

**Chapter 1 : The Intensity of Jesus Christ's Love and the Intentionality of His Death**

*For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: the love. 2 Corinthians ,9 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.*

I personally have struggled with understanding His great love for me. I used to live like His love was dependent on my performance on my walk of faith, which is idolatry. If you are a Christian I want you to understand that you are loved. His love for you is not based upon your performance. Marriage shows the relationship between Christ and the church. This verse shows how much God loves you. One look upward and you have the Lord hooked. He wants to be with you and when you enter into His presence His heart beats faster. Song of Solomon 4: How are you able to love your mother, father, child, friends, etc. Think about how parents see their newborn child and smile. Think about parents playing with their children and having a good time. Have you ever thought about where does that stuff come from? These things are here to be representations to show how much God loves and is joyful over His children. Whoever lives in love lives in God, and God in them. Everyone who loves has been born of God and knows God. God poured out His awesome love for us on the cross. He crushed His Son so that you may live. It is not dependent on what you do, what you are going to do, or what you have done. While we were still sinners, Christ died for us. I know that you do not have the love of God in your hearts. Pray for a greater understanding of the love of God. Sometimes it is so hard to grasp His love for us especially when we look into the mirror and see all of our failures. Without knowing how much God loves you, you are going to feel so miserable. I was praying one night and I was thinking to myself that God wants me to do more, no! God is not mad at you. Give thanks to the Lord of lords: His love endures forever. But all those gifts will come to an end—“even the gift of prophecy, the gift of speaking in different kinds of languages, and the gift of knowledge. All humanity finds shelter in the shadow of your wings. No power in the sky above or in the earth below—“indeed, nothing in all creation will ever be able to separate us from the love of God that is revealed in Christ Jesus our Lord. It is the love of God that drives me to keep fighting and obeying Him. It is the love of God that allows me to discipline myself and it gives me a desire to keep pushing when struggling with sin. The love of God transforms us. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. But God, being rich in mercy , because of his great love with which he loved us, even though we were dead in transgressions, made us alive together with Christ—“by grace you are saved! With every step and with every drop of blood the love of God drove Jesus to do the will of His Father. The soldiers braided a crown of thorns and put it on his head, and they clothed him in a purple robe. Like a loving parent He makes sure that you remain on the right path. It never stops trusting, never loses hope, and never quits. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy. One thing that I can brag about is that God loves me greatly and He is working in me daily to help me understand it more and more. Signup today and receive encouragement, updates, help, and more straight in your inbox.

Chapter 2 : If Not For The Love Of Christ lyrics chords | The Oak Ridge Boys

*So we will see the depth of Christ's love in relation to how undeserving are the objects of his love (Romans ). Third, we know the depth of someone's love for us by the greatness of the benefits we receive in being loved.*

Sometimes the lust that is confused with love shows itself as sentiment, such as when there are strong emotional feelings toward some person or toward some pet or toward some institution. We hear the drumbeats of patriotism and are willing to credit some act of bravery that ends the life of a soldier, of a police officer, or of a fireman, to love of his country or love for his fellow man. But the apostle Paul quickly dispatches such as sentiment when, in First Corinthians In many cases it is as simple as a grab for personal glory. At other times the lust that is confused with love shows itself as a strong romantic sexual attraction for someone, hopefully someone of the opposite sex. This, of course, is constantly portrayed in contemporary culture as love, when it is nothing of the kind. What you must understand is that a sinner seeks to justify his wicked deeds by legitimizing his actions in some way. And how does a wicked man legitimize his actions? By labeling them to be something more noble than they really are. Label it love when it is really sinful lust and it seems somehow cleaner, nicer, and more respectable. But the topic of interest in this series of messages is not lust, but love. God loves His Son, Jesus. God loves His chosen people, the Jews. God loves believers in Jesus Christ, those who are genuine Christians. God loves the world. But there are some He may not love, such as those who sow discord among brethren. That would be those who interrupt harmony and unity in the congregation. I intentionally omitted Esau last week, the brother of Jacob. This may be shown by words; by the manner; by a sneer; by neglect of religion. It could be that among those who God does not love, among those who God hates, are those profane men and women who treat the things of God with contempt, and who have no reverence for that which God declares to be sacred. But our consideration of the love of God took place last week. Today our consideration is the love of Christ. This morning I want to focus your attention on one specific aspect of the love of Jesus Christ. Today we shall consider the love of Jesus Christ through us, rather than the love of Jesus Christ to us. Please turn in your Bible to Second Corinthians 5. My text is really the first phrase of this verse: There are two ways in which this phrase could be understood. That great old Baptist theologian, John Gill, wrote these words in commenting on this phrase: The Christian, specifically the church member. And this is because we are the ones who are desirous to please our Lord with obedience to His commands. And what has our Lord Jesus Christ commanded us? I contend that most so-called Christians are profoundly ignorant when it comes to this subject of love. I am convinced that at their bottom, evangelical Christians, Charismatic Christians, and even fundamentalists in Baptist churches who have the same core beliefs as evangelicals and Charismatics about such things, are wrong in their views about love, what it is, and how it behaves. But compare the lifestyle and the behavior of folks, who subscribe to such nonsense, to our text for this morning. Think about this for a moment. Are Christians constant and unwavering in their love for Christ, or in their love for the lost? Are we constant and unwavering in our love for each other? No, we are not. So, it is a very good thing that our Lord Jesus Christ loves the lost through us, that He constrains us, binds us up, works in our lives by various means, to accomplish His will of getting the Gospel out to those He loves. Of course, this requires some answers to some troubling questions. Backed up by this text that we have considered, and the greater passage it is associated with? I think it is pretty obvious that if the love of Jesus Christ for the lost is being channeled through your life, it will be most evident in your efforts expended to evangelize the lost. How, then, can any Christian in our church separate his efforts to bring the lost under the sound of the Gospel from our evangelism time on Saturday evenings? Please stand as brother Isenberger comes. Allow me to make that application in front of you this morning. There is much confusion in this great apostasy we are in about what a pastor should be and do in bringing the lost to Jesus Christ. There are many who are terribly confused, even though they are well-intentioned and profoundly ignorant, who think you can show the love of Christ to a sinner and bringing him to genuine salvation by majoring on being nice to him and preaching positive and uplifting sermons to him. How popular is this approach to pastoral ministry? Listen to this excerpt from an article I recently received: So, if a guy has 9, people in his church he must be right.

And this is because there is the profoundest kind of misunderstanding of such Bible verses as Romans 2. Above all, the spiritual idiot believes, you must never be negative if you really want to get hardened sinners to Christ. But there are people who have never made a study of the issue, who have never brought a sinner to Christ, who are most probably not genuinely converted themselves, who suggest that a preacher must appear to them to be loving in order to be constrained by the love of Christ. And dirty dog hireling preachers will go along with that nonsense. I want to quickly pass four samples by you. Would you deny that John the Baptist was a Spirit-filled man of God? He was predicted to be Spirit-filled from his mothers womb, according to Luke 1. Would anyone here suggest that the love of Christ did not constrain John the Baptist to do what he did and how he did it? I have something to tell you. He and the others have just received the baptism of the Holy Spirit they had waited and prayed for. Yet Peter seems quite harsh to these men, does he not? So, what are we to think about the opinions of those who believe there is an inherent lack of love being exhibited by those whose preaching style and message seems to them to be harsh? Only a fool would deny that the love of Christ was working in Peter to preach that great Pentecostal sermon that day so long ago. Stephen, of course, was one of the seven deacons chosen in Acts chapter 6. First, you will find his sermon to be the very best concise history of the Jewish people in existence. Second, you will find that his sermon climaxes at the very end, with a stinging rebuke and a scathing denunciation of the Jewish nation. I read Acts 7. I read excerpts from Acts 7. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast him out of the city,. And they stoned Stephen. Both were Spirit-anointed sermons that were ringing indictments leveled against their audiences, strongly castigating them and roundly condemning them. But whereas the one sermon resulted in 3, getting saved in one day, the other sermon resulted in the death of the man of God. But there is one verse in Romans and a short passage in Galatians that give us needed insight. Please turn to Romans 3. A sinner does not know sin except by the law. And how is the law pressed upon a sinner? By softly and tenderly teaching him? If you think that you have no experience in dealing with sinners. The law is pressed upon a sinner by strong, by forceful, by energetic preaching. You can tell a sinner that the wages of sin is death, but it will have no effect on him most of the time. It is when you preach to him that the wages of sin is death, when you show him that the wages of sin is death, when you persuade him of the justice of the wages of sin being death, that it will begin to affect him. Now turn to Galatians 3. It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Can you preach the law properly without being forceful, without being direct, without being confrontational, without rebuking, without accusing sinners of wrongdoing? The love of Christ for sinners is manifested in a manner that is somewhat different than many today imagine to be the proper way. But they forget that God knows who He is dealing with, and He knows that someone who is depraved, whose heart is deceitful, must be confronted a certain way. And that way is not necessarily softly and tenderly. Those of you who claim to be converted know this already. Those of you who are not converted need to understand that it is love that prompts me to preach tough, strong sermons. The purpose of all this? The purpose of strong preaching? The purpose of fearsome rebukes? The purpose of pointed accusations? The purpose of applying the law to you? To bring you unto Christ. The Baptist Standard Bearer, Inc. Regency Reference Library, , page The University of Chicago Press, , page Box , Port Huron, MI , fbns wayoflife.

**Chapter 3 : For the Love Of Christ, Weasel: When Even Your Siblings Can't Stand You**

*Christ's love extends to those most unworthy of it. He willingly took the punishment of those who tortured Him, hated Him, rebelled against Him, and cared nothing about Him, those who were most undeserving of His love (Romans ).*

All, the whole, every kind of. Including all the forms of declension; apparently a primary word; all, any, every, the whole. Probably from *airo*; a particle denoting an inference more or less decisive. To be dying, be about to die, wither, decay. From *apo* and *thnesko*; to die off. Because we thus judge, that if one died for all. The form of expression implies that the conviction dated from a given time, i. It is obvious that St. Paul assumes the fact, even if it be stated hypothetically. The thought is the same as in the nearly contemporary passage of Romans 5: The Greek preposition does not in itself imply more than the fact that the death was on behalf of all; but this runs up--as we see by comparing Matthew The sequence of thought involves that meaning here. Then were all dead. They cannot be rightly understood without bearing in view what we may call the mystic aspect of one phase of St. We may, perhaps, clear the way by setting aside untenable expositions. The real solution of the problem is found in the line of thought of Romans 5: Each member of the race is then only in a true and normal state when he ceases to live for himself and actually lives for Christ. That is the mystic ideal which St. Paul placed before himself and others, and every advance in holiness is, in its measure, an approximation to it. Pulpit Commentary Verse The word means that it compresses us, and therefore keeps us irresistibly to one object Luke That if one died for all, then were all dead. This is an unfortunate mistranslation and wrong reading for that one died for all, therefore all died. What compels Paul to sacrifice himself to the work of God for his converts is the conviction, which he formed once for all at his conversion, that One, even Christ, died on behalf of all men Romans 5: The best comments on this bold and concentrated phrase are - "I died to the Law that I might live to Christ;" "I have been crucified with Christ" Galatians 2: When Christ died, all humanity, of which he was the federal Head, died potentially with him to sin and selfishness, as he further shows in the next verse. Matthew Henry Commentary 5: Well-grounded hopes of heaven will not encourage sloth and sinful security. Let all consider the judgment to come, which is called, The terror of the Lord. Knowing what terrible vengeance the Lord would execute upon the workers of iniquity, the apostle and his brethren used every argument and persuasion, to lead men to believe in the Lord Jesus, and to act as his disciples. Their zeal and diligence were for the glory of God and the good of the church. All were lost and undone, dead and ruined, slaves to sin, having no power to deliver themselves, and must have remained thus miserable for ever, if Christ had not died. We should not make ourselves, but Christ, the end of our living and actions. Alas, how many show the worthlessness of their professed faith and love, by living to themselves and to the world!

**Chapter 4 : 2 Corinthians KJV - For the love of Christ constraineth us; - Bible Gateway**

*The love of Christ is a central element of Christian belief and theology. It refers to the love of Jesus Christ for humanity, the love of Christians for Christ, and the love of Christians for people.*

Such considerations as we have had before us, are of far more than theoretical interest. They are of all questions the most practical. Sin is not a curious object which we examine from an aloof and external standpoint. However we regard it, to whatever view of its nature we are led, it is, alas, a fact within and not merely outside our experience. And so we are at length brought to this most personal and most urgent inquiry, "Gloria Crucis Tent and Building For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Knowledge and ignorance, doubt and certitude, are remarkably blended in these words. The Apostle knows what many men are not certain of; the Apostle doubts as to what all men now are certain of. It is a dangerous thing to be unlike other people. It is still more dangerous to be better than other people. The world has a little heap of depreciatory terms which it flings, age after age, at all men who have a higher standard and nobler aims than their fellows. V The Sacrifice of Christ. Preached June 23, It may be, that in reading these verses some of us have understood them in a sense foreign to that of the apostle. It may have seemed that the arguments ran thus--Because Christ "Sermons Preached at Brighton The Believer a New Creature We have two great truths here, which would serve us for the subject of meditation for many a day: In all human governments there must be an assize held. There are three persons mentioned here. Here is first, GOD. But we never know to-day what may occur to-morrow. Our federal head, Adam, threw down the gauntlet in the garden of Eden. The trumpet was heard to ring through the glades of Paradise, the trumpet which broke the silence of peace and disturbed the song of praise. Hugh Binning Cross References.

**Chapter 5 : Love of Christ - C. Max Caldwell**

*The phrase "love of Christ" used in the New Testament refers to His love for humanity. Jesus shows His love toward us in many ways, ultimately proving it through His death and resurrection from the dead. First, the love of Christ is shown through Jesus coming from heaven to earth. John teaches.*

Gresham Machen For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: Love, he says, hems us in. There are certain things which love prevents us from doing. That motive of fear is used in many places in the Bible. It is used in the Old Testament. It is used in the New Testament. It is used with particular insistence in the teaching of Jesus. I think it is one of the strangest of modern aberrations when men say that it is a degrading and sub-Christian thing to tell man to stand in fear of God. Many passages in the Bible might be summarized by the words: Our first impulse, perhaps, might be to say that it is our love of Christ, the love which we bear to Christ, the love in our hearts for Christ our Savior. The comparison with verse 11 might perhaps suggest that view. As there the fear which is in our hearts when we think of our standing before the judgment seat of Christ constrains us from doing things that we might otherwise do, so here the love which is in our hearts when we think of what Christ has done for us might seem to be the second constraining force of which Paul speaks. Now if that is the right interpretation, the verse tells us something that is certainly true. We refrain from doing those things not only because we are afraid to do them, but also because we love Christ too much to do them. We are restrained from doing evil things, Paul says, by that unspeakable love which Christ manifested when he died for us on the cross. The following words give the answer. It ought rather to be "because we have thus judged. That much, I think, is certainly in this passage. We have here a true scriptural basis for the great hymn of Isaac Watts: When I survey the wondrous cross On which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride. The overpowering love of Christ for us, manifested when he died for us on the cross, calls forth our all in response. Nothing can be so precious to us that we should not give it up to him who gave himself there for us on the tree. But although that is no doubt taught or implied in the passage, a great deal more is taught. There are great depths of additional meaning in the passage, and we must try to explore those depths just a little further before we sit at the table of the Lord. Why should we draw from the fact that one died for all the inference that therefore all died? A very different inference might conceivably be drawn. It might be said with more apparent show of reason: Yet here we have it said that one died for all and then all died. Apparently the death of Christ did no good to those for whom he died. Apparently he did not succeed in rescuing them from death. Apparently they had to die after all. It might look at least as though Paul ought to have recognized the contradiction. It might look as though he ought to have said: He puts the death of Christ not as something that might conceivably prevent the death of others, but as something that actually brought with it the death of others. But it does not seem at all strange to the Christian; it does not seem at all strange to the man who reads it in connection with the great central teaching of the Word of God regarding the Cross of Christ. The death that he died on the cross was in itself the death of all. Since Christ was the representative of all, therefore all may have been said to have died there on the cross outside the walls of Jerusalem when Christ died. We may imagine a dialogue between the law of God and a sinful man. That penalty that you pronounced upon my sin has been paid. You do not look as though you had died. You look as though you were very much alive. I died there on the cross outside the walls of Jerusalem; for Jesus died there as my representative and my substitute. I died there, so far as the penalty of the law was concerned. The curse which I pronounced against your sin has indeed been fulfilled. My threatenings are very terrible, but I have nothing to say against those for whom Christ died. For Whom Did Christ Die? But what does he mean by "all"? Well, I suppose our Christian brethren in other churches, our Christian brethren who are opposed to the Reformed faith, might be tempted to make that word "all" mean, in this passage, "all men"; they might be tempted to make it refer to the whole human race. They might be tempted to interpret the words "Christ died for all" to mean "Christ died for all men everywhere, whether Christian or not. In the first place, the context is dead against it. It is rather strongly against the view that "Christ died for all men. In the second place, the view that "Christ died for all" means

"Christ died for all men" proves too much. The things that Paul says in this passage about those for whom Christ died do not fit those who merely have the gospel offered to them; they fit only those who accept the gospel for the salvation of their soul. Can it be said of all men, including those who reject the gospel or have never heard it, that they died when Christ died on the cross; can it be said of them that they no longer live unto themselves but unto the Christ who died for them? Surely these things cannot be said of all men, and therefore the word "all" does not mean "all men. Perhaps, it will be said, he means only that Christ died for them, without at all implying how many of those for whom Christ died actually accomplished that purpose by living in that way. Did Christ upon the cross die merely to make possible my salvation? Did he die merely for the great mass of humanity and then leave it to the decision of individuals in that mass whether they would make any use of what Christ purchased for them at such cost? Was I, in the thought of the Son of God when he died there on Calvary, merely one in the great mass of persons who might possibly at some future time accept the benefits of his death? No, indeed, my friends, Christ did not die there on Calvary merely to make possible our salvation. He died to save us. He died not merely to provide a general benefit for the human race from which we might at some future time draw, as from some general fund, what is needed for the salvation of our souls. No, thank God, he died there on the cross for us individually. He called us, when he died for us, by our names. He loved us not as infinitesimal particles in the mass of the human race, but he loved us every one. Do you ask how that could be? Do you ask how Christ, when he died, could have in his mind and heart every one of the millions of those who had been saved under the old dispensation and who were to be saved in the long centuries that were to come? I will tell you how it could be. It could be because Christ is God. People say that Calvinism is a dour, hard creed. How broad and comforting, they say, is the doctrine of a universal atonement, the doctrine that Christ died equally for all men there upon the cross! But do you know, my friends, it is surprising that men say that. It is surprising that they regard the doctrine of a universal atonement as being a comforting doctrine. In reality it is a very gloomy doctrine indeed. Ah, if it were only a doctrine of a universal salvation, instead of a doctrine of a universal atonement, then it would no doubt be a very comforting doctrine; then no doubt it would conform wonderfully well to what we in our puny wisdom might have thought the course of the world should have been. But a universal atonement without a universal salvation is a cold, gloomy doctrine indeed. Thank God we can say, every one, as we contemplate Christ upon the cross, not just: No, he says something more; and we must consider briefly that something more, before we turn away from this marvelous passage. What becomes afterwards of those who have thus died to the curse of the law? Are they free thereafter to live as they please, because the penalty of their sins has been paid? Paul gives the answer in no uncertain terms. That is, Christ died for them as their representative. They have died so far as concerns the death which the law of God pronounces as the penalty of sin. They died there on Calvary in the person of Christ their Savior. But what of them now? Look at them, and you might think, if you were a very superficial observer, that they are living very much as before. They are subject to all the petty limitations of human life. They are walking the streets of Corinth or of Philadelphia. They are going about their daily tasks. They might seem to be very much the same. Ah, but, says Paul, they are not really the same; a great change has taken place in them. They are living upon this earth. Yes, that is granted. They are living in the flesh. Formerly they were living unto themselves; now they are living unto Christ. What greater change could there possibly be than that? Christ had that change definitely in view, Paul says, when he died for them on the cross. He did not die for them on the cross in order that they might live with impunity in sin. He did not die for them on the cross in order that they might continue to live for themselves.

**Chapter 6 : Orthodox Presbyterian Church**

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God is love, and whoever abides in love abides in God, and God abides in him. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. Abide in my love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. Greater love has no one than this, that someone lay down his life for his friends. No one comes to the Father except through me. I came that they may have life and have it abundantly. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing. Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

**Chapter 7 : A Breathtaking View of the Love of Christ : Christian Courier**

*She was full of the love of Christ. Charity is not just a precept or a principle, nor is it just a word to describe actions or attitudes. Rather, it is an internal condition that must be developed and experienced in order to be understood.*

Email I have come to know something of the value of the Book of Mormon as a witness for Christ, and I treasure the teachings contained in its sacred pages. Today, I would like to discuss one of its unique precepts. I wondered why charity should be the greatest. Charity was a word I did not understand. Part of the reason for my dilemma was that the common use of the term charity did not seem to be consistent with the doctrinal or scriptural use. As I searched the pages of the Book of Mormon, I gained a new view. Mormon, an ancient prophet of the Americas, connected the word charity to the Savior. If we must have charity, then we must know what it is. This concept proclaims Jesus as the object of our love, and our lives should be an external expression of our gratitude for him. Sometimes that is difficult to do. I once visited a high priests group meeting where an older brother taught us. It can be very hard to be thankful for those. Our beloved President Benson told some of his experiences with the Saints in war-torn countries and shared the following: She lost all four to starvation and the freezing conditions. Yet she stood before us in her emaciated condition, her clothing shredded, and her feet wrapped in burlap, and bore testimony of how blessed she was. Otherwise we may lose our perspective or become bitter, and our love for Christ may be lost. How deeply do we love him? Does our love depend on favorable environments? Is it diminished or strengthened by our experiences? Is our love for him evident by our behavior and our attitude? Charity, or love for Christ, sustains us in every need and influences us in every decision. A second dimension of the meaning of charity is love from Christ. From a prophet of the Book of Mormon comes an inspired explanation. Speaking to the Lord, Moroni declared: Through his compliance with the severe requirements of the Atonement, the Savior offered the ultimate expression of love. And by permitting his Son to make such a selfless and suffering sacrifice, the Father provided us with an ultimate expression of his love as his gift to the rest of his children. This gift of charity is to be received. Some years ago I prepared to teach a class on a subject I felt would be particularly difficult. The night before the scheduled class, I prayed for guidance and then retired, still troubled in my mind. When I awoke, a certain thought was introduced to my mind that I shared with the class later that morning. I now know what I have to do. He then proceeded to get his life in order and eventually served a faithful mission. Presently he is experiencing the happiness associated with keeping eternal family covenants. He possesses the gift of charity because he received the atoning love of Christ. A third perception of charity is to possess a love that is like Christ. In other words, people are the object of Christlike love. Since Nephi had such love for everyone, we wonder how he acquired it. He must have lived in anticipation of the divine directive that would later be proclaimed by the Savior as the key to the development of love: We cannot develop Christlike love except by practicing the process prescribed by the Master. The Apostle John was not only loved by the Lord, but he also loved others like the Lord. Is it a coincidence that missionaries give a portion of their lives in behalf of others, then come home and testify of their great love for the people they have served? Is it any wonder that bishops and other priesthood and auxiliary leaders who sacrifice for others are filled with love for those who are recipients of their labors? Is there a greater love among mortals than that of a mother, who offers all for her child? Many who desire to have charity like Jesus attain it as he did. On one occasion my wife expected to be away for the weekend and asked one of the sisters in our ward to teach her Relief Society lesson. The week following the session, that sister came to our home and returned the instruction manual. You are a special person. Thank you for thinking of me. She was full of the love of Christ. Charity is not just a precept or a principle, nor is it just a word to describe actions or attitudes. Rather, it is an internal condition that must be developed and experienced in order to be understood. We are possessors of charity when it is a part of our nature. People who have charity have a love for the Savior, have received of his love, and love others as he does. It may be of some significance to note that the word charity does not appear in a single verse in the Old Testament. Surely the prophets of ancient times understood the need for charity as did the Apostle Paul and the prophets of ancient America. We are left to wonder if the enemies of Christ deliberately removed

from the holy writings these saving truths as part of the plain and precious teachings that Nephi prophetically said would be removed. Also, charity is only partially explained in the New Testament. But thankfully the Book of Mormon, another witness for Christ, has restored to us an understanding of this eternal precept. I testify that as we abide by this precept, we will draw nearer to God. Indeed, we will become more like him.

**Chapter 8 : For the Love of Christ**

*Between awaiting the next Kavanaugh implosion and contemplating the sorry spectacle of the world laughing at Dear Clown Leader, see this election season's most brutal ad, wherein six siblings of racist, birther, wingnut Nazi fan-boy Arizona Rep. Paul Gosar urge his constituents to vote for his Democratic opponent, not their scumbag brother.*

Thus Paul, perhaps in answer to questions concerning this cf. This great narrative contains the following sections: In connection with the resurrection of Jesus, and the ultimate triumphs resultant therefrom, Paul said: For, he put all things in subjection under his feet. But when he saith, all things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all vv. Of special interest here is the Greek word *hupotasso*, found in various grammatical forms six times in these two verses. In the verses presently under consideration, several points are stressed: First, it is affirmed that God subjected all things to Christ. The verb is in the aorist tense, referring to a definite point in the past, hence, revealing that this subjection of all things to Jesus was not an arrangement reaching back into eternity; rather, it had a definite beginning in time. It occurred when the Lord ascended to heaven and was seated upon the throne of God. Elsewhere Paul writes that God raised Christ from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: Of course, the apostle makes it clear that the Father was not a part of that which was subjected to Christ. The views of the commentators are diverse and extreme. Augustine suggested it was simply the act by which the Son would guide the elect into contemplation of the Father. Beza felt that it denoted the presentation of the elect to God. According to Theodore, it signifies the means by which the Son makes the Father fully known to the whole world. As worthy as these gentlemen are, it seems to me that none of the foregoing concepts plumbs the full depth of the richness of this remarkable passage. The fact of the matter is, rather than simply asserting in a negative way that Christ will not continue in certain roles, the apostle positively affirms that the Son himself will be subjected to God. The Mystery Explored The subject of the relationship within the Godhead is complex indeed, and certainly beyond our ability to fully understand at present. In his pre-incarnate form, Christ was equal to the first person of the Godhead in every way. In the New Testament, John writes: When the Word became flesh John 1: Of what, then, did the Word empty himself? And so, Jesus, as the incarnate Son of God, was submissive to his heavenly Father. But in what sense will Christ be subjected to the Father in eternity? First, scholars are agreed that it will involve no loss of his essential deity. This reinforces our contention that as a voluntary submission it would in no way detract from the divine essence of the Lord Jesus. Here is one of the most staggering questions one might contemplate: Could it be possible that Jesus, because of his overflowing love for humanity, chose to forever be identified with us in some way? The very thought is breathtaking! Kling raised the question: That the Logos [the Word] John 1: The Scriptures certainly seem to bear this out: We may, therefore, in these passages have a hint of a much greater depth of the love of Jesus Christ than we have ever appreciated before!

**Chapter 9 : The Love of Christ - Bible Study**

*Our general grief support groups are offered the first, third, fourth and fifth Monday nights of the month from pm and Wednesday afternoons from 11am-1pm. Check out our calendar for the most up to date meeting information.*

The love of Christ should penetrate deep into the hearts of us all. His love was and is so great that mere human words cannot express the wonder of what He has done for us. Are you beginning to grasp in your daily relationship with Christ, just what He did for you? None of us are able to fully grasp the significance of His love for us, but we should at least be thinking about it each day and giving glory and honor to Christ Jesus by the way we live our lives. No one can truly come to the knowledge of what Jesus did for them and not be a changed person, desiring to walk with Him every day. Christ Jesus, the King and Creator of the Universe gave up His high and lofty position in Heaven, humbled Himself and became as one of us, to save us while we were still in sin. And yet look at how we react to others when they sin against us! How can we continue in a life of sin, once we have accepted Christ into our lives and realize the high cost of that sin? It really concerns me that we regard the sacrifice of Jesus so lightly. Do you realize that our sin actually separated Christ from His Heavenly Father? Our sins that were laid on the shoulders of Christ caused a separation between Him and His Father in Heaven. But you may think, "well, it was only for three days! The Father and the Son had been together for eternity past, so even the slightest moment of separation between the two would have caused indescribable pain. We can see from the Bible the anguish that Christ was going through in the hours leading up to the cross Sweating blood is a known condition of when someone is going through extreme stress to a point where the blood vessels rupture and they start sweating blood. Jesus even prayed to God asking him to take this burden away from Him if there was any other way. Not only did He endure beating after beating. Not only did He patiently endure the farce of the trials before the councils. Not only did He endure being nailed to that cross. At that moment, Jesus realized that God had left Him to die. The separation had taken place, and even though Christ had endured much physical and mental torture, this moment of separation pierced His heart like nothing else could, and shortly after He died. Thankfully for us all, it did not end there, and Christ rose again to life and ascended up to Heaven to be at the right hand of His Father And it is through a life lived for Christ that we can look forward to that glorious resurrection day, when Jesus returns at the second coming and calls His people to be with Him for eternity! Praise His glorious name!! Are you starting to grasp the love of Christ and what He went through for you? I pray that you will continue to learn of the amazing love that Christ has for you, and through it you will live life in the Spirit and walk with your Lord, Saviour and King every day!