

## 1 John 4-Part 2: Love perfected among us.

### 1. (7-8) The call to love.

Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.

a. **Beloved, let us love:** The ancient Greek sentence begins in a striking way – *agapetoi agapomen*, “those who are loved, let us love.” We are not commanded to **love one another** to earn or become \_\_\_\_\_ of God’s love. We **love one another** because we are loved by God, and have received that love, and live in light of it.

b. **Let us love one another, for love is of God:** John’s emphasis on love among the people of God (shown in passages like [1 John 2:9-11](#) and [3:10-18](#)) is powerful. Here, he shows *why* it is so important. If **love is of God**, then those who claim to be **born of God**, and claim to **know God**, must be able to **love** \_\_\_\_\_ in the body of Christ.

i. Again, John insists that there is something that is given to the believer when they are **born of God**; a love is imparted to their life that they did not have before. Christians are not “*just* forgiven” – they are \_\_\_\_\_ by God’s Spirit.

c. **And knows God:** There are several different words in the ancient Greek language translated “know” into English. This specific word for **knows** (*ginosko*) is the word for a knowledge by \_\_\_\_\_. John is saying when we really experience God it will show by our love for **one another**.

d. **Love is of God:** The love John speaks of comes from the ancient Greek word *agape*; it is the concept of a self-giving love that gives without demanding or expecting repayment – it is the \_\_\_\_\_ of love.

i. Since this is God’s kind of love, it comes into our life through our relationship with Him. If we want to **love one another** more, we need to draw \_\_\_\_\_ to God.

ii. Every human relationship is like a triangle. The two people in the relationship are at the base of the triangle, and God is at the top. As the two people draw closer to the top of the triangle, closer to God, they will also draw closer to one another. Weak relationships are made \_\_\_\_\_ when both people draw close to the Lord!

e. **Everyone who loves is born of God... He who does not love does not know God:**

This does not mean that every display of love in the world can only come from a Christian. Those who are not Christians still can display acts of love.

f. **For God is love:** This is a glorious truth. Love describes the character and \_\_\_\_\_ of God. He is so rich in love and compassion, that it can be used to describe His very being.

i. When we say **God is love**, we are not saying *everything* about God. Love is an essential aspect of His character, and colors every aspect of His nature. But it does not eliminate His holiness, His righteousness, or His perfect justice. Instead, we know the

holiness of God is loving, and the righteousness of God is loving, and the justice of God is loving. Everything God does, in one way or another, expresses His love.

ii. The Bible also tells us that God is *spirit* ([John 4:24](#)), God is *light* ([1 John 1:5](#)), and that God is *a consuming fire* ([Hebrews 12:29](#)).

g. **God is love:** There are few people who really know and really believe that \_\_\_\_\_. For whatever reason, they won't receive His love and let it transform their lives. It transforms our life to know the love of God in this way.

## 2. (9-11) The meaning of love and its application.

**In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.**

a. **In this the love of God was manifested toward us, that God sent His only begotten Son:** This shows us what love is and what it means. Love is not only defined by the \_\_\_\_\_ of Jesus (as stated in [1 John 3:16](#)); it is also defined by the giving of the Father. It was a sacrifice for the Father to send the Second Person of the Trinity, and a sacrifice to pour out the judgment we deserved upon God the Son.

b. **That God has sent His only begotten Son into the world:** John is careful to call Jesus the **only begotten Son**. This special term means Jesus has a Sonship that is unique (**only**) and **begotten** indicates that Jesus and the Father are of the \_\_\_\_\_, the same essential Being.

i. We use the term *create* to describe something that may come from someone, but isn't of the same essential nature or being. A man can *create* a statue that looks just like him, but it will never be human. However, we use the term *beget* to describe something that is *the same* as us in essential nature and being. We are *adopted* sons and daughters of God, but we are not of the same essential nature and being as God – we are human beings. But Jesus is the \_\_\_\_\_, meaning His Sonship is different than ours; He was and is of the same essential nature and being as God the Father. We are human beings; He is a "God-being" – who added humanity to His deity.

c. **That we might live through Him:** The love of the Father was not only in the sending of the Son, but also in what that sending accomplishes for us. It brings life to all who trust in Jesus and His work on their behalf, because He is **the \_\_\_\_\_ for our sins.**

i. **Propitiation** has the idea of a sacrifice that turns away the wrath of God. God rightly regarded us, apart from Him, as worthy targets of His judgment. We were rebels and enemies of Him, even if we didn't know it. But on the cross, Jesus took the punishment our sin deserved – His sacrifice turned away the judgment we would have received. We easily think how this shows the love of Jesus, but John wants us to understand it also shows the love of God the Father: **He loved us and sent His Son to be the propitiation for our sins.**

d. **God has sent His only begotten Son:** This shows the love of God, because love gives its best. There was nothing better God the Father could give to lost humanity than the

\_\_\_\_\_ of the Son of God Himself. As Paul describes it in [2 Corinthians 9:15](#), Jesus was the Father's \_\_\_\_\_ gift.

e. **He loved us and sent His Son to be the propitiation for our sins:** This shows the love of God. It might have shown enough love that the Father sent the Son, and not some lower-grade angel; but He sent the Son, not on a fact-finding mission or merely a mission of compassion – He sent the Son to \_\_\_\_\_ for our sins.

f. **For our sins:** This shows the love of God. God gave His Son to die, and to die for \_\_\_\_\_. We can think of someone paying a great price to save someone deserving, someone good, someone noble, someone who had done much for them. But God did all this for rebels, for sinners, for those who had turned their backs on Him.

g. **In this is love:** Real love, *agape* love, is not defined by our love for God, but by His love for us. His love for us initiates our relationship of love with Him, our love only responds to His love for us. We can't love God the way we should unless we are receiving and \_\_\_\_\_ in His love.

h. **If God so loved us:** Having received this love from God, we are directed to **love one another**. This pattern of receiving from God, then giving to others was familiar to John ([John 13:14](#)).

i. When Jesus washed the feet of the disciples, and showed such great love and servanthood to them, we might have expected Him to conclude by gesturing to His own feet and asking who among them was going to do to Him what He had just done for them. Instead, Jesus said: *If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet*([John 13:14](#)). The proper way to love God in response to His love for us is to go out and \_\_\_\_\_.

ii. This love will lead to \_\_\_\_\_ action. "Has anybody offended you? Seek reconciliation. 'Oh, but I am the offended party.' So was God, and he went straight away and sought reconciliation. Brother, do the same. 'Oh, but I have been insulted.' Just so: so was God: all the wrong was towards him, yet he sent. 'Oh, but the party is so unworthy.' So are you; but 'God loved you and sent his Son.' Go write according to that copy." (Spurgeon)