and him crucified. Learn to sing to him, and say, 'Lord Jesus, you are my righteousness, I am your sin. You have taken upon yourself what is mine and given me what is yours. You became what you were not, so that I might become what I was not.'"

What a great and wonderful exchange! Was there ever such love?

- Your Father Loves You, by James Packer, (Harold Shaw Publishers, 1986

### **The Atonement**

The Reformation Study Bible - R. C. Sproul General Editor

An atonement is a reconciliation of alienated parties, the restoration of a broken relationship. Atonement is accomplished by making amends, blotting out offenses, and giving satisfaction for wrongs done.

According to Scripture every person sins and needs to make atonement, but lacks the power and resources for doing so. We have offended our Creator, whose nature it is to hate sin (Jer. 44:4; Hab. 1:13) and to punish it (Ps. 5:4-6; Rom. 1:18; 2:5-9). Those who have sinned cannot be accepted by and do not have fellowship with God unless atonement is made. Since there is sin in even the best actions of sinful creatures, anything we do in the hope of making amends can only increase our guilt or worsen our situation, for the "sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). There is no way to establish one's own righteousness before God (Job 15:14-16; Is. 64:6; Rom. 10:2, 3); it simply cannot be done.

But against this background of human hopelessness, Scripture reveals the grace and mercy of God, who Himself provides the atonement that sin has made necessary. God's amazing grace is the focus of Biblical faith; from Genesis to Revelation it shines out with breathtaking glory.

When God brought Israel out of Egypt, He set up as part of the covenant relationship a system of sacrifices that had at its heart the shedding of the blood of animals "to make atonement for your souls" (Lev. 17:11). These sacrifices were "typical"; that is, as "types" they pointed forward to something better. Sins were forgiven when sacrifices were faithfully offered, but it was not the blood of animals that blotted out sins (Heb. 10:4). It was the blood of the "antitype," Jesus Christ, whose death on the cross atoned for sins already committed, as well as sins that would be committed afterwards (Rom. 3:25, 26; 4:3-8; Heb. 9:11-15).

According to the New Testament, Christ's blood was shed as a sacrifice (Rom. 3:25; 5:9; Eph. 1:7; Rev. 1:5). Christ redeemed His people by means of a ransom; His death was the price that freed us from guilt and from enslavement to sin (Rom. 3:24; Gal. 4:4, 5; Col. 1:14). In Christ's death, God reconciled us to Himself, overcoming His own hostility that our sins provoked (Rom. 5:10; 2 Cor. 5:18, 19; Col. 1:20-22). The Cross propitiated God. That is to say, it quenched His wrath against us by expiating our sins, and so removing them from His sight (Rom. 3:25; Heb. 2:17; 1 John 2:2; 4:10). The Cross had this effect because in His suffering Christ assumed our identity and endured the retributive judgment due to us, that is, "the curse of the law" (Gal. 3:13). He suffered as our substitute, with the damning record of our transgressions nailed by God to His cross as the list of crimes for which He died (Col. 2:14; cf. Matt. 27:37; Is. 53:4-6; Luke 22:37). - The Reformation Study Bible, Romans 3, p.1617.

### **Justification Only Through Atonement**

For several generations the Edinburgh review has carried on its cover the Latin epigram, "The Judge is condemned when the guilty is acquitted." The guilty is sometimes acquitted in human courts, but this never happens in the Divine Court. There, if man is justified, or, to put it in plain present-day English, acquitted or found not guilty, it is in strict harmony with the law of right, of justice. How, then, shall mortal man be just with God? Man is a sinner. The penalty upon sin as announced by God is death, eternal death, spiritual death; and God will by no means clear the guilty. The only way whereby God can remain Just, and still become the Justifier of the guilty, is through the atoning death of Jesus Christ. - Unknown