

1 John - Commentaries by Armistead Mason Barry

Chicago Conference: 1968, 1 John 4:4 (4:4)

Address—A. Barry

Jesus, That name is love. Jesus our Lord. Jesus all means above Jesus the Lord. Our Lord our own must be nothing that good. Have we nothing apart from thee? Give us our Lord. As Son of man, it was Jesus the Lord thou gave thy life for us. Jesus our Lord great, was indeed thy love. All other loves about love Thou is dearly Proof, Jesus Our Lord Hymn #109. To us that. Not knowing at all what Brother Lundin had before him to speak from this afternoon, I find that I have very much the same subject before my heart, and that is to bring before our souls something of the love of Christ. That passes all understanding. And the verse, Sir, I will ask you to turn to to introduce the subject I have on my heart, is in the first Epistle of John and the 4th chapter. The 19th verse. First, John 4. We love him. Because he first loved us. Or another translation we love because he first loved us. And what I had on my heart, beloved Saints. Else to speak of our love to Christ. As the fruit of his love to us. Hello that the law made its demands of man. And if you'll turn to the 12th chapter of Mark. You'll see what the law required. The 12th of March and the 28th verse. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, What is the first commandment of all? And Jesus answered him, The first of all, the commandments is here, O Israel. The Lord our God is 1 Lord, and thou shall love the Lord thy God with all thy heart. And with all thy soul, and with all thy minds, and with all thy straight. This is the first commandment, and the 2nd is like a namely, this. Thou shalt love thy neighbor as thyself. There is none other commandments greater than these.

The scribes said unto him, Well, master, thou hast said the truth. There is one God, and there is none other but he, and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength. And the love his neighbor as himself is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly. He said unto him. Thou art not far from the Kingdom of God. And no man after that, there's asked him any more questions. Now here was a man that answered discreetly. When the Lord quoted the two great commandments of the law, that he had to say, Thou art not fair. From the Kingdom of God. He couldn't say you were in the Kingdom of God. For an order beloved trends to be in the Kingdom of God, as the Lord plainly said to Nicodemus, except a man be born again, he cannot see the Kingdom of God. And so he'll turn to the 4th chapter, the First Epistle of John again. In the seventh verse we read Beloved, let us love one another, for love is of God. And everyone that loveth is born of God. And N God. You see, we must have the divine nature which is love before we can know what love is. That young ruler that came to Jesus and spoke discreetly hadn't experienced the new birth. But when we are born of God, then we have a nature that loves God. In the 13th chapter of First Corinthians we get a wonderful description of love. We might just turn to it and read a few verses in that that chapter. The apostle says, though I speak with a tongue of men and of angels, and have not charity or love, and become a sounding brass and a tinkling cymbal. Then he goes on to say on the. Fourth verse. Charity or love suffereth long and is kind. Love, envious not love, wanteth not itself, is not puffed up, does not behave itself unseemly, seeketh not a role, is not easily provoked, Thinketh no evil, rejoices not in iniquity. But in rejoiceth in the truth, bear up all things, believeth all things, Hope of all things endureth all things. As soon as we read these words, we're conscious that we're getting a description of the Lord Jesus himself. Because He was divine love manifested in the sad world of sin. But marvelous, beloved, when we're born of God, we have the very same nature as our blessed Lord. So that we can exercise the very things. That we see in all their perfection in that blessed One. Now when you're. You look again at this 4th chapter. First, John. Here we give a great contrast with what you get in the Law of Moses. You see, the Lord demanded that man should love God with all his part. Soul, mind, and strength. Our brother Blanche is to say you can't even think of God for one minute. For 60 seconds, without a lot of other thoughts come trooping through your head, much less loving with all your hearts, soul, mind and strength. We can't make ourselves love God. The fact is, until born of God.

We have a nature that hates God, that wants to get out of his company, out of his presence. And you know, for a Sinner away from God, there is nothing but the darkness of hell left for his soul. He'd be miserable if he could be in heaven because he have a nature that's completely out of harmony with the love that fills that glorious scene where Christ is the center. Let's look at the 10th verse of this 4th chapter, John, and roll the contrast you say. You see, the law says thou shalt love the Lord thy God. Now here's the way. Grace speaks through the Apostle here in his love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sins. So instead of demanding that man should love God. To tell the poor Sinner that it isn't because he loved God, but because he loved us and sent his Son to be the propitiation for our sins. And that takes us right to the cross of Calvary, where we see that Blessed One in that midnight darkness. Bearing the awful load of our sins forsaken because God hates sin and could not look at his only son when he was a sin bearer there in order that our souls might be saved. Then the second commandment comes in. Beloved if God so loved us, we ought to love one another. You see, the demand of the law was a selfish love. That is, thou shalt love thy neighbor as thyself. How does grace speak if God so loved us? What a different moral that is for our love for our brethren? Because of the great love that God has shown towards us. It awakens in our hearts a desire that we might show that love to those objects so dear to his heart. It's a faithful love I love, that would not for a moment encourage in any way. One could go wrong in the disobedient, a wrong course, but still if it is exercised according to the heart of Christ. It will be like the love that Joseph showed to his brethren when he spoke roughly to them. He went away and wept over them, and it was only one level of repentance in their hearts that he put his arms around them and drew them right to his bosom. Now it's it's that love that has. Won these hearts of ours. You know the law never saved anybody. All the Lamb could do was condemn the Sinner. Or will I forgive us to prove his last condition and leave him in a state where he would be awakened to his need, so that Christ might come in as a Savior and reveal Himself. Through his guilty soul. Let's just look at a verse in the second chapter of Galatians. The 20th verse. Now the apostle Paul is speaking here. And he says, I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the place I live by the faith of the Son of God, who loved me and gave himself for me.

When you consider that these were the words of the greatest hater. That Christ ever had in this world that was Saul of Tarsus. Been of him delivering up men to prison, and when they were put to death, he gave his voice against them. He persecuted them in every synagogue and compelled them to blasphemy. Being exceeding mad against them, he followed them even to strange cities. Think of a man compelling a poor frightened. Human being to blasphemy, the name he loved, under fear of the consequence of his not submitting to this persecutor. Oh, what a history that man had. And yet it was the love for the very one that he hated that broke down that proud Jew. And brought him to the knees of Christ on the road to Damascus. There shone a light from heaven above the brightness of the sun, and falling to the earth he heard a voice saying. Saul saw, Why persecute us, thou me? All to think that those Saints of God were so united to that blessed man and the glory that touched one member of the Lord Jesus. Was to touch Christ himself. He was broken completely down. It wasn't the Thunders of Sinai. That broke down that rebellious man, but the love of that one that he hated so greatly. So he expresses his feelings in this way. Who the Son of God, who loved me and gave himself for me? And so beloved, the 1st all important subject we have before us. Is your need to know. Christ as your Savior. It's been said, and rightly said that you may die unsaved, but you can never die unloved. God loves you, and He so loved you that He gave his only begotten Son. That whosoever believeth in him should not perish, but have everlasting life. That's the way God proved his love in giving the dullest object of his hearts affection, and letting him go over that shameful cross in order to save your precious soul, and if that which wins. Well, the goodness of God, as we heard in the other address, is what brings the Sinner to repentance. If God loves the poor Sinner like me in such a way. An awful Sinner I must be. What an awful condition I must be in if it required that agony of the cross, if it required the forsaking of God on the cross, those hours of sound darkness, in order to put away my sins. There's nothing, friends, like the cross of Christ. It not only gives us to see God's love fully shown out, but it shows me what I am as a lost. And guilty Sinner, it required all that agony of the blessed eternal Son of God, the very Creator of heaven and earth. To pull away one sin out of God's presence. Well, we find that it's love that wins the poor Sinner and brings them to repentance, just as it did to the apostle here. But you know when he says who love me, he's not. In any way suggesting that others have not the full right and title to enjoy the same love. He enjoyed in his soul, and they went writing to the Ephesians. He says that Christ.

Love the church and gave himself for it. And they God carries us even farther than his death. He not only gave his life. Beloved, when he rose, he went into heaven will uplifted arms. Uplifted hands and he's been soaring. He has redeemed ones. His church that he purchased at such a cost. To always days of it has histories and history and wandering in this world. And there are the apostle John. I might just turn to Revelation One for a moment. John here is telling us about. The way he was addressed there on the Isle of Patmos. And he says in this in the fourth verse, grace beyond you, and peace from him which is and from him which was and which is to come, and from the seven spirits which are before his throne, see the three persons of the Godhead are brought to our attention. And then he sells Anne from Jesus Christ. Who is the faithful witness? The first Begotten of the dead, and the Prince of the kings of the earth. And then it's just as though John's heart. Well, well, that was the delight of having that glorious person before him. He says unto him that loved us and washed us from our sins in his own blood, now in this place who loved us. As plural, and so will ever. We can think of the love of Christ in a collective way. We can also think of it in an individual way, how precious that is. Are you there for young people and older ones too? Remember that Christ loves you individually. He knows all about you. You know the mistakes we have made in our lives, but they have never. In any way. Our downturns left burning love that he has for his own all levels that are as a company, you have this company. He delights to see a company like this gather together to be over his precious word. But every individual who knows and loves a savior is an object of his tenderness and dearest love. I was thinking of a verse in The Song of Solomon. Our brother Lundeen was giving us some thoughts from that book. So I'll turn to it again and call your attention to something in the second chapter of. Of Song of Solomon. The 14th verse. Oh my God, that art in the clefts of the rock and the secret places of the stairs. Let me see thy countenance, Let me hear thy voice. For sweet is thy voice, and thy countenance is commonly. The dove is the affectionate bird we find in the 4th chapter of the same book, he says in the first verse. Behold our fair my love, thou hast doves eyes within thy locks. You ever see a dove sitting on its nest? Lovely side. You'll find his eyes fixed in One Direction. And what is that direction? It's the direction where it's made Disappeared. The mate has gone off to find food for his his companion, and there she sits on the nest, waiting for his return. Clovil Alert. May we be like that in our affections for Christ.

With our eyes looking onward. To that glorious moment when he who shall come will come, and will not Perry, when we shall hear his voice, when we shall see his face. You see, the dove is in the cliffs of the rock. I remember hearing dear old brother Dunlop say one time that you could just read this like this old thou who hath affection for me. Let me see thy countenance, let me hear thy voice. Know the Lord delights to hear your voice, and mind prayer and praise. Very sweet on the assembly for brothers. Who are LED of the spirit. Don't be too timid, brothers. Some brothers get too timid, you know about. Their voices. There's nothing more precious to appearance than the first list words of their little ones, or how they delight to hear those little words when they first try to express themselves just so with that blessed one. See the light to hear your voice. He loves to have your presence, to let me see thy face. We couldn't stay at home, you know, maybe read good books. People have radios and listen to sermons, and some say they can get more staying at home than they could going for meeting. Can the Lord see your face when you're away from the progress center? Where? He says. Where am I in the midst of them? There is something lovely. And the third Psalm. Return to it for justice a moment, the third Psalm. In the third verse, the Thou, Lord, art a shield for me. My glory and the lifter up of my head. I cried unto the Lord with my voice, and he heard me out of his holy hills. He lost. I laid me down and slept all week, for the Lord sustained me. There is a clause of the day, maybe. It's been a very stormy day. A lot of problems have arisen. Many trials have confronted us. But here we find the psalmist closing the day by crying to the Lord. And having this assurance that he heard me from his holy hill, so that he lays him down. Quiet, rest, and sleep. Then you read in the fifth verse, my voice self out here in the morning, oh Lord, in the morning will I direct my prayer unto thee, and will look up. There is the morning prayer. So we get the evening prayer, and we get the morning prayer too. And then if you look at the 55th Psalm. In the 17th verse, evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice. Well, there's three times a day Daniel carried that out into practice, which ended in his being cast into the den of lions, as you know. But he had the Scripture, and he had the Scripture when he prayed towards Jerusalem, because Solomon had said that whenever they prayed through that city. And where that temple was built before them, that God would heal her? And he did hear and he did come in and delivering grace to His people, all beloved. We can't pray too much or too often. Our lives should be in lies that are characterized by being in the presence of God. Do you turn all over troubles over to Him? Here you close your eyes and sleep. You arrive in the morning and look up and direct your thoughts under that one who loves you? Who else concerned about you?

Well, now to go back to our subject again of. Our love to Christ. As the fruit of his love to us. And I wanted to make it clear first. How we can get to know that love, if it's anyone unsaved, if he comes over the poor lost Sinner, you will find the love that saves, the love that forgives, and the love that brings him into the place of a child with all the blessing that God has in store for his own. And then, after having come into His presence and having known Him as a savior, then we have His preserving, keeping grace. If you turn to the 14th of John or the 13th

chapter. And read the last part of the first verse. Well, maybe we'd better read the whole verse now, before the feast of the Passover. When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. What does that end here? I believe that four years that it's through every difficulty and trial and danger and problem in this life, he's going to love us all that journey through until the journey is over. Love them on the end. His love never ceases beloved and that's why in this 13th of John. That he washed the disciples feet, so that as he tells Peter, if I wish they'd not, thou hast no path with me. The Lord not only wants to have us as His children in his family, but He wants to have us enjoying His love and going on in communion with himself. And that's why He poured the water into the basin. And you know, if it tells us in this chapter that he began to voice. The disciples feet doesn't see ever cease to wash their feet, nor have He ceased to wash your feet, and mine, beloved, and the only reason that any of us are here. Who will the Word of God and enjoying Christian fellowship? It's because many, many times in our lives, the Lord has washed our feet and He healed the water of the Word, and then He uses the towel so that He can make us comfortable to sit in His presence. Where the lab which had broken communion, full age and removed. Well, when I had, especially before me. What it is that enables poor things like you and me to respond in love to the one who has done so much for us? We all have a desire in our hearts. How to? How to manifest more love towards the one who has in such grace? Saved us at such a cost, but how can there be really more love in our hearts for him? It isn't putting ourselves back on the lawn saying, thou shalt love the Lord thy God. Immediately you put yourself under law, or then we find the old nature active and rebelling and refusing to act upon the the. Desires of the new nature. My beloved is when we get occupied with His love for us.

Then when we get to our hearts warmed and filled and overflowing with that love, as the apostle says, to know the love of Christ, which passes all understanding, there's a very man that we were saying was the great persecutor of the Church. And yet the one he met on the road to the Masters? Well, the one who had so won his poor heart that he serves the love of Christ, which passes all understanding, all we can measure it. Indeed, he goes to heights and depths and lengths and breadths, but there's no limit to it. It's just as vast. It's just so immense as. A very space or as eternity itself or it's eternal in its in its origin. And it's eternal in its purpose. But the lover there is this that you and I can delight in, and that is that we're the objects of that eternal love of Christ. I was thinking in this connection. Of dear Peter. However, a child of God who got out of communion. And it was through self-confidence that he got out of communion. And it's always the same, beloved when we trust in ourselves. We're sure to go astray, but when we judge ourselves and humble ourselves, then repentance and restoration takes place. Well, you remember how Peter went to sleep in the garden, and how the Lord had to awaken Peter, but when he awoke, he went right out, full of himself and his own importance. Draw the sword. And when the Lord was submitting to the sword, but when he got into a palace of a high priest, his courage failed him completely. For a brother, if we're depending on ourselves, remember this, Your courage will fail you too. The Lord only preserves rules that are independence upon himself. And then Peter denies the Lord three times. It tells us with owes and cursing. Figure that man who had followed Jesus for 3 1/2 years now cursing and swearing there that he didn't know Christ. What was it that broke him down? Just one look. The Lord turned and looked at Peter. Well, how to look, that must have been. That tenderest look of affection, wounded because of his failure. And yet, as it were, expressing to his heart. Peter, I love you still. You know that separated Peter from that ungodly company that murdered Christ. He went out, and he never went back. He was separated from them, but he wasn't fully restored in his soul until after the Lord rose. Again from the dead. You know he ran through a sepulchre with. With John, John outran him, I think a bad conscience. Made his feet lag, they went back even John through their own world. And then Jesus had a private interview with Peter. All alone. It's not necessary for us to know all the ways of the Lord with his children. And his grace to them. But when it came to the recovery, the restoration of Peter as a servant of Christ, that was another matter. And before he could be fully restored to grown in the apostleship and service that was given him. The Lord restores him in the presence of his brother. And it's very beautiful in the 21st chapter of John. 15th Verse So when they had died, Jesus said to Simon Peter, Simon, son of Jonas, Lovest thou me more than these? He said unto him, Yeah, Lord, thou knowest that I love thee, he said unto him, Feed my lambs.

You know, Peter has boasted then that he loved the Lord more than all the other disciples. For the Lord just asks him the question. You love me more? And all these well, we see how completely Peter is broken down. For he will not boast now at him the least, and he gives an answer that shows how true and how real, and how deep the work was in in his soul. And the third time he comes out with this statement, he says, Lord, thou knowest all things. Thou knowest that I love thee. That is as much as to say, Lord, if there's any love in my heart towards you at all, it's only you that can see it That shows how deep their conviction, their repentance was, that he wouldn't train them anyway. That he loves the Lord. That he was the only one that was able to see it, but yet he knew. The Lord did see the Ethel bomb in spite of his sad sin and failure. That it was love there for his blessed person, but what I wanted to especially call attention to here. As the Walter Lord says to Peter about feeding his lambs, and feeding and shepherding his sheep, And it's this he said unto him, Simon, son of Jonas, lovers, thou me. My beloved, the the the Secret of All Service is love for Christ. Now, of course, God does yours. Natural qualities and we know that he used the fact that. Soil of Tarsus was brought up at the feet of d'amelio and had a perfect understanding of all the Old Testament. God made use of that in his time. But without love for Christ. All his advantages. All his knowledge would never have made him a useful man. In the vineyard of Christ. And so, Peter, the word is Simon, son of Jonas, lovers, thou me, And he says, you feed my lambs, oh, the Lord, have lambs as well as sheep. And remember that beloved Saints. And I think there is something instructive here. He doesn't say feed my lambs and sheep. He makes a different distinction, that they are those that are young, that need special care. They need simplicity of instruction. And so three times, just as Peter had denied the Lord three times. He fully confesses him, and then the Lord informs him that the very. Her failure that had that had led to his fall later on. He was going to let another birdie. He was going to fully submit to the hand of God and was going to honor his blessed Lord. And going to a cross and dying toward. So as we think, we love any service. No matter how small it is. Whether it's your young sisters, you'll get a few children around you on Lord's Day and have a little Sunday school. For whatever work it is. If father is going to make that work a blessing. It is love for Christ. Now, therefore, I've been follows all through the word, and if we were to turn to the fifth chapter of the Second Corinthians.

In the 14th verse. For the love of Christ constraineth us because we thus judge that if one died for all, then we're all dead. And that he died for all that they which live should not henceforth live unto themselves. But unto him which died for them, and rose again, Therefore henceforth, knowing no man after the flesh, yeah, though we have known Christ after the flesh, yet now henceforth know him no more. And then he says. Yeah, that. For the love of Christ constraineth us, that is, the apostle in his laborers in the gospel. What gave power to his message and reached soul with a word, was the love of Christ. Constraining him whereas he says if one died for all. And we're all dead. You see, I've been bringing before the Corinthians the Psalms thought of the judgment seat of Christ, where everything would be manifested in the searching light of God's glory. Or when he thought of poor sinners without any refuge. Outside of Christ have to face the Judge with nothing but the lake of fire as their destiny. It filled his heart with love for those poor lost souls, the love of Christ. Strained, And so in

connection with his work among the people of God was. It was his love for Christ that gave such power and such a testimony in connection with his. Instructions. To the dear Saints of God. Now we have a very strong example of the absence of what we're talking about, the love of Christ. As the power and the way that God will use any of his servants and blessing. In this world, whether it will be in the gospel or whether it will be in helping and encouraging and strengthening the people of God. Now in the second chapter of Revelation. In the second verse. He says, I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil, and have tried them, which say they are apostles and are not, and has found them liars, and is born, and has patience, and for my name's sake has labored and has not fainted. You think that an assembly that could be addressed in the way the apostle addresses the assembly at Ephesus? Their state must have been almost perfect. He speaks of their labor, their patience, and they were not allowing evil in their midst. And those that were not apostles, they were false teachers that were trying to get the year of the Saints. They tried and found them liars and it borne and have patience and for my name's sake has labor. There's lots of Labor. Listen. Nevertheless, I have against thee, because thou hast left thy first love.

No amount of energy put into service is going to satisfy the heart of Christ. Or else we can get out on the street and give away lots of tracks. But if it isn't that, our hearts are warm by the love of Christ. It will not keep us from being ensnared by the attacks of the enemy. I'm not in any way criticizing track distribution. What did God, there was more of a. And what the God? There was more of an effort to gather in the children, for the time is short and the judgment of God is coming down on this world. Thank God for those who go to foreign fields and seek to win soils for the Savior before the awful night of eternal doom settles on this guilty world. May God encourage and strengthen, stir up your hearts, your young people, for you know some of these older ones are not going to be able to continue many years more. And if the work is still gone, it will be carried on by younger men and Sunday school work, younger sisters. That will be encouraged to carry on the work of the Lord. But I say for myself, the beloved, as much As for anyone here, the importance of all being the result of that love in the heart for our blessed Lord. Are those that emphasis once so intelligent in the divine things that Paul had written in Ephesians half the world sitting together in heavenly places in Christ Jesus? Showing how soon and how quickly the quenching who may come into your midst. And what is it? Where hath left thy first love? That love that we have partial pearls saw when he first went to Ephesus, and that John had experienced in his ministry? That was that was gone. Plenty of activity, or else you can go to the Lords morning meeting. Never miss a remembrance of the Lord. What about your state of soul? Is Christ increasingly precious to your heart? We'll have a trends as the time draws near and the Lord's coming is at hand. Or those are the things that need to pass these hearts. Of ours. And generals here that there was only one remedy for them. And what was that? The fifth verse. Remember therefore from whence our fallen and repent. And do the 1st works, or else I will come unto thee quickly and will remove thy Candlestick out of his place. Accept our repent. Has self judgment every way to be brought back into the freshness of that love. When we see ourselves slipping. When we see the world getting into our hearts. When we find present things that are more important than eternal things. And he does repentance to get down before the Lord and judge the whole her departure that has brought such carelessness and such clearness into our souls. So again, the average, the theme that I've had before us is love for Christ as the fruit of His love for us. And they will throw message we have had here this afternoon. How we can in your heart, and my heart perhaps more than any other. And more occupation. With the love of that blessed one, think of Rahi means to you and me. Think why he has done for us. Think of him there, and the glory on high, waiting for that supreme moment when he's going to descend with a shout.

And call us into His glorious presence to be forever, forever in his company. We sing hymn #2 in the appendix. O Lord, thy loves unbounded, so sweet, so full, so free. My soul is all transported when they are, I think, on thee. Yet, Lord, alas, what weakness within myself I find no infants changing pleasure is like my wandering mind. I'm so glad that a man like Brother Darby wrote those words. Well, I'm sure we've all had the same experience. However poor changing minds and how it will go on, at least I do for hours and never even think of the Lord. Be so engaged with other things, the Lord. Is completely out of my thoughts and and my desires. Maybe I'll make plans and so on and never get into the large presence at all, but how sweet there the next word is. And yet thy Love's unchanging, and thus recall my heart to joy in all its brightness, the peace, its beings in part. #2 in the back of the books. Oh Lord, thy love. Hello. I love you. I'm sorry. Where I can tell you right now, there's there's no. No, no, no, no. Baby, no, no, no. No. No. No. No. No. No. No. No. No, No, No, no, no.

Toledo Conference: 1976, As He Is (4:8)

Address—A.M. Barry

First, the person of John chapter 4 and verse 8. He that loveth not knoweth not God. For God is love. And this was manifested the love of God toward us. Because that God sent his only begotten Son into the world. That we might live. Who am? Wherein is love? Not that we love God. But that we loved us and fed his son to be the obituation. For our sins. Beloved, if God so loved us. We ought. Also to love one another. No man hath seen God at any time. If we love one another. God dwelleth in US, and his love is perfect said in US, whereby know we that we dwell in Him. And He and us, because he has given us of his spirit. And we have seen. And they testify that the Father sent the Son to be the savior of the world. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God. And we have known and believed the love that God. Ask to us God is love and he that dwelleth in love. Dwelleth in God, and God in him. Therein is our love, Martin says. Love with us. Made perfect. That we may have boldness in the day of Judgment. Because as he is. Though are we in this world? There is No Fear in love. A perfect love cast about fear. We can't hear that torment through that spirit was not made perfect in love. We love him because he first loved us. Say I love God and hate us, his brother. He is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom you have not seen? And this is his commandment, that. His commandment have we from him, that he who loveth God, loveth his brother also. We often hear this stated. God is light and God is love. To find both in this epistle. But they're not put together as is often stated and often heard. But we have them we between these two statements. We have. The 2nd, 3rd till we get to the 4th chapter. That is between the two wonderful statements that God is like and God is love. We have that distance. Because before the soul can enter into these wonderful, marvelous love of God, you have to know that God is life and that everything about us is exposed and that.

We live in his bed and when we found that we are entirely posed that nothing is hidden from him, just like fear when he was in the boat on the lake and he got the big draft of fishes. He realized that he was in the presence of the very Creator who made all things. When he falls down at this street, getting depart from me, for I'm a sinful man, Oh Lord. That is the I discovered what God is in life and then we learn what

God is in love and when we found out that we have to do with a sin hating God and everything is manifested and made naked and open. When the eye of Him was all we have to do. And still, in spite of all our nothingness and all our sins and built and failure, that God loves it. That's what breaks down by every opposition and brings us to know that wonderful love, that God will love the world. That he gave his only begotten Son, that was forever. Not very that have everlasting life. Now in the verses I've read where you have the word love mentioned so many times. You know where I began. In the ninth verse, and this was manifested the love of God toward us. That the first thought the love of God toward it, and then we get. And the 12th word, God dwelleth in US, and his love is perfected in US. There we got God's love in it, and then we get in the in the. The 17th verse, wherein is always bad as it is in the margin here, is love here. Perfect. Now we have the love of God toward us, we have the love of God in us, and we have the love of God with us. Why is love toward us? Takes us back before we came into existence. Or tells us. Remicade manifested the love of God toward us because of God sent His only begotten Son into the world. How do God have displayed that love toward us when we were lost and before we were lost? Anticipating. All the time when we would be in need. And He sent his Son in that love toward us, and then we get His love in it. If we love one another, God dwelleth in us as the first verse, and His love is perfected in it. There's the love of God in US. All right. Water through the Bay. One that wonderful thought the love of God in a poor Sinner down here. Just because he has accepted Christ as his own personal Savior. And then we get in that 17th verse hearing with love toward us, love with us rather made perfect. So you have you see the whole existence, our whole existence not before. When God sent his Son, and now at the present, that love in US, and then we get it. We are carried on to the judgment day and then we get the love of God with us. So what a full display we have of the love of God. Who are towards sinful man? Knowing that the ninth verse.

And this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. The first thought is life. Because in our natural state, we're dead in practices and in sins. Don't thought, isn't it just as dead as someone that's lying in the cemetery? Lord is our no heart, no thought, no interest in divine things, no concern about hereafter. But it's a marvelous thing that we're told this in the 5th chapter of John. That the all cometh in now is when the dead shall hear the voice of the Son of God, and they that hear shall live. Friends, you might say, then if I'm a dead Sinner, there's no hope for me. Ah, there is. Is this to tell the dead man to get out of his way and go to work? Doesn't it? Can't do anything all over that has taken him away? That for a Sinner, that is as morally and certainly as good as one thing that's possible. And that is that you can hear the voice of the Son of God. Or are there any fear that have never listened to the voice of the Son of God? Think of how he's speaking at this moment. Give him to his gracious word. As he says, Come unto me, all ye that. Labor and your heavy labor and others give you will. So when you say the first thing is that we might live. That is, the first thing the soul needs is life. That we might. Live through him. Well then we get here in His love. Not that we love God, but that He loved us. And sent his friends to be the perspication for our sins. Where we get the love of God displayed in its holiness. And we need to remember, friends, that God is a holy God. And so because of His Holiness, he needed one that would take our place and bear the judgment. And that's where propitiation is brought in. Not that we love God, but that He loved us and sent his Son to be the 458. Wah, same. You notice in these verses there's a very opposite of the demands of the law. The law says out and love the Lord thy God with all thy heart, and with all thy soul, and with all our minds, and with all our strength. And then it fell around thy neighbors thyself. The first verse killed me. It's not that we love God. Well, here's the love that goes out. In the very opposite way. There was a love in my heart to the God to whom I was responsible. There when there was hatred in the heart toward him, that God. Who and manifested His love? Not that we love God, but that we love the beloved friend. Stop and meditate on those few words that we love us and spin His Son to do the pro 5018. That takes us to the cross, that tells us about how he. Wears suffered there the death for the unjust, that he might bring us to God. That broke this year for our sins. Then we get in the 11th verse. With God full of death, we ought to love one another. What a difference.

In the command of the law. First you serious to ourselves, that beautiful of God, our soul, mind and strength, and then they feel the neighbor. The law said thy neighbors, I felt. Now here's the principle of grace. If God so loved us, there is a motive for it, not a demand of the law. But a great faith appeal to the heart, if God so loved it. We ought to love one another. Now speaking about the love of God in it, no man has seen God at any time. If we love one another, God dwelleth in US, and His love is perfected in US. When they first chapter the Gospel of John. We have the same difficulty that way. I just turned to John One and verse 18 for a moment. John one and eight two. No man has seen God at any time. The only begotten Son, which is in the bosom of the Father, we have declared Him. We're told that God dwelleth in thick darkness. In light unaccoable, when no man hath been nor can see, that is, we're just shut out from the present. Our holy God of majesty and power. But oh how lovely. This verse comes in the very first that tells us that no man has seen God. Tells us how we can see God, the only begotten Son, which is in the bosom of the Father. We have declared it. There are One who came from the bosom of the Father. All the love that's expressed in that gift of all gifts, when God gave in front of his left and set him into this world of spending thought to live here, to law among men. Until the world put him out of his hue by the cross and buried him and filled his graves as though they would never have him again among him. Well at the core heart of man in this world. But that's the one friend that has revealed the unseen God. Whom it is impossible for you and me to see her to behold. While we find the same difficulty wave when this captured before, no man has seen God at any time. If we will love one another, God dwelleth in US, and His largest purpose is in US. Wonderful illness that the very way or the very time when God seems to be set out. And the sun has manifested that love in this room. Now those that are sick can have the very love that one in their hearts and manifest that love them, their love for one another. Now that the pure love, beloved friends, and it's the love that speaks always the good or the one that the opposite, all that love and care. You wouldn't see then guilty of in any way encouraging another to go on in the wrong course. And if we can give them pursuit that the court, their following is a mistake in their own court, well, when there is restoration, full restoration, hard luck can be thrown out and displayed. Just like grandparents came back on shore after the Lord and visited him. And had a controversy with him alone. You know, we find Peter with his brother there in the 24th chapter of Luke. For we're told that when the two from the nails came back to Jacobson, they found the 11 gathered together saying the Lord, the Lord is living.

Occurred under Simon first. Simon after denying the Lord, and the Lord looked at him, he got up there and went out, left the country, arose enemies of Christ, never to associate with him again. But there is something more and something more precise, and that was when the Lord restored Peter's school, and he went back to his bread, and there was a full happy restoration. And then in that you find them that my first of John how his publicly restored to his ministry when he asked red root of his various when the Lord has said farm and son of Jonas lovest thou me all what attempt to a scooter and another heart is reply was. He said, Lord thou N that is not just to say, Lord, I know that no one else can see. Any love in my heart for you have to wear to that. I know that you can do that love and when Peter has taken that humble. Convention. Of how he had dishonored his, says Lord, I am here happily restored among his burden. And the Lord held either that he's going to honor him in the very way that he had dishonored him. By denying him when he was, by invisible being condemned. Crucified. No, we might think, beloved friends. That communion was something that beyond the rank and file among God's people. That is for those who have gone on for years in a devoted and consistent way. But I like to read this. It felt in the 51st whosoever consult. That Jesus is the Son of God, God dwelleth

in him, and he and God, well, there we have an expression of the union. It's just the only the consulting of who he is that gives that practice happy communion. To himself. Now I just go on to the last thought I had before me. And the 17th verse here in his love without me perfect, that we may have boon in the day of judgment. At all times that we can think of the day before the judgment. The all that past history to come there before the judge. Would be the last occasion we can think of where we'd have boldness. Oh, we think, oh, what game. What an humiliating thing I feel that time. And now it's come up where it just had this judgment suit. But then that marvelous beloved friend that we can have doomed in the day of judgment. And what is the reason given that we can have that holy boom at a time when everything. Will be manifested in that case because as he is. So are we not going to get to heaven? But in this world? Don't say as He will know when the Lord will hear. He was on his way to judgment in the cross. Now He's beyond the cross. He's beyond the other side of the judgment, and it's just as He is. Then that being where he is now seeded, that they can do ourselves. As he was just like the very one who heated there and that's why in viewer of of the coming judgment that will get through from anything that appeared out because as he was where are we in this world?

Toledo Conference: 1976, The Love of God (4:8)

Address—A.M. Barry

Reimbursed successful of John and chapter 4 reading from the eighth verse First Epistle of John chapter 4 and verse eight. He that loveth not knoweth not God, for God is love. And this was manifested the love of God toward us. Because that God sent his only begotten Son into the world. That we might live. Through him. During his love. Not that we love God. But that we loved us and fed his son to be the officiation. For our sins. Delivered if God loved us. We ought also to love one another. No man hath seen God at anytime if we love one another. God dwelleth in US, and his love is perfect, said in US. Thereby no way that we dwell in him. And we are not, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him. And he in God. And we have known and believed the love that God has to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Therein is our love, Martin says. Love with us made perfect, that we may have boldness. In the day of judgment. Because as he is. So are we in this world? There is No Fear in love. The perfect love casteth out fear. Because here have torment, he that spirit is not made perfect in love. We love him because he first loved us. Man say I love God and hateth his brother. He is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this is his commandment, that. His commandment have we from him, that he who loveth God, loveth his brother also. We often hear this stated. God is light and God is love. We find both the amnesty pistol. But they're not put together as it's often stated and often heard. But we have. Between these two statements. We have the 2nd, 3rd till we get to the 4th chapter. That is between the two wonderful statements that God is like and God is love. We have that distance because before the soul can enter into the wonderful, marvelous love of God, we have to know that God is light. And that everything about us is exposed and brought into the release.

In his presence and when we found that we are entirely. That nothing is hidden from him, just like fear. When he was in the boat on the lake and he gets a big draft of fishes, he realized that he was in the present. The very Creator who made all things, and he falls down at his feet, saying, Depart from me, for I'm a sinful man, O Lord. That is, He had discovered what God is in light. And then we learned what God is in love and when we found out that we have to do. With a thin hating God and everything is manifested and made naked and open in the eyes of him with whom we have to do. And still, in spite of all our nothingness and all our sins and guilt and failure, that God loves us. That's what breaks down. By every opposition and brings us to know that wonderful love that God will love the world. That He gave His only begotten Son, that was, whoever belameth in him, should not perish, but have everlasting life. Now in the verses I've read where we have the word love mentioned so many times. You'll notice where I began. In the ninth verse, and this was manifested the love of God toward us. That the first thought the love of God toward us and then we get in the the 12Th verse. God dwelleth in US and his love is perfected in US. There we got God's love in it, and then we get in the in the. The 17th 1St. Wherein is, I'll leave that as it is in the margin. Here is love with a paid person. So we have the love of God toward us, we have the love of God in US, and we have the love of God with us. I just love towards us. Takes us back before we came into existence. Or tell us when this was manifested, the love of God toward us, the cause of God, sent His only begotten Son into the world. That is, God has displayed that love toward us when we were lost and before we were lost. Anticipating. The time when we would be in need and he spent his his son in that love toward us, and then we get his love in it. If we love one another, God dwelleth in us. That's the 12Th verse and his love, his perfect dad in US, There's the love of God in US Now that's what is true to be wonderful thought, the love of God in a poor Sinner down here just because he has accepted Christ. As his own personal savior. And then we get in my 17th verse here in yes, love toward us, love with us rather made perfect. So you have you see the whole existence, our whole existence brought before us when God sent his Son, and now at the present that love in. US. And then we get it. We are carried on to the judgment day. And then we get the love of God with us. So what a full display we have. All the love of God. Without toward sinful man. Well, in the ninth verse. And this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him.

Now the first thought is life, because in our natural state. We're dead in practices and in sin. Isn't it just as dead as someone that's lying in the cemetery? No desire, no heart, no thought, no interest in divine things, no concern about hereafter. But it's a marvelous thing that we're told this in the 5th chapter of John. That the hour cometh, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. Well, beloved friends, you might say, then if I'm a dead Sinner, there's no hope for me. Ah, there is. Is this just to tell the dead man to get out of his grave and go to work? Isn't it? Can't do anything. It's all over. Death has taken him away. That for a Sinner that is as morally and seriously. House bid. There's one thing that's possible, and that is that he can hear the voice of the Son of God. Or are there any here that have never listened to the voice of the Son of God? Think of how he's speaking at this moment. Live until his grace is good. As he says, Come unto me, all ye that. That labor and your heavy labor, and that will give you rest. So you see, the first thing is that we might live. That is, the first thing the soul needs is life. That we might. Lived through him. Well then we get here in His love. Not that we love God, but that He loved us. And sent his Son to be the propitiation for our sins, where we get the love of God displayed in its holiness. And we need to remember, friends, that God is our holy God. And so because of His Holiness, we needed one that would take our place to bear the judgment, and that's where propitiation is brought in. Not that we love God, but that He loved us and sent His Son to be the Pro 58 for our sins. You notice in these verses there's a very opposite of the demands of the law. The Lord said, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all our minds, and with the whole life thing, and then it says, And thy neighbors thyself. But this verse tells me

it's not that we love God. Well, here's the love that goes out in the very opposite way. Not because there was a love in my heart to the God to whom I was responsible. It was when there was hatred in the heart toward him that God. Proved and manifested His love, not that we love God, but that He loved us. Oh beloved friends. And meditate on those few words that he loved us. And sent you from these approaches for our sins that takes us to the cross that tells us how he. Wears suffered there the just for the unjust, that he might bring us to God. The propitiation for our sins. Then we get in the 11th verse. If God full of dust, we ought to love one another. From the command of the law, first you see us to ourselves, that we're the love God, our soul, mind and strength. And then there's still the neighbor. The law said thy neighbors, I felt. Now here's the principle of grace. If God so loved us, there is a motive for it.

Not a demand of the law. Precious appeal to the heart. If God so loved us, we ought to love one another. Now speaking about the love of God in it, no man has seen God at anytime. If we love one another, God dwelleth in us. And His love is perfected in us. In the first chapter, the Gospel of John. We have the same difficulty that way. I just turned to John One and verse 18 for a moment. John one and 18. Your man has been God at anytime, the only begotten Son, which is in the bosom of the Father, He hath declared him. We told that God dwelleth in thick darkness. In light unapproachable, whom no man hath seen nor can be, that is, we are just shut out from the present. Our holy God of majesty and power. But oh how lovely the verse comes in. The very verse that tells us that no man has seen God, tells us how we can see God, the only begotten Son, which is in the bosom of the Father. We have declared it. Think about one who came from the bosom of a Father. All the love that's expressed in that gift of all gifts, when God gave the form of his left and set him into this world of spending thought to live here below among men, until the world put him out of his team by the cross. And buried him and sealed his graves as though they would never have him. Again, among them, well, that's. At the core heart of man in this world. But that's the one, friends, that has revealed the unseen God whom it is impossible for you and me to see her to behold. Now we find the same difficulty ways in this chapter before. No man hath seen God at anytime. If we will love one another, God dwelleth in us. And His love is perfected in us. Wonderful, isn't it? That the very way or the very time when God seems to be shut out and the sun has manifested that love in this scene. Now those that are His can have the very love of that One in their heart and manifest that love. In their love for one another. Power, secure love, beloved friends. And it's the love that speaks always the good or the one that the opposite of that love and care. They wouldn't be then guilty of in any way encouraging another to go on in the wrong course. And if we can give them to see that the courts they're following is a mistake and that wrong court, well, when there is restoration for restoration, but love can be shown out and displayed. Just like when Peter came back, I'm sure after the Lord and visited him and had a controversy with him alone. You know, we find Peter with his brethren there in the 24th chapter of Luke. For we're told that when the two from the East have come back to Jerusalem, they found the 11 gathered together saying the Lord is living.

And half appeared under Simon. 4 Simon after denying the Lord, and the Lord looked at him. We got up and went out, left the company of those enemies of Christ, never to associate with Him again. But there is something more and something more precious. And that was when the Lord restored Peter's school, and he went back to his brother, and there was a full happy restoration. And then in the we find them. Pray first of John, how his publicly restored curious ministry when he asked Judge Luke of his failure, when the Lord has said, Simon son of Jonas, lovest thou me all? What a test it was Peter, and to know how his reply was, he said, Lord thou knowest. Just as much as to say, Lord, I know that no one else can see any love in my heart. After the way I feel that I know that you can see that love and when Peter has taken that humble. Confession. Of how he had dishonored his Lord by them. He is happily restored among his brethren, and the Lord tells Peter that he's going to honor him in the very way that he had dishonored him by denying him when he was by ambassador. Being condemned to be here crucified. No, we might think, beloved friends. Communion is something that beyond the. Rank and file among God's people. That is for those who have gone on for years. In a devoted and consistent way, but I like to read this. It fell in the 50s. First, whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he and God, well, there we have an expression of communion. It's just the owning the confession. Of who he is that gives that precious happy communion with himself. Now I'll just go on to the last thought I had before me. And the 17th verse here in his love without me perfect, that we may have bound in the day of judgment. Times that we can think of the the before the judgment seat and all that past history to come there before the judge would be the last occasion we can think of where we'd have boldness. Well, we'd think, oh, what shame, what a humiliating thing I feel that time. And now it's come up here at this perhaps this judgment seat, but then that marvelous beloved friend, that we can have goodness even in the day of judgment. And why does the reason given that we can have that holy boom at a time when everything will be manifested in that day? It says because as he is. So are we not when we get to heaven, but in this world? Don't say as he was know when the Lord was here. He was on his way to judgment in the cross. Now he's beyond the cross. He's beyond the other side of the judgment. And if just as he is in that thing where he is now seated every time you yourselves as he is just like the very one who seated there and that's why in view of of the coming judgment that will set free from any sort of fear down.

Because as he is, so are we in this world.

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