

# 1 John 4:9 Commentary

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FELLOWSHIP WITH GOD AND HIS CHILDREN  
Click chart to enlarge  
Charts from [Jensen's Survey of the NT](#) - used by permission  
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			
From Talk Thru the Bible			

## STUDY GUIDE

### 1 JOHN 4

What is this? On the photograph of the Observation Worksheet for this chapter you will find handwritten 5W/H questions (Who? What? Where? When? Why? How?) on each verse to help you either personally study or lead a discussion on this chapter. The questions are generally very simple and are stated in such a way as to stimulate you to observe the text to discern the answer. As a reminder, given the truth that your ultimate Teacher is the Holy Spirit, begin your time with God with prayer such as Psalm 119:12+

"Blessed are You, O LORD; Teach me Your statutes." (you can vary it with similar prayers - Ps 119:18, 26, 33, 64, 66, 68, 108, 124, 135, 171, etc) The questions are generally highlighted in yellow and the answers in green. Some questions have no answers and are left to your observations and the illuminating/teaching ministry of the Holy Spirit. Some qualifying thoughts - (1) Use "As is" - these are handwritten and will include mistakes I made, etc. (2) They may not be the best question for a given verse and my guess is that on some verses you will think of a far superior 5W/H question and/or many other questions.

Dr Howard Hendricks once gave an assignment to his seminary students to list as many observations as they could from Acts 1:8. He said "So far they've come up with more than 600 different ones! Imagine what fun you could have with 600 observations on this passage. Would you like to see Scripture with eyes like that?" (P. 63 [Living by the Book](#) - borrow) With practice you can! And needless to say, you will likely make many more observations and related questions than I recorded on the pages below and in fact I pray that the Spirit would indeed lead you to discover a veritable treasure chest of observations and questions! In Jesus' Name. Amen

Why am I doing this? **Mortimer Adler** among others helped me develop a questioning mindset as I read, seeking to read actively rather than passively. Over the years I have discovered that as I have practiced reading with a 5W/H questioning mindset, it has yielded more accurate interpretation and the good fruit of meditation. In other words, consciously interacting with the inspired Holy Word of God and the illuminating Holy Spirit has honed my ability to meditate on the Scripture, and my prayer is that this tool will have the same impact in your spiritual life. The benefits of meditation are literally priceless in regard to their value in this life and in the life to come (cf discipline yourself for godliness in 1Ti 4:8+.) For some of the benefits - see Joshua 1:8+ and Psalm 1:2-3+. It will take diligence and mental effort to develop an "inductive" ([especially an "observational"](#)), interrogative mindset as you read God's Word, but it bears repeating that the benefits in this life and the rewards in the next will make it more than worth the effort you invest! Dear Christian reader let me encourage you to strongly consider learning the skills of [inductive Bible study](#) and spending the rest of your life practicing them on the Scriptures and living them out in your daily walk with Christ.

Although Mortimer Adler's advice is from a secular perspective, his words are worth pondering...

*Strictly, all reading is active. What we call passive is simply less active. Reading is better or worse according as it is more or less active. And one reader is better than another in proportion as he is capable of a greater range of activity in reading.* (Adler's classic book [How to Read a Book is free online](#))

[John Piper](#) adds that "Insight or understanding is the product of intensive, headache-producing meditation on two or three verses and how they fit together. This kind of reflection and rumination is provoked by asking questions of the text. And you cannot do it if you hurry. Therefore, we must resist the deceptive urge to carve notches in our bibliographic gun. Take two hours to ask ten questions of Galatians 2:20+ and you will gain one hundred times the insight you would have attained by reading thirty pages of the New Testament or any other book. Slow down. Query. Ponder. Chew.... (John Dewey rightly said) "People only truly think when they are confronted with a problem. Without some kind of dilemma to stimulate thought, behavior becomes habitual rather than thoughtful."

*"Asking questions is the key to understanding."*

--Jonathan Edwards

That said, below are the [5W/H questions](#) for each verse in this chapter (click page to enlarge). This is not neatly typed but is handwritten and was used for leading a class discussion on this chapter, so you are welcome to use it in this "as is" condition...

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**1 John 4:9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him:**

**Greek** - en touto ephanerothe (3SAPI) e agape tou theou en hemin, hoti ton huion autou ton monogene apestalken (3SRAI) o theos eis ton kosmon hina zesomen (1PAAS) di autou

KJV 1 John 4:9 In 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.

BGT 1 John 4:9 ν τ ο τ φανερ θη γ πη το θεο ν μ ν, τι τ ν υ ν α το τ ν μονογεν π σταλκεν θε ς ε ς τ ν κ σμον να ζ σωμεν δι α το .

NET 1 John 4:9 By this the love of God is revealed in us: that God has sent his one and only Son into the

world so that we may live through him.

CSB 1 John 4:9 God's love was revealed among us in this way: God sent His One and Only Son into the world so that we might live through Him.

ESV 1 John 4:9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

NIV 1 John 4:9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

NLT 1 John 4:9 God showed how much he loved us by sending his one and only Son into the world so that we might have eternal life through him.

NRS 1 John 4:9 God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him.

NJB 1 John 4:9 This is the revelation of God's love for us, that God sent his only Son into the world that we might have life through him.

NAB 1 John 4:9 In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him.

YLT 1 John 4:9 In this was manifested the love of God in us, because His Son -- the only begotten -- hath God sent to the world, that we may live through him;

MIT 1 John 4:9 God's love is manifested among us in this way: God sent his unique son into the world that we might live through him.

GWN 1 John 4:9 God has shown us his love by sending his only Son into the world so that we could have life through him.

BBE 1 John 4:9 And the love of God was made clear to us when he sent his only Son into the world so that we might have life through him.

RSV 1 John 4:9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

NKJ 1 John 4:9 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.

ASV 1 John 4:9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

**Amplified** - In this the love of God was made manifest (displayed) where we are concerned: in that God sent His Son, the only begotten or unique [Son], into the world so that we might live through Him.

**Wuest** - In this was clearly shown the love of God in our case, because His Son, the only begotten One, God sent off into the world in order that we may live through Him.

**Smalley** - This is how God's love was revealed among us: God sent his only Son into the world so that through him we could live. (Word Biblical Commentary)

- **Was:** 1Jn 3:16 John 3:16 Ro 5:8-10 8:32
- **God has sent:** 1Jn 4:10 Lu 4:18 John 5:23 6:29 8:29,42
- **only:** Ps 2:7 Mk 12:6 John 1:14-18 3:18 Heb 1:5
- **we:** 1Jn 5:11 John 6:51,57 10:10,28-30 11:25,26 14:6 Col 3:3,4
- [1 John 4 Resources](#) - Multiple Sermons and Commentaries

#### Related Passages:

1 John 5:11+ And the witness is this, that God has given us eternal life, and this **life is in His Son**.

1 John 5:12+ He who has the Son has the **life**; he who does not have the Son of God does not have the **life**."

Jn 6:57+ Jesus said " "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also **shall live because of Me**.

John 17:3+ (LIVE THROUGH HIM) 'This is eternal **life**: that they may know you, the only true God, and Jesus

Christ, whom you have sent'

Galatians 2:20+ (LIVE THROUGH HIM) "I have been crucified with Christ; and it is **no longer I who live**, but **Christ lives in me**; and the **life** which I now **live** in the flesh I **live** by faith in the Son of God, Who loved me and gave Himself up for me.

2 Corinthians 4:10-11+ (LIVE THROUGH HIM) always carrying about in the body the dying of Jesus, that **the life of Jesus** also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, that **the life of Jesus** also may be manifested in our mortal flesh.

John 10:10+ (LIVE THROUGH HIM) "The thief comes only to steal and kill and destroy; I came that they **may have life, and have it abundantly**.

## **MANIFESTATION OF GOD'S LOVE IN THE INCARNATION**

**By this** (5x - 1Jn 4:9, 10, 13, 17, 5:2) - By what? In context this seems to most clearly refer to what follows "and is interpreted by the following **"that"** (hoti) clause." (Hiebert) "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life." ("**By this** the love of God is revealed in us: **that** God has sent ... ")

*Because God is love, He must communicate—not only in words but in deeds.*

*True love is never static or inactive.*

-- Warren Wiersbe

**The love (agape) of God was manifested (phaneroo** - aorist tense - came out into the open, made public) **in us** - This verse demonstrates that God's love is not an abstract principle or a sentiment. God is love (1Jn 4:8) and so He communicates to sinful men not just in words in the Bible but in deeds. Indeed the greatest expression of His love was the sending of His Son as Paul wrote "But God (present tense - continually) demonstrates His own love toward us, in that while we were yet sinners, Christ died for us." (Ro 5:8+) **The love (agape) of God** is not our love for Him, but His love for us which was the motive for sending His Son (see anonymous poem below). "*It is not our love that is primary, but God's* (1Jn 4:10), *free, uncaused and spontaneous, and all our love is but a reflection of his and a response to it.*" (Stott) **In us** "does not specify where the love of God is revealed with regard to believers: *"in our midst"* (i.e., among us) or *"within us"* (i.e., internally within believers). The latter is probable, because in the context the concept of God's indwelling of the believer is mentioned in 1Jn 4:12: "God resides (menei) in us." (NET Note)

*I sought the Lord, and afterward I knew  
He moved my soul to seek Him, seeking me;  
It was not that I found, O Savior true,  
No, I was found, was found of Thee.*

*I find, I walk, I love; but O the whole  
Of love is but my answer, Lord, to Thee!  
For thou wert long beforehand with my soul,  
Always, always Thou lovedst me.*

**Was manifested (phaneroo)** in the aorist tense points to a definite historical event which took place at a given time in the past, specifically referring to [Christ's incarnation](#), when the invisible God became visible and God's love became visible in and through Jesus and His words and deeds, especially His loving us enough to die on the Cross in our place (Eph 5:25+). And so the aorist tense in a sense summarizes the entirety of Jesus' first coming, His birth, His ministry years, His death on the Cross and His resurrection from the dead. The implication of the aorist tense is that God's love had never before been displayed in such a personal manner. God is love and He has always loved the world, but the sending of His Son was His "exclamation point!"

**C H Spurgeon** - There is love in our creation; there is love in providence; but most of all there is love in the gift of Christ for our redemption. The apostle here seems to say, "Now that I have found the great secret of God's love to us; here is the clearest evidence of divine love that ever was or ever can be **manifested** toward the sons of men." Indeed, God's supreme example of sacrificial love should serve to motivate us to love in the same way. ([Spurgeon's Expositions on 1 John](#))

*The true nature of God's love was manifested  
in the incarnation (1Jn 4:9) and in the atonement (1Jn 4:10).*

**D Edmond Hiebert** - The verb "**was manifested**" (ephanerōthē), a favorite term with John, 14 means "to make visible, make clear, come out into the open," and implies that, previous to the coming of Christ in incarnation, this love had not been displayed in such a personal, dynamic manner. .... Fallen humanity would never have known such redeeming love apart from the fact that God took the

initiative in revealing His love to mankind. Therefore, "all our definitions of what love is and how it behaves must be drawn from Him if they are to accord with reality." (Jackman) The true nature of God's love was manifested in the **incarnation** (1Jn 4:9) and in the **atonement** (1Jn 4:10). ([1 John 4:7-21](#))(Bolding added)

*The Son of God is the visible proof  
of God's love toward his people.*

-- Simon Kistemaker

**Steven Cole** on the love ([agape](#)) of God was manifested ([phaneroo](#)) in us - John's point here seems to be that we, as God's born again children, are Exhibit A of His great love that sent His only begotten Son to this wicked world... Why did He come? To display or manifest His great love in us, to His glory (Eph. 1:3-12+)! ([1 John 4:7-11 Why We Must Love](#))

**William Barclay** - God's love is demonstrated in Jesus Christ (1 John 4:9). When we look at Jesus we see two things about the love of God. (a) It is a love which holds nothing back. God was prepared to give His only Son and make a sacrifice beyond which no sacrifice can possibly go in His love for men. (b) It is a totally undeserved love. It would be no wonder if we loved God, when we remember all the gifts He has given to us, even apart from Jesus Christ; the wonder is that He loves poor and disobedient creatures like us. ([1 John 4 Commentary](#))

As **A E Brooke** says "The true nature of God's love has now been shown, in a way which men can understand and appreciate, in the fact and the purpose of the **Incarnation**. God gave His best, that men might be enabled to live the life of God." ([1 John 4 Commentary](#))

John's other uses of [phaneroo](#) explain **WHY** the Son was **manifested** -- "He **appeared** in order to take away sins" (1Jn 3:5+) and He "**appeared** for this purpose, that He might destroy the works of the devil." (1Jn 3:8+) When and where were these goals accomplished? Isaac Watts answers in his great hymn...

*At the cross, at the cross where I first saw the light,  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day!*  
[Alas! and Did My Saviour Bleed](#)

**That God has sent** ([apostello](#) - perfect tense) **His only begotten** ([monogenes](#) - expresses uniqueness not origin of the) **Son into the world** ([kosmos](#)) - The manifestation of God's love was supremely seen when He sent **His only begotten Son into the world**. The fact that Jesus was sent implies His preexistence (sent from heaven). **Sent** is in the perfect tense signifying the permanent effect of the sending of the Son (an effect which will last throughout eternity!). The sending of the Son has lasting effect! Indeed, the results of the Father's sending the Son will abide throughout eternity in those who have received the Son as their propitiation and Savior. For example in context the result "that we might live through Him" will be everlasting! Hallelujah! **Only begotten** marks His uniqueness. **Son** marks His deity. Whereas **sent** indicates a sending of the Son from the Father with a mission and objective (salvation of mankind), **into the world** gives the Son's destination (cf Jn 3:16+). John adds that "God did not send the Son into the world to judge the world, but that the world should be saved through Him." (John 3:17+) The sense of world is debated, some favoring the anti-god world and others favoring the neutral sense (as in Jn 3:16).

*"While the origin of love is in the being of God,  
the manifestation of love is in the coming of Christ."*

-- John Stott

**Warren Wiersbe** has an interesting comment on **sent** - The fact that God sent His Son into the world is one evidence of the deity of Jesus Christ. Babies are not sent into the world from some other place; they are born into the world. As the perfect Man, Jesus was born into the world, but as the eternal Son, He was sent into the world. But the sending of Christ into the world, and His death on the cross, were not prompted by man's love for God. They were prompted by His love for man. The world's attitude toward God is anything but love! ([Bible Exposition Commentary](#))

**Hiebert** adds that "His Son" calls attention to the intimate Father-Son relationship between the sender and the one sent; in eternity past the Son was in an intimate face-to-face relationship with God (John 1:1)... The term ([monogenes](#)) implies the sacrificial nature of the Father's love in voluntarily sending His only Son." ([1 John 4:7-21](#))

**John MacArthur** adds that "John always uses (monogenes) of Christ to picture his unique relationship to the Father, His pre-existence, and His distinctness from creation. The term emphasizes the uniqueness of Christ, as the only One of His kind. It was He Whom the Father sent into the world as the greatest Gift ever given (John 17:3; 2Cor. 8:9) so that we might have life eternal (cf. John 3:14-15; 12:24). (See [MacArthur Study Bible](#))

**H A Ironside - Only Begotten Son.** That relationship remains unique for all eternity. Think of it! God the Father loved a world dead in trespasses and sins in such a way that He gave His unique Son, the darling of His bosom, that we might live through Him. ([Ibid](#))

*His death was not an accident; it was an appointment.*

*He did not die as a weak martyr, but as a mighty conqueror.*

-- Warren Wiersbe

**Sam Storms** notes that God "gave his Son to die; not primarily to live or to teach or to exhort or to be an example but to die He gave his Son to die for sinners (Ro 5:6-8); not for righteous people or loving people or kind people or pretty people, but sinners. ([1 John 4:7-21](#))

**Into the world** - John mentions **world** three times in this section on love (1Jn 4:7-21) - "God has sent His only begotten Son into the **world** that we might live through Him" (1Jn 4:9+), "the Father as sent the Son to be the Savior of the **world**." (1Jn 4:14+), "As He is, so also are we in this **world**." (1Jn 4:17+) God clearly demonstrates His love for the world in these passages, sending His Son as Savior, giving us His Son's life and leaving us on earth so that others might see Him in us (1Jn 4:17)!

**Glenn Barker** - The author makes clear that the love he speaks of involves concrete and objective acts. God's love required him to send his Son. God's love in us requires deeds by which we show our love for one another. (Borrow [The Expositor's Bible Commentary](#) - Abridged)

**Ironside** wrote that this "is the first manifestation of divine love. Creation proclaimed God's omnipotent power and wisdom, but creation could not proclaim His love. When God looked down on a world groaning under the sentence of death because of sin, a world of people who were alive to the things of this life, but dead to the things of God, God found it in His heart to go down after those people and find a means of bringing "whosoever will" into newness of life. He said in effect, "I am going to give them the greatest gift that one could possibly give, My only begotten Son. I am going to send Him into the world that they may have life through Him." ([1 John 4 Commentary](#))

Three times in this section on love John writes that the Father **sent** His Son - that we might live through Him (1Jn 4:9), as the propitiation for our sins (1Jn 4:10+), and as the Savior of the world (1Jn 4:14+). In horse racing a trifecta is when the bettor wins by selecting the first three finishers of the race in the correct order. That Jesus would achieve all three of the goals for which He was sent was never in doubt, as His cry underscored -- "**It is finished.**" (Jn 19:30) (See discussion of [Tetelestai - It is Finished! Paid in Full!](#))

## **REAL LIFE THROUGH CHRIST'S DEATH**

**So that** ([hina](#)) **we might live** ([zao](#) - aorist tense) **through** ([dia](#) - the source or the means) **Him** - **So that** ([hina](#)) (term of purpose/result) should always prompt "What is the purpose/result?" The purpose (and the result) of God's Son being sent is for us to have eternal life now and forever. This refers to true life, life as God intended it to be lived. It is that supernatural, spiritual life available only in Christ, Who is "the Resurrection and the Life." (Jn 11:25-26+, cf "the Life" - Jn 14:6+). **Zao** describes life wrought by the new birth wrought by belief in the Gospel (Ro 1:17+ "the righteous shall **live** by faith")

*(Life) includes the removal of the sentence of death,*

*the return of spiritual life of the soul, and the final enjoyment of eternal life in heaven."*

**D Edmond Hiebert** explains **might live** in the aorist tense - The aorist tense declares the purpose of Christ's mission as the actual bestowal of life with the resultant ongoing possession of eternal life. The added phrase **through** ([dia](#)) **Him** declares that the Son Himself is the mediating agent of this bestowal of eternal life, imparted to them while they are here on this earth. This God-given life is not merely future; through Christ it is received here in this life and will continue into the eternal future. "It includes the removal of the sentence of death, the return of spiritual life of the soul, and the final enjoyment of eternal life in heaven." ([1 John 4:7-21](#))

**Ray Stedman** on **that we might live through Him** - Is that not love? Does that not grip you? He did it that all the chains of fear, hate and evil which bind us and shackle us might be broken, these powerful forces within us might be subdued and brought into control, and quarreling, bickering, and abuse might cease between human beings. That is why he came. That it all might be replaced, not by negative nothingness, but by patience, acceptance, and the power to remain calm -- "**in order that we might live.**" Now that is the measure of love. John says if you want to measure love, use that as your standard. Do not measure love by the warm affection of your heart toward God, the gratitude you feel toward God. Naturally, if God has blessed you, helped you, and strengthened you, you will feel a warm affection toward him arising within you, but that is not the measure of love. God is altogether lovable, so do not define love as that quality of warmth and gratitude which rises up when you meet a lovable and lovely person. That is not love. (See 1Jn 4:10 for John's description of God's love!)



**Steven Cole** on **we might live (zao) through (dia) Him** - Christianity is not primarily a matter of a person deciding to stop certain sinful practices and to start doing morally acceptable practices. It is not a matter of changing from being a non-religious person who spends Sundays for himself, to becoming a regular churchgoer. Rather, at its heart, Christianity is a matter of God imparting new life to those who are dead in their sins (Eph. 2:1-5). That new life manifests itself in loving behavior. As born again people who have experienced God's love, we should display His love to this wicked world that crucified the Son of God. ([1 John 4:7-11 Why We Must Love](#))

*It is something of a paradox  
that Christ had to die so that we may live!*

**Warren Wiersbe** - Jesus Christ died that **we might live "through Him"** (1Jn 4:9), **"for Him"** (2Cor 5:15+), and **"with Him"** (1Th 5:9-10+). A sinner's desperate need is for life, because he is "dead in trespasses and sins" (Eph 2:1+). It is something of a paradox that Christ had to die so that we may live! We can never probe the mystery of His death, but this we know: He died for us (Gal 2:20+). ([Bible Exposition Commentary](#))

*And if we **live** through Him,  
we will be enabled (by His Spirit) to **love** like Him.*

John's purpose for his Gospel was "these have been written that you may believe that Jesus is the Christ (the Messiah prophesied about over 300x in the OT), the Son of God; and that believing you **may have life** in His name." (Jn 20:31+) So the purpose was that we might believe and live in Him.

Peter writes that because Jesus "bore our sins in His body on the cross," it is now our privilege and power to "die to sin and **live (zao)** to righteousness." (1Pe 2:24+)

Paul writes God "gives **life** to the **dead** and calls into being that which does not exist." (Ro 4:17+) He adds that now it is "Christ Who is our life!" (Col 3:4+) (Literally Greek reads "*Christ, our life!*")

In his great letter to the Ephesians Paul reminded the saints of their great salvation writing "you were **dead** in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived (**Ed**: This is hardly LIFE as God intended us to experience!) in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of **His great love with which He loved us**, even when we were dead in our transgressions, **made us alive (Ed**: This is LIFE God intended for us to live) together with Christ (by grace you have been saved). (Eph 2:1-5+)

*We were dead we needed life,  
and there is no life apart from Him.*

-- H A Ironside

**A E Brooke** - God sent His Son that men might live. The manifestation of His love is made in those who have entered upon the life which He sent His Son to give. ([1 John 4 Commentary](#))

*There is a world of difference between existence and life.*

*All men have existence but all do not have life....*

*Jesus gives a man an object for which to live;*

*He gives him strength by which to live;*

*and He gives him peace in which to live*

**Barclay** on **live through Him** - Jesus is the Bringer of life. God sent Him that through Him we might have life (1John 4:9). There is a world of difference between **existence** and **life**. All men have **existence** but all do not have **life**. The very eagerness with which men seek pleasure shows that there is **something missing** in their lives. A famous doctor once said that men would find a cure for cancer more quickly than they would find a cure for boredom. Jesus gives a man an object for which to live; He gives him strength by which to live; and He gives him peace in which to live. Living with Christ turns mere **existence** into **fullness of life**. ([Daily Study Bible](#))

*Life is found alone in Jesus,  
Only there 'tis offered thee-  
Offered without price or money,  
'Tis the gift of God sent free.  
Take salvation-*

*Take it now, and happy be.*

Paul links **life** with **Jesus Christ** in a number of passages...

Romans 6:11+ Even so consider yourselves to be dead to sin, but **alive** to God in Christ Jesus.

Romans 6:13+ and do not go on presenting the members of your body to sin [as] instruments of unrighteousness; but present yourselves to God as those **alive** from the dead, and your members [as] instruments of righteousness to God.

Galatians 2:20+ "I have been crucified with Christ; and it is no longer I who **live**, but **Christ lives in me**; and the [life] which I now **live** in the flesh I **live** by faith in the Son of God, Who loved me, and delivered Himself up for me.

1Th 5:10+ "(Christ) Who died for us, that whether we are awake or asleep, we may **live** together with Him."

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**APPLICATION** - If you are having a difficult time loving someone who is not exactly lovable, revisit the source of love. Contemplating his love for us, though we don't deserve it, enables us to love others. Remembering Christ's sacrifice for us on the cross helps us show kindness and generosity to others. He provides an abundant supply of love long after your reserves have been depleted. (Bruce Barton)

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**Manifest** (appeared) (5319)(**phaneroo** from **phanerós** = manifest, visible, conspicuous in turn from **phaino** = give light; become visible in turn from **phos** = light) literally means "was brought to light" and so conveys the sense that God's love (by itself not clearly visible) was made clearly visible. God clearly revealed His love making it abundantly clear in the Incarnation. The coming of Messiah into the world as a Man was unmistakable evidence of divine love.

**Wiersbe** notes that "The word **manifested** means "to come out in the open, to be made public." It is the opposite of "to hide, to make secret." Under the Old Covenant, God was hidden behind the shadows of ritual and ceremony (Heb. 10:1); but in Jesus Christ "the life was manifested" (1 John 1:2+). "He that hath seen Me," said Jesus, "hath seen the Father" (John 14:9)." [Bible Exposition Commentary](#)

**Phaneroo** is a favorite verb of John (18x in 49v) - John 1:31; 2:11; 3:21; 7:4; 9:3; 17:6; 21:1, 14; 1 John 1:2; 2:19, 28; 3:2, 5, 8; 4:9.

1 John 1:2+ and the life was **manifested**, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was **manifested** to us- (Jesus attested the same thing in His great prayer - "I have manifested Your name to the men whom You gave Me out of the world."

1 John 2:19+ They went out from us, but they were not [really] of us; for if they had been of us, they would have remained with us; but [they went out,] in order that it **might be shown** that they all are not of us.

1 John 2:28+ And now, little children, abide in Him, so that when He **appears**, we may have confidence and not shrink away from Him in shame at His coming.

1 John 3:2+ Beloved, now we are children of God, and it **has not appeared** as yet what we shall be. We know that, when He **appears**, we shall be like Him, because we shall see Him just as He is.

1 John 3:5+ And you know that He **appeared** in order to take away sins; and in Him there is no sin.

1 John 3:8+ the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God **appeared** for this purpose, that He might destroy the works of the devil.

1 John 4:9+ By this the love of God was **manifested** in us, that God has sent His only begotten Son into the world so that we might live through Him.

Paul uses **phaneroo** in 1 Timothy 3:16 writing "And by common confession great is the mystery of godliness: He who was **revealed** in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory."

**Sent** (649) **apostello** from **apo** = off, away from, speaks of separation + **stello** = appoint to a position this sense in the derivative word **apostolos** = emissary) literally means to send forth. "To dispatch someone for the achievement of some objective, send away/out." (BDAG)

**Vine** on **apostello** - lit., "to send forth" (apo, "from"), akin to **apostolos**, "an apostle," denotes (a) "to send on service, or with a commission." (1) of persons; Christ, sent by the Father, Matthew 10:40; 15:24; 21:37; Mark 9:37; 12:6; Luke 4:18,43; 9:48; 10:16; John 3:17; 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18 (1st



part), Jn 17:21,23,25; 20:21; Acts 3:20 (future); 3:26; 1 John 4:9,10,14; the Holy Spirit, Luke 24:49 (in some texts; see No. 3); 1 Peter 1:12; Revelation 5:6; Moses, Acts 7:35; John the Baptist, John 1:6; 3:28; disciples and apostles, e.g., Matthew 10:16; Mark 11:1; Luke 22:8; John 4:38; 17:18 (2nd part); Acts 26:17; servants, e.g., Matthew 21:34; Luke 20:10; officers and officials, Mark 6:27; John 7:32; Acts 16:35; messengers, e.g., Acts 10:8,17,20; 15:27; evangelists, Romans 10:15; angels, e.g., Matthew 24:31; Mark 13:27; Luke 1:19,26; Hebrews 1:14; Revelation 1:1; 22:6; demons, Mark 5:10; (2) of things, e.g., Matthew 21:3; Mark 4:29, RV, marg., "sendeth forth," text, "putteth forth" (AV, "... in"); Acts 10:36; 11:30; 28:28; (b) "to send away, dismiss," e.g., Mark 8:26; 12:3; Luke 4:18, "to set (at liberty)."

**APOSTELLO USES BY JOHN** - Jn. 1:6; Jn. 1:19; Jn. 1:24; Jn. 3:17; Jn. 3:28; Jn. 3:34; Jn. 4:38; Jn. 5:33; Jn. 5:36; Jn. 5:38; Jn. 6:29; Jn. 6:57; Jn. 7:29; Jn. 7:32; Jn. 8:42; Jn. 9:7; Jn. 10:36; Jn. 11:3; Jn. 11:42; Jn. 17:3; Jn. 17:8; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:25; Jn. 18:24; Jn. 20:21; 1 Jn. 4:9; 1 Jn. 4:10; 1 Jn. 4:14; Rev. 1:1; Rev. 5:6; Rev. 22:6

**Only begotten** (One of a Kind, One and Only) [3439](#) **monogenes** from **monos** = alone + **genos** = birth, race, kind <> from **ginomai** = to come into being, to become) means that which is the only one of its kind of class or specific relationship and thus is unique or "one and only." (See also [discussion below](#)) The expression **one and only** "is used to mark out Jesus uniquely above all earthly and heavenly beings." (Kistemaker) "Jesus is God's Son in a unique sense. Believers are God's children only in a derived sense." (Uttley)

**Monogenes** (9x) - Luke 7:12, 8:42, 9:38, Jn 1:14, 18, 3:16,18, Heb 11:17 1Jn 4:9

**Only begotten Son** - this phrase occurs 4x - John 3:16, 18; Heb 11:17 (of Isaac as the "unique" son of promise); 1 John 4:9

**NET Note on monogenes** - Although the word translated one and only (*monogenēs*) is often rendered "**only begotten**," such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12, 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological bird called the Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, Ant. 1.13.1 [1.222]) who was not Abraham's only son, but was one-of-a-kind because he was the child of the promise. Thus the word means "one-of-a-kind" and is reserved for Jesus alone in the Johannine literature of the NT. While all Christians are *children of God* (*tekna theou*), Jesus is God's Son in a *unique, one-of-a-kind* sense. The word is used in this way in all its uses in the Gospel of John (Jn1:14, 18; 3:16, 18).

**The only begotten** (*monogenes*) - Most modern scholars agree that **monogenes does not refer to the "begetting" aspect of Jesus' sonship, but rather to His uniqueness.** As explained below NET Bible favors the translation "of the one and only." ESV = "the only Son", NIV = "the One and Only," NLT, HCSB = "the One and Only Son" [ESV Study Bible](#) (borrow) note - The Greek word underlying "only," **monogenes**, means "one of a kind, unique," as in the case of Isaac, who is called Abraham's "one-of-a-kind" son in Heb. 11:17 (in contrast to Ishmael; cf. Ge 22:2, 12, 16). Thus "only" is a better translation than "only begotten" (made familiar through its use in the kjv)."

**Monogenes** was used of an only son (Lk 7:12), of a son who was "unique" (Isaac - Heb 11:17 = son of promise, not son of flesh as was Abraham's first biologic son Ishmael) or an only daughter (of Jairus - Lk 8:42). BDAG says **monogenes** "pertains to being the only one of its kind or class, unique (in kind) of something that is the only example of its category... Of a mysterious bird, the [Phoenix \(mythology\)](#) (1 Cl 25:2). The phrase "**monogenes huios**" is used only of Jesus. Jesus is the only unique, "one of a kind" Son of God.

**Love** [\(26\)](#)(agape) is unconditional, sacrificial love and Biblically refers to a love that God is (1Jn 4:8,16), that God shows (Jn 3:16, 1Jn 4:9) and that God enables in His children (fruit of the Spirit - Gal 5:22+). Agape is a self-sacrificing, caring commitment that shows itself in seeking the highest good of the one loved. While agape is not primarily a feeling, it is certainly not without feeling. It might be called "caring commitment." While it is a command to love one another, and it is thus a "duty," it is also and predominantly a delight. Agape is an attitude manifest by actions, caring, committed actions. **Agape** often involves sacrifice, and is supremely exemplified by Jesus' sacrifice of Himself on the Cross. Agape love impels one to sacrifice one's self for the benefit of the object loved... (it) speaks of a love which is awakened by a sense of value in the object loved, an apprehension of its preciousness. MacArthur writes that "agapē (love) is the love of self-sacrificing service (Phil. 2:2–5; Col. 3:12–14; cf. Rom. 14:19; 1 Cor. 10:23–24; 13:4–7), the love granted to someone who needs to be loved (Heb. 6:10; 1 Peter 2:17; cf. Rom. 12:15), not necessarily to someone who is attractive or lovable."

**Bob Uttley** - Love as an action, not just a feeling. Believers must emulate it in their daily lives. To know God is

to love as He loves.

**John Stott** - love (agapē) is self-sacrifice, the seeking of another's positive good at one's own cost, and a greater self-giving than God's gift of his Son there has never been, nor could be (Borrow [The Letters of John](#))

**Bruce Barton** - The world thinks that love is what makes a person feel good and that it is all right to sacrifice moral principles and others' rights in order to obtain such "love." But that is the opposite of real love—selfishness. Real love is holy, just, and perfect, like God. Those who truly know God will love as he does. (See [1, 2, and 3 John](#))

**Agape** love does not depend on the world's criteria for love, such as attractiveness, emotions, or sentimentality. Believers can easily fall into the trap of blindly following the world's demand that a lover **feel** positive toward the beloved. This is not **agape** love, but is a love based on impulse. **Impulsive love** characterizes the spouse who announces to the other spouse that they are planning to divorce their mate. Why? They reason "I can't help it. I fell in love with another person!" Christians must understand that this type of impulsive love is completely contrary to God's **decisive love**, which is decisive because He is in control and has a purpose in mind. There are many reasons a proper understanding of the truth of God's word (and of the world's lie) is critical and one of the foremost is Jesus' declaration that "By this all men will know that you are My disciples, if you have **love** (agape) for one another." (John 13:35+).

**Agape** in 1 John - 1 John 2:5, 15; 3:1, 16-17; 1Jn 4:7-10, 12, 16 (3x), 1Jn 4:17, 1Jn 4:18 (3x) 1Jn 5:3 (Also in 2John 1:3, 6; 3John 1:6)

**Might live** (2198)(**zao**) refers literally to natural physical life (opposite of death, Acts 22:22, 25:24, 28:4, Ro 7:1-3, 1Cor 7:39, of Adam = 1Cor 15:45; 2Cor 4:11 = refers to natural lives of believers; Php 1:22 - "to live on in the [physical] flesh"; 1Th 4:15,17 = believers physically alive at time of Rapture; Heb 2:15; Heb 9:17; James 4:15 = "we shall live" physically if God so wills it!). To **live** is used frequently as a metaphorical description of one's behavior, lifestyle or daily conduct. **Zao** means to come to physical life after death (Mt 9:18) or to recover life after sickness (Jn 4:50). **Zao** refers to supernatural, spiritual life (cf Jn 11:25, 26), Paul explaining that Christ "**lives** because of the power of God." (2Cor 13:4) In Rev 16:3 "living thing" refers to the biological life of all the sea animals. In Rev 19:20 the Antichrist and his False Prophet will be "thrown alive into the lake of fire," indicating they will have conscious awareness of their torment (forever and ever).

**Zao** speaks of the believer's source of **a brand new quality of life, a supernatural life in Christ** (Ro 6:11, 13; Gal 2:20, Gal 5:25; 1Thes 5:10 = "live together with Him" = speaks of glorified state) and in the Spirit in contrast to living in the unregenerate state (in the flesh) (Ro 8:13). **Zao** refers to the believer's present "resurrection life" ("alive from the dead" - Ro 6:13). Heb 12:9 emphasizes that godly discipline encourages us and lead us to **live** godly lives.

**JOHN'S USES OF ZAO** Jn. 4:10; Jn. 4:11; Jn. 4:50; Jn. 4:51; Jn. 4:53; Jn. 5:25; Jn. 6:51; Jn. 6:57; Jn. 6:58; Jn. 7:38; Jn. 11:25; Jn. 11:26; Jn. 14:19; 1 Jn. 4:9; Rev. 1:18; Rev. 2:8; Rev. 3:1; Rev. 4:9; Rev. 4:10; Rev. 5:8; Rev. 7:2; Rev. 10:6; Rev. 13:14; Rev. 15:7; Rev. 19:20; Rev. 20:4; Rev. 20:5

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#### **QUESTION - [What does it mean that Jesus is God's only begotten son? WATCH VIDEO](#)**

**ANSWER** - The phrase "only begotten Son" occurs in John 3:16, which reads in the King James Version as, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The phrase "only begotten" translates the Greek word monogenes. This word is variously translated into English as "only," "one and only," and "only begotten."

It's this last phrase ("only begotten" used in the KJV, NASB and the NKJV) that causes problems. False teachers have latched onto this phrase to try to prove their false teaching that Jesus Christ isn't God; i.e., that Jesus isn't equal in essence to God as the Second Person of the Trinity. They see the word "begotten" and say that Jesus is a created being because only someone who had a beginning in time can be "begotten." What this fails to note is that "begotten" is an English translation of a Greek word. As such, we have to look at the original meaning of the Greek word, not transfer English meanings into the text.

So what does monogenes mean? According to the Greek-English Lexicon of the New Testament and Other Early Christian Literature (BDAG, 3rd Edition), monogenes has two primary definitions. The first definition is "pertaining to being the only one of its kind within a specific relationship." This is its meaning in Hebrews 11:17 when the writer refers to Isaac as Abraham's "only begotten son" (KJV). Abraham had more than one son, but Isaac was the only son he had by Sarah and the only son of the covenant. Therefore, it is the uniqueness of Isaac among the other sons that allows for the use of monogenes in that context.

The second definition is "pertaining to being the only one of its kind or class, unique in kind." This is the meaning that is implied

in John 3:16 (see also John 1:14, 18; 3:18; 1 John 4:9). John was primarily concerned with demonstrating that Jesus is the Son of God (John 20:31), and he uses monogenes to highlight Jesus as uniquely God's Son—sharing the same divine nature as God—as opposed to believers who are God's sons and daughters by adoption (Ephesians 1:5). Jesus is God's "one and only" Son.

The bottom line is that terms such as "Father" and "Son," descriptive of God and Jesus, are human terms that help us understand the relationship between the different Persons of the Trinity. If you can understand the relationship between a human father and a human son, then you can understand, in part, the relationship between the First and Second Persons of the Trinity. The analogy breaks down if you try to take it too far and teach, as some pseudo-Christian cults (such as the Jehovah's Witnesses), that Jesus was literally "begotten" as in "produced" or "created" by God the Father.

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**Kenneth Osbeck - Borrow [Amazing grac](#)**

**LOVE DIVINE, ALL LOVES EXCELLING** Charles Wesley, 1707–1788 ([Play hymn](#))

This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him. (1 John 4:9)

We must never underestimate the power of love in our human relationships—whether marriages, family, business associations, or friendships. The divine love of God for man far excels all other forms of love.

"Love Divine ..." is another of the more than 6500 hymns by Charles Wesley, the "sweet bard of Methodism." This fine text—written in 1747—touches various elements of Christian doctrine. It extols the love of God as expressed in the incarnation of Christ. Then it refers to the Wesleyan concept of entire sanctification—that any believer might live without consciously sinning and thereby find the promised "rest" mentioned in Hebrews 4:9. The "Alpha and Omega" of verse two (first and last letters of the Greek alphabet) also reflect this Wesleyan teaching, that the experiences of conversion and sanctification are thought of as the "beginning of faith" and the "end or object of faith." The third stanza emphasizes the truth that the Spirit of God indwells the temple or body of each believer, while the fourth stanza anticipates the glorious culmination of our faith when "we cast our crowns before Thee, lost in wonder, love and praise."

Although Christians may have differences of interpretation regarding the doctrine of sanctification, we can agree on this basic truth: It ought to be a normal desire for each believer to grow in the grace of our Lord.

Love divine, all loves excelling, joy of heav'n, to earth come down; fix in us Thy humble dwelling; all Thy faithful mercies crown. Jesus, Thou art all compassion; pure, unbounded love Thou art; visit us with Thy salvation; enter ev'ry trembling heart.

Breathe, O breathe Thy loving Spirit into ev'ry troubled breast! Let us all in Thee inherit; let us find that second rest. Take away our bent to sinning, Alpha and Omega be; end of faith, as its beginning, set our hearts at liberty.

Come, almighty to deliver, let us all Thy life receive; suddenly return, and never, nevermore Thy temples leave. Thee we would be always blessing, serve Thee as Thy hosts above, pray and praise Thee without ceasing, glory in Thy perfect love.

Finish then Thy new creation; pure and spotless let us be; let us see Thy great salvation perfectly restored in Thee. Changed from glory into glory, till in heav'n we take our place, till we cast our crowns before Thee, lost in wonder, love and praise.

For Today: John 3:14–21; Philippians 1:6; Colossians 1:28; 1 John 3:11–24

God's love must dominate our hearts, minds, and wills. Pray that this will become increasingly true in your life. Carry this portion of the hymn with you—

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**THE HISTORICAL JESUS - John MacArthur - [Truth for Today: A Daily Touch of God's Grace - Page 21](#)**

God has sent His only begotten Son into the world, that we might live through Him. 1 JOHN 4:9

Many people doubt whether Jesus ever really existed, but many historians have written about the Lord Jesus Christ.

Around A.D. 114, the Roman historian, Tacitus, wrote that the founder of the Christian religion, Jesus Christ, was put to death by Pontius Pilate in the reign of the Roman Emperor Tiberius (Annals 15.44).

Pliny the Younger wrote a letter to the Emperor Trajan on the subject of Christ and Christians (Letters 10.96-97).

In A.D. 90, the Jewish historian Josephus penned a short biographical note on Jesus: "Now there was about this time Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works, a teacher of such men as received the truth with

pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was Christ" (Antiquities 18.63).

The Talmud refers to Jesus of Nazareth (Sanhedrin 43a, Abodah Zerah 16b–17a).

Jesus was a man in history. And His claims were true. Do you still doubt His ability to save you?

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### **Billy Graham - God's Love 1 JOHN 4:9 RSV**

From Genesis to Revelation, from Earth's greatest tragedy to Earth's greatest triumph, the dramatic story of humanity's lowest depths and God's highest heights can be couched in twenty-five beautiful words: "For 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).

Many people misunderstand God's attribute of love. "God is love" does not mean that everything is sweet, beautiful, and happy or that God's love could not possibly allow punishment for sin. God's holiness demands that all sin be punished, but God's love provided a plan of redemption and salvation for a lost and sinful world. According to that plan, Jesus Christ came from Heaven to give His life as the final and perfect sacrifice for sin.

But we must respond. We must believe. We must commit our lives to Jesus Christ and trust Him as our Savior and Lord. Have you put your faith in Him? If so, everlasting life is yours! (See [Hope for the Troubled Heart: Finding God in the Midst of Pain](#))

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**Daily Light on the Daily Path** - Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.

God's love has been poured into our hearts through the Holy Spirit who has been given to us.—For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God.—Whoever believes in the Son of God has the testimony in himself.

In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.—In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.—So that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

Beloved, if God so loved us, we also ought to love one another.

1 John 4:7; Rom. 5:5; Rom. 8:15–16; 1 John 5:10; 1 John 4:9; Eph. 1:7; Eph. 2:7; 1 John 4:11

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**Ken Hemphill** - (See [We Are - Page 42](#))

### **WE ARE...**

#### **Known by God**

1 Corinthians 8:3 If anyone loves God, he is known by Him.

I have a picture in our den that shows President George W. Bush and me standing side by side. It is a treasured possession, but one that can be somewhat misleading. The picture was made several years ago when he was the governor of Texas and we were both attending (along with a horde of other well-wishers) a celebration honoring Dr. W. A. Criswell.

Occasionally, guests who see this picture in our home will ask if I know the President. Well, I have met him and I have spoken to him, but I don't really know him. Even more to the point, I am quite certain that he doesn't know me.

But being known by the President or another celebrity is one thing. Being known by God is quite another. Paul declared that those who love God are "known" by God. Man's love for God is always to be understood in the light of his love for us.

*"God's love was revealed among us in this way:*

*od sent His One and Only Son into the world*

*so that we might live through Him"*

(1 John 4:9).

He proved His love for us "in that while we were still sinners Christ died for us" (Rom. 5:8). Thus it is clear that the person who loves God is one who has responded to God's love initiative.

This is not only a wonderful truth; it is a comforting reality. No matter what you face today, you can be assured he is intimately concerned about the details of your life. His knowledge of you assures you of his care for you.

Is there something you are facing that no one else knows about? Do you have private fears and doubts that you have been afraid to share with anyone else? Do you have deep hidden scars that are not visible to those closest to you? They are all known by God. So you can trust him with your inner thoughts and struggles. He loves you so much that he gave his Son to die for you ... so that you

could be “known by Him.”

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**Charles Stanley - The Unpardonable Sin** (See [Seeking His Face - Page 20](#))

**SCRIPTURE READING: Romans 8:35–39**

**KEY VERSE: 1 John 4:9**

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.

Many Christians worry needlessly about committing the unpardonable sin. Therefore, when it comes to this subject, we need to be very sober in our thinking. If you are a Christian and concerned that you have done something to cause God to turn from you, realize there is nothing strong enough to alter God’s love toward you.

His love is infinite and does not change like the seasons of time. He has committed Himself to you, and the love He displayed at Calvary is eternal proof of this commitment. The very fact that you are concerned about your relationship with God is evidence that you love Him and need Him.

Christ’s reference to the unpardonable sin is given to us to teach us what happens when a person refuses to accept Him as Savior and Lord. Jesus taught the only way a man or a woman experiences eternal salvation is by faith in the One whom God has sent.

When a person repeatedly denies Christ as Lord, he spiritually refuses God’s wondrous gift of salvation and yields instead to Satan’s lie. God is patient and long-suffering in His pursuit of mankind. However, He knows when man has said a final no to His love and forgiveness.

Take a moment today to renew your commitment to Him.

Dear heavenly Father, I renew my commitment to You. I declare my faith in Your Son, Jesus Christ. Take my life and use it for Your glory.

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Thy love to me, O God,  
Not mine, O Lord, to Thee,  
Can rid me of this dark unrest,  
And set my spirit free.

HORATIUS BONAR.

The spirit of prayer is a pressing forth of the soul out of this earthly life, it is a stretching with all its desire after the life of God, it is a leaving, as far as it can, all its own spirit, to receive a spirit from above, to be one life, one love, one spirit with Christ in God. For the love which God bears to the soul, His eternal, never-ceasing desire to enter into it, and to dwell in it, stays no longer than till the door of the heart opens for Him. For nothing does, or can keep God out of the soul, or hinder His holy union with it, but the desire of the heart turned from Him. WILLIAM LAW.

Holiness is the beauty of the Lord God of hosts. Thou canst not separate the one from the other. To have it, thou must have Him. Nor will it be hard to obtain either, for He longs to enter into thy being. Thy longing is the faint response of thy heart to His call. F.B. MEYER.

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**Billy Graham - Love in Action 1 JOHN 4:9 NIV**

Love isn’t just a feeling; love must be expressed in action. If it isn’t, we don’t have any reason to believe that love to be genuine, no matter how much that person claims it is.

Likewise, God’s love is not just a vague feeling or sentimental emotion hidden in His heart. God’s love is real—and we know it because He demonstrated it to us. He put His love into action! Do you want to know if God loves you? Here is the proof: Jesus Christ left Heaven’s glory and came down to this sin-infested Earth to die for you. Paul put it this way: “Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:7–8 NIV).

Have you been tempted to doubt God’s love for you? Don’t doubt it any longer, but look instead at Christ and the cross. There you will see God’s love poured out for you. (See [Wisdom for Each Day: 365 Daily Devotions - Page 266](#))

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In times of war, many sons have given their lives for what they believe in. We call them heroes. Yeshua, God’s only son, is the

greatest hero. He willingly gave his life as a ransom—not just for a country but for the whole world.

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*MAY I LIVE THE HOURS AND MINUTES of this day  
in such abandon to your faithfulness and love, O God,  
that everyone around me will be convinced that Jesus is alive. Amen.*

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**Warren Wiersbe** - (Borrow [Wiersbe's Expository Outlines on the New Testament](#)) The world does not really believe that God is love. They look at the awful ravages of sin in the world and say, "How can a God of love permit these things to happen?" But people need never doubt God's love: He proved His love at the cross. Christ died that we might live "through" Him (1 John 4:9), "for" Him (2 Cor. 5:15), and "with" Him (1 Thes. 5:9–10). The logic is clear: "If God so loved us, we ought also to love one another." We should love each other in the same measure and manner as God loves us.

*The cross is a plus sign;  
it reconciles sinners to God and people to one another.  
If two Christians do not love one another,  
they have taken their eyes from the cross.*

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**Rob Morgan - Cooling Blood - Borrow [From this verse](#)**

It wasn't easy for Corrie ten Boom to forgive the Nazi captors who had tormented her at Ravensbruck. They had caused her to suffer horribly. Even worse, they had caused the death of her sister Betsy.

Ten years after her release, Corrie ran into a lady who wouldn't look her in the eyes. Asking about her, Corrie was told the woman had been a nurse at a concentration camp. Suddenly the memories flashed back. Corrie recalled taking Betsy to the infirmary to see this woman. Betsy's feet were paralyzed and she was dying. The nurse had been cruel and sharp-tongued.

Corrie's hatred now returned with vengeance. Her rage so boiled that she knew of but one thing to do. "Forgive me," she cried out to the Lord, "Forgive my hatred, O Lord. Teach me to love my enemies."

The blood of Jesus Christ seemed to suddenly cool her embittered heart, and Corrie felt the rage being displaced with a divine love she couldn't explain. She began praying for the woman, and one day shortly afterward she called the hospital where the nurse worked and invited the woman to a meeting at which she was speaking.

"What!" replied the nurse. "Do you want me to come?"

"Yes; that is why I called you."

"Then I'll come."

That evening the nurse listened carefully to Corrie's talk, and afterward Corrie sat down with her, opened her Bible, and explained 1 John 4:9: "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." The woman seemed to thirst for Corrie's quiet, confident words about God's love for us, His enemies. And that night, a former captive led her former captor to "a decision that made the angels sing."

God had taken Corrie's subconscious feelings of hatred, she later explained, and transformed them, using them as a window through which His light could shine into a darkened heart.

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**Love, INC** (Read: Colossians 3:12-17+)

When I heard about the service agency called Love, INC, I assumed that meant Love, Incorporated. But it actually means Love—In the Name of Christ. The organization's goal is to mobilize churches to reach out to a hurting and needy world in the name of Christ.

Throughout history, people have said they're acting in Jesus' name, when in reality it was for their own advantage. During World War II, the horrors of the Holocaust were sometimes rationalized by those who labeled the Jews "Christ-killers." Today racist groups dare to use "Christian" in their name or literature while using violence and hatred to intimidate people.

The Word of God is so saturated with the word love that it's hard to imagine how anyone could justify doing hateful acts in the name of Christ. Love is at the core of the gospel: Jesus' sacrifice on the cross was motivated by God's love. "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" (1 John 4:9).

As grateful followers of Jesus, we are told to "do all in the name of the Lord Jesus" (Col. 3:17+). When we represent Him to other people in word and deed, they should see love, in the name of Christ. ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Teach me to love—this is my plea;  
May all the Spirit's graces shine through me;



Tear from my heart all hate, foolish pride;  
Help me to live like Christ the crucified.  
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