

# GOD IS LOVE

Reflections on the Character of God



**Oswald Chambers**



*introduction*

# God Is Love

Reflections On the Character of God

**O**swald Chambers (1874–1917) based his life on the unchanging truth that God is love. From his early years in Scotland to his final days as a YMCA chaplain in Egypt during World War I, that truth anchored his soul when circumstances seemed to mock any belief in a loving God.

One British soldier described Chambers as “the personification of the Sherlock Holmes of fiction, tall, erect, virile, with clean-cut face, framing a pair of piercing bright eyes . . . a detective of the soul.” To these men, many whose lives had been shattered by war, he said, “Faith in God is a terrific venture in the dark; we have to believe that God is love in spite of all that seems to contradict that truth. Every soul represents some kind of battlefield. The great point for the Christian is to remain perfectly confident in God.”

Chambers died in Cairo on November 15, 1917, of complications after a ruptured appendix. His words, recorded in shorthand by his wife and published after his death, speak to us today in a world that seems more uncertain than ever.

“Whatever and whoever you may lose faith in do not let this faith slip from you—God is love.”

*David C. McCasland*

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*one*

# The Love of God

*He who does not love does not know God,  
for God is love.*

1 JOHN 4:8

**N**o one but God could have revealed *that* to the world, for we all see nothing but its contradiction in our own limited experience. From shattered and broken lives, from caverns of despair where fiends rather than men seem to live, comes the apparent contradiction to any such statement. No wonder

the carnal mind,<sup>¶</sup> the merely intellectually cultured, considers us foolish, mere dreamers talking of love when murder, war, famine, lust, pestilence, and selfish cruelty are abroad in the earth.

¶ **Paul** reminds us that those without the Spirit of God cannot understand the things of God. "The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit" (1 CORINTHIANS 2:14).

But, oh, the beauty of the Abraham-like faith that dares to place the center of its life, confidence, action, and hope in an unseen and apparently unknown God. Such faith says, "God is love," in spite of all appearances to the contrary; it says, "Though He slay me, yet will I trust Him" (JOB 13:15). Such faith is counted for righteousness.

Look back over your own history, as revealed to you by grace, and you will see one central fact growing large—God is love. No matter how often your faith in such an announcement was clouded, no matter how often the pain and suffering of the moment made you speak carelessly, this statement has carried its own evidence most persistently—God is love. In the future, when trial and difficulties await you, do not be fearful. Whatever and whoever you may lose faith in, do not let this faith slip from you—God is love. Whisper it not only to your heart in its hour of darkness, but here in your corner of God's earth and man's great city. Live in the belief of it;

preach it by your sweetened, disciplined, happy life; sing it in consecrated moments of peaceful joy; sing until the world around you

is wrought  
to sympathy with hopes and fears it heeded not.

(PERCY BYSSHE SHELLEY)

The world does not encourage you to sing, but God does. Song is the sign of an unburdened heart; so sing your songs of love freely, rising ever higher and higher into a fuller understanding of the greatest, grandest fact on the stage of time—God is love.

But, precious as their influence may be for the time, words and emotions pass. So when the duller moments come and the mind requires something more certain than the memory of mere emotions and stirring sentiments, consider this revelation—the eternal fact that God is love.

God and love are synonymous. Love is not an attribute of God, it *is* God; whatever God is, love is. If your conception of love does not agree with justice, judgment, purity, and holiness, then your idea of love is wrong. In that case, it is not love you conceive in your mind but some vague infinite



*Whatever and  
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foolishness, all tears and softness and utter weakness.

## God Is Love—In His Very Nature

Some exceptionally gifted people may derive their ideas of God from other sources than the Bible, but all I know of God I have learned from the Bible—and those who taught me got what they taught from the Bible. In all my dreams and visions I see God, but it is the God of the Bible I see, and I feel Him to be near me. I always see amid the mysteries of providence, grace, and creation "a face like my face" and "a hand like this hand," and I have learned to love God who gave me such a sure way of knowing Him. He did not leave me to the useless imaginations of my own sin-warped intellect.

**In Creation.** The love of God gives us a new method of seeing nature. His voice is on the rolling air, we see Him in the rising sun, and in the setting He is fair. In the singing of the birds, in the love of human hearts, the voice of God is present. If only we had ears to hear the stars singing, to catch the glorious anthem of praise by the heavenly hosts!

**In His Wisdom.** God did not create humans as puppets to please a despotic desire of His own. He created us out of His overflowing love and goodness, and He made us able to receive all the blessedness which He had ordained for us. He "thought" us in the rapture of His own great heart, and lo, we are! Created in the image of God were we, innocent of evil, of great God-like capacities.

**In His Power.** The whole world moves to God's great, inscrutable will. 🐦 Animate and inanimate creation, the

celestial bodies moving in their orbits, the globe with all its diverse issues and accompaniments, are all subservient to this end.

Yes, God is good, in earth and sky,  
From ocean depths and spreading wood,  
Ten thousand voices ever cry,  
"God made us all, and God is good."

(JOHN H. GURNEY)

***For in him all things were created:*** things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him

(COLOSSIANS 1:16, NIV).

**In His Holiness.** God walked with man and talked with him. He told him His mind, and showed him the precise path in which he must walk in order to enjoy the happiness God had ordained for him. He rejoiced in the fullness of His nature over man as His child, the offspring of His love. He left nothing unrevealed to man; He loved him. Oh, the joy and rapture of God the Father over man His son!

**In His Justice.** God showed to man that compliance with His dictates would always mean eternal bliss and unspeakable joy, life and knowledge forever—but that failure to comply would mean the loss of life with God and eternal death.

In the world's bright morning, the stars sang together and all creation leaped in joy. Then the wild desolation of disobedience, pride, and selfish sinfulness entered,

opening a great gulf between God's children and Himself. But, as always, love found a way—God came to us and for us. Now, with chastened hearts and quivering lips and glistening eyes, yet with love deep and strong in our hearts, we say again with deep adoration, God is love.

If God exhibits such glorious love in His nature, what shall we say of the glories of the giving of His grace? It is very likely that God would have walked this earth had sin never entered. Yet sin did not keep Him from graciously revealing himself in communion with humanity. No, He still came.

*Genesis 3:8 tells us that Adam recognized the sound of **God walking in the Garden**. In a world without sin, God's intention was to commune with his good creation. It was only the entrance and presence of sin that kept God from walking with his people in his creation.*

## The Gift of God's Only Begotten Son

The gift of God's only begotten Son surely reveals His love in an amazing degree—"He who did not spare His own Son" (ROMANS 8:32). It doesn't matter how bad people are; if they will just lift their eyes to the cross, they will be saved. But yet so blinded and foolish have humans become by sin, they can see nothing in the life of Christ except a beautiful, good life. They see Him as the best of human beings, living misunderstood, suffering, and dying as a martyr. To meet this difficulty, love himself gave another gift—the gift of the Holy Spirit.

## The Gift of the Holy Spirit

When the Spirit shines on the historic Christ, all the great, gray outlines spring into glorious relief and color and beauty, and the soul calls out in amazement, "My Lord and my God!" (JOHN 20:28).

When the Holy Spirit has begun His gracious work in your soul and heart, you see a new light on the cross—and the "martyr" becomes the Savior of the world. "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed" (ISAIAH 53:4–5).

It is too difficult—actually, impossible—to determine that God is love by mere, unaided human intellect. But it is not impossible to the intuitions of faith. Lift up your eyes and look over the whole earth. In the administration of God's moral government, you will begin to discern that God is love, that over sin and war and death and hell He reigns supreme, that His purposes are ripening fast. We must by holy contemplation of all we have considered keep ourselves in the love of God—and then we shall not be able to despond for long.



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The love of God performs a miracle of grace in graceless human hearts. Human love and lesser loves must wither into the most glorious and highest love of all—the love of God. Then we shall see not only each other's faults but the highest possibilities in each other. We shall love each other for what God will yet make of us. ▀ Nothing is too hard for God, no sin too difficult for His love to overcome, no failure that He cannot make into a success.

*“See **what great love** the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. All who have this hope in him purify themselves, just as he is pure” (1 JOHN 3:1-3).*

God is love—one brief sentence, short enough to print on a ring. It is the gospel. A time is coming when the whole world will know that God reigns and that God is love, when hell and heaven, life and death, sin and salvation, will be correctly read and understood at last.

God is love—a puzzling text, to be solved slowly, by prayer and joy, by vision and faith, and, at last, by death.



two

## Keep Yourselves in the Love of God

*But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

JUDE 20–21

**T**he love of God! We have lost it today. We have turned our back on the ocean and are looking over barren, colorless hills for the ocean's fullness. We need converting again—a turning around to see the ocean's fullness, the waves sparkling and rippling on fathomless deeps.

We are too introspective today. We mourn and wonder, then lifted on waves of feeling, we glow and say we love God. But again our feelings ebb and flow and we mourn. Christianity, however, is not a thing of times and seasons but of God and faith. Drink deep and full of the love of God and you will not demand the impossible from earth's loves. The love of wife and child, of husband and friend, will grow holier, healthier, simpler, and grander.

Before we come to Jude's glorious exhortation,<sup>14</sup> there are initial truths to be considered. The love of God is not revealed by intellectual discernment; it is a spiritual revelation. What ups and downs we experience because we build on feeling rather than faith, not on the finished work of Christ but on our own work and endeavor and experience.

➤ *Jude's purpose for writing his brief letter that urges us to keep ourselves in God's love is stated in verse 3. Keeping ourselves in God's love is one of the ways in which we "contend for the faith that was once for all entrusted to God's holy people."*

### ***"But you, beloved, building yourselves up on your most holy faith . . ."***

Is that what *you* are doing every day? Do you have family worship? Do you have private devotions? Do you read your Bible more and more? Can you answer yes to these questions, or does your spirit give a hesitant no to God? Family worship is so far off, so remote; you remember your father and mother who prayed and



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talked of sin and righteousness and judgment to come, but you have other things to heed. You, of course, are more enlightened; you read skeptical, controversial books that attack the foundations of your faith.

If these things have crept into our hearts unawares, let us return with penitence and consider the foundation on which we build our most holy faith: the fact that "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (JOHN 3:16). Let us get down to the cross, to the broken heart of our God, down to the sacrifice

that paid for our sins. Let us put away the books that have sapped our faith; let us cut off the interests and the relationships that have weighed our lives down to the dust. Then, looking to Jesus, let us build ourselves up in our most holy faith.

### ***"...praying in the Holy Spirit..."***

That is the next step after laying the foundation of faith. Nothing is so hard as to pray properly. Do *you* pray for God's servants till your heart glows? Do you ask for your minister to be set ablaze with divine fire? Do you



pray Sunday after Sunday that souls may be converted to God? "Praying in the Holy Spirit"—have you ever asked for the Holy Spirit?

We can only keep ourselves in the love of God by building ourselves up in our most holy faith—by Holy Spirit praying, and by nothing else. If we try to fight God's battles with our own weapons, with our own moral power, we shall fail and fail miserably. But if we use the spiritual weapons of implicitly trusting God and maintaining a simple relationship to Jesus Christ by praying in the Holy Spirit, we shall never fail.

***"... keep yourselves in the love of God..."***

We know how to keep ourselves in health, how to keep ourselves in knowledge, and so on; but to keep ourselves in the love of God is a big order. Our minds are exercised to know what Jude means by this exhortation. Does it mean by relaxing all severity to slip into a broad, humanitarian spirit—as Robert Browning has said, "God's in His heaven—all's right with the world"?

No, it cannot mean anything so natural as that; otherwise we would have no need of an inspired writer to tell us to do it. Besides, Jude strikes terrible notes of warning (SEE VV. 17–19). "Keep yourselves in the love of God" refers very clearly to something distinct and special, something revealed in the direct will of God; a spiritual endeavor that we must consider, and consider carefully with the Holy Spirit's help.

*Keep* means work. It is not a lazy floating; it is work.

Work, or you will depart from the love of God. Begin to trace the finger of God and the love of God in the great calamities of earth, and in the calamities that have befallen you. In sweat of brain and spirit, work—agonize at times—to keep yourself in the love of God. It is our wisdom, our happiness, our security to keep ourselves in the love of God.

How do I keep myself in any sphere but by using every means to stay there? If I wish to keep in the spiritual sphere of the love of God, I must use the great instrument of the spiritual realm, which is faith. "God loves me"—say it over and over and over, without thought to your feelings that come and go. Do not live at a distance from God; live near Him, delighting yourself in Him. Remove all barriers of selfishness and fear, and plunge into the fathomless love of God.

"Keep yourselves in the love of God." The Bible does not say, "keep on loving God"—no one can do that. When once you have understood the truth about your own heart's sinfulness, don't think of it again. ▀ Instead, look at the great, vast, measureless magnificence of the love of God. May we be driven,



*When once you have understood the truth about your own heart's sinfulness, don't think of it again. Instead, look at the great, vast, measureless magnificence of the love of God.*

further and further, into the ocean fullness of the love of God! And may we take care that nothing entices us out again.

↗ *Jesus often encouraged those to whom he ministered to leave their lives of sin. **He called them forward** instead of to a life of reflecting on their past.*

“Who shall separate us from the love of Christ?” Oh, the fullness of peace and joy and gladness when we are persuaded that nothing “shall be able to separate us from the love of God which is in Christ Jesus our Lord” (ROMANS 8:35, 39).



*three*


## **If God Is Love—Why?**

**It is easy to say** “God is love” when there is no war and everything is going well. But it is not so easy to say when everything that happens seems to prove otherwise; for instance, when a man realizes he has an incurable disease or a severe handicap in life, or when all that is dear has been taken from him. If that man says, as he faces these things, “God is love,” it means he has gotten hold of something the average person has missed.

Love is difficult to define. But the working definition I

would like to give is that “love is the sovereign preference of my person for another person, embracing everyone and everything in that preference.”

Run your idea for all it is worth. People say they are materialists, or agnostics, or Christians, meaning they have only one main idea—but very few will run that idea for all it is worth. Yet this is the only way to discover whether the idea will work. The same thing is true in the idea of the Christian religion that God is love.



*The love of God is different from the love of everyone else. It is of such a peculiar stamp that it has to be demonstrated to us.*

## **Nature of God's Love**

*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us (ROMANS 5:8).*

The love of God is different from the love of everyone else. “God demonstrates His *own* love toward us”; it is not the love of a father or mother, or a wife or lover. It is of such a peculiar stamp that it has to be demonstrated to us. We do not believe God's love.

## **The Foundation of God's Love**

The foundation of God's love is holiness<sup>1</sup>—“without which no one will see the Lord” (HEBREWS 12:14). God's love then

must be the justification of His holiness. Remember our definition—love is the sovereign preference of my person for another person, embracing everyone and everything in that preference. If God's nature is holy, His love must be holy love, seeking to embrace everyone and everything until we all become holy.

↪ We tend to think of **holiness** as being a strictly religious word, but the root word actually means “to be whole.” As such, holiness strikes at the heart of what God intends for us to be fully human.

## **The Features of God's Love**

The features of God's love—that is, the way His love as revealed in the Bible shows itself in common life—are unfamiliar to us. The average, commonsense man is completely puzzled by such a verse as John 3:16. The revelation of Christianity has to do with the foundation of things, not primarily with actual life. When the gospel is proclaimed, it is proclaimed as the foundation. The features of God's love are that if we will commit ourselves to Him, He will impart to us the very nature of His Son. “The *gift of God* is eternal life” (ROMANS 6:23, ITALICS ADDED).

## **The Fact of God's Love**

*Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing*

*their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him* (2 CORINTHIANS 5:18–21).

These are subjects that carry no weight with us in our ordinary way of looking at things. They do not live in the same street—because they are not in the street, but in the foundation of things. When war or some other tragedy hits us hard and knocks us out of the commonplace, we are prepared to listen to what the Bible has to say. Then we discover the Bible deals with the foundation of things that lie behind our commonsense life. The Bible does not deal with the domain of commonsense facts; we get at those by our senses. No, the Bible deals with the world of revelation, facts which we only receive by faith in God.

## **Nature and God's Love**

*For the earnest expectation of the creation eagerly waits for the revealing of the sons of God* (ROMANS 8:19).

Does nature exhibit the creator as a God of love? If so, then why is nature a scene of plunder and murder? Does the Bible have anything to say about that, any revelation that explains it?

♪ *Many times in Genesis 1 we are told that God's creation is "good." We must be careful to distinguish between creation as God's original work and creation as has been corrupted by the presence of sin and the activity of sinful people.*

Try to weave a concept of God out of Jesus Christ's presentation of Him and then look at life as it is. You will find that God, as He is revealed in Jesus Christ, is flatly contradicted in the natural world.

When we touch the natural world apart from the blinders of intellect, there is a problem in it. Nature is wild, not tame. Modern science would have us believe it is tame—that we can harness the sea and the air. That's true only if we read scientific manuals and deal with successful experiments. But after a while we discover that there are elements which knock our calculations on the head and prove that the universe is wild and unmanageable. Yet God in the beginning created man to have dominion over it!

The reason man cannot gain mastery over nature is because he has twisted the order and become master of himself, instead of recognizing God's dominion



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over him. Jesus Christ belonged to the order of things God originally intended for mankind—He was easily master of the life of the sea and air and earth. If we want to know what the human race will be like on the basis of redemption, we shall find it mirrored in Jesus Christ, a perfect oneness between God and man. In the meantime there is a gap, and the universe is wild.

The apostle Paul says that creation is out of gear and twisted. It is waiting for the manifestation of the sons of God. The New Testament view of nature is that it is subject to bondage; it is in a disorganized condition, out of gear with God's purpose; it is twisted and will only be right when God and man are again one (see ROMANS 8).

God is responsible for the established order of nature. So if God created nature and we don't have the Spirit of God, we will never interpret the order of nature as God does.

### ***The Indifference of Nature***

*“Both thorns and thistles it shall bring forth for you; and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground”*

(GENESIS 3:18–19).

This needs an explanation that no person can reach by common sense. The Bible says the reason nature is indifferent is because it became disorganized through the disobedience of the very first man. The indifference of nature hits us sorely when our hearts are stirred by bereavement—the inscrutable sadness of nature on the

human spirit. The early mornings, the late nights, sea and mountain scenes . . . all awaken in the sensitive human spirit not in touch with God an indescribable sadness. They point to the fact that God is amazingly remote from man because man has externalized himself.

### ***The Iniquity of Nature***

*Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea* (REVELATION 21:1).

There is nothing more cruel than the sun, or more blasting than the desert. And there is an element of twisted spite in the sea; a sailor's wife, for instance, has reason for deep fear and hatred of the sea. In the jungles of vast continents the most cruel and unspeakable horrors take place. These are some things that make it the height of impertinence to say glibly, "God is love."

### ***The Infidelity of Nature***

*"The wolf also shall dwell with the lamb. . . . They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea"* (ISAIAH 11:6, 9).

Isaiah is speaking of a time when all the indifference, iniquity, and infidelity of nature will be gone, when "the wolf shall dwell with the lamb." Then, a relationship will exist which is now inconceivable—at present, the lamb lies down *inside* the wolf! Earth is man's domain,

but the Bible talks about a "hereafter" without the sin and iniquity, when there is "a new heaven and a new earth" (REVELATION 21:1). We are going to be here, in this wonderful place which God made very beautiful, which has been played havoc with by sin . . . but which will have been marvelously redeemed.

## **Nations and God's Love**

*"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"* (REVELATION 11:15).

We talk about a Christian nation—there never has been such a thing. There are Christians in the nations, but not Christian nations. The constitution of nations is the same as that of a human being. There is a difference between individuality and personality: individuality is all elbows and must stand alone; personality is something that can be merged and blended. Individuality is the husk of the personal life; when personal life is emancipated, individuality goes.

So with nations. The kingdoms of this world have become intensely individualistic, with no love for God or care for one another. The insistence of nations is that they must keep the national peace—and look how well they have been doing it! In the confused rush of nations, such as is going on now, many people have lost not their faith in God (I never met someone who lost that) but their belief in their beliefs. For a while they think they have



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lost their faith in God. But they have lost the concept which has been presented to them as God, and can now come to God on a new line.

### **The Origin of Nations**

*Now the whole earth had one language and one speech. . . . Therefore its name is called Babel; because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth* (GENESIS 11:1, 9).

According to the Bible, nations as we know them are the outcome of what ought never to have been. Civilization was founded on murder, and the basis of our civilized life is competition. There are grand ingredients in civilization—it is full of shelter and protection—but its basis is not good. We each belong to a nation, and each nation imagines that God is an almighty representative of that nation. If nations are right, which is *the* right one?

### **The Object of Nations**

*Where do wars and fights come from among you? . . . You*

*fight and war. Yet you do not have because you do not ask* (JAMES 4:1–2).



*There is one thing worse than war and that is sin. The thing that startles us is not the thing that startles God.*

The question is on the lips of people today: “Is war of the devil or of God?” It is of neither. War is of men—though both God and the devil are behind it. War is a conflict of wills, either in individuals or in nations. As surely as there is will versus will, there must be punch versus punch. This is the object of nations. They will assert their rule and independence and refuse to be downtrodden. If we cannot by diplomacy make our wills bear on other people, the last resort is war—and it always will be until Jesus Christ brings in His kingdom.

There is one thing worse than war and that is sin. The thing that startles us is not the thing that startles God. We are scared and terrorized when our social order is broken, when thousands of men are killed. Well we may be, but how many of us in times of peace and civilization bother one little bit about the state of men’s hearts toward God? Yet that—not the wars and devastations that so upset us—is the thing that produces pain in the heart of God.

### ***The Obliteration of Nations***


*And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord*

*and of His Christ, and He shall reign forever and ever”*

(REVELATION 11:15).

In these last days there is an idea that humans are going to dominate everything by a perfect alliance. Many express a view of the future that says we are heading into a federation of religions and nations when distinctions will be obliterated and there will be a great and universal brotherhood. That is a revolt which is a mental safety valve only.

The apostle Peter says that God is “longsuffering toward us” (2 PETER 3:9). At present He is giving humans an opportunity to try every line they like in individual life as well as in the life of the nations at large. Some things have not been tried yet, and if God were to cut us off short we would say, “If You had let us go a bit longer we could have realized our ideal of society and national life.” God is allowing us to prove utterly that brotherhood cannot be achieved in any other way than Jesus Christ said. It is only by a personal relationship to God through Jesus Christ, who is *God and Man—One*. Sooner or later, when we reach the end of our rope, we hear Jesus Christ say, “Blessed are the poor in spirit” (MATTHEW 5:3). ▶ If you ask God, He will give you the Holy Spirit, an unsullied heredity through Jesus Christ.



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(MATTHEW 5:3).*

↗ In his **Studies in the Sermon on the Mount**, Chambers says of this passage, “[The Jewish people] believed that the sign of the blessing of God was material prosperity in every shape and form, and yet Jesus said, Blessed are you for exactly the opposite.”

That is how the love of God comes in. It has to be such a long way round because He is “bringing many sons to glory” (HEBREWS 2:10). God is not making machines, but men, clear-eyed and sensible all through. Jesus Christ never used a revival meeting to take a man off his guard and then say, “Believe in Me.” He always puts the case to people directly. Jesus even seemed to spurn men when they wanted to follow Him (SEE LUKE 9:57–62). Did Jesus celebrate, “Another convert to My cause”? Not a bit. “Take time and consider what you are doing,” He seems to say. “Are you ready to hear what I have to tell?”



**The love of God** is going to embrace everyone and everything in the sovereign preference of His person, which is for His Son. God purposes that every one of us shall participate in the essential nature of Jesus Christ and stand in complete union with Himself, even as Jesus did.

Faith in God is a terrific venture in the dark; we have

to believe that God is love in spite of all that seems to contradict that truth. Every soul represents some kind of battlefield. The great point for the Christian is to remain perfectly confident in God.

The apostle Paul says that when the sons of God are manifested and everything is in a right relationship with God (expressed in devotion to Jesus Christ), all the wildness and contradiction in nature and in nations will cease. The love of God will be the great reality. 🌿







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