

## SUPPLIED BY GOD'S LOVE

### *God's love supplied to us in the Son*

**O**ur love relationship as the bride to Christ, the Bridegroom, is a matter that is supplied to us. So do not bother looking at *your* love. Look at the *embodiment of love* — look at Jesus! Matthew 3:17 says, “And suddenly a voice came from heaven, saying, This is My beloved Son, in whom I am well pleased.” The word *beloved* in the New Testament always refers to the object of another’s love. Thus, in this verse from Matthew, “beloved” refers to Christ as the object of the Father’s love. Likewise, when we are called “beloved,” it is actually an identification of us as individual objects of the love of God. We are the ones being loved.

This kind of love to us produces a blessed detachment. Forget completely about yourself and your condition. Do not look at yourself or think about whether *you* have any potential in yourself to love the Lord as your first love. Forget about yourself altogether. What you have to see is that the unique embodiment of this love is in the Son. It is entirely concentrated in Him.

Ephesians 1:6 says, “To the praise of the glory of His grace, with which He graced us in the Beloved.” In the Gospels the word “beloved” is used mainly as an adjective. But in this verse, “Beloved” is not an adjective, but a participle (a verbal adjective). A participle is an action word, indicating that something is happening. This participle is in the perfect tense, describing a state that began to exist in the past, that exists in the

present, and that will continue to exist in the future. Thus, when Ephesians 1:6 declares that we have been graced in *the Beloved*, it refers to Christ in a state of actively being loved by the Father. In other words, this love is not a static kind of love, motionless and unmoving. It is dynamic. It is constant. It is going on all the time. It never ceases. It is a radiating love that is in the Father all the time, just beaming out. When Paul says that we are graced in “*the Beloved*,” he is speaking of Christ as the present, living concentration and embodiment of the divine love. He is describing Him as continuously and perpetually being the object of the Father’s love. There is a love-flow going on all the time between the Father and the Son, and by grace we have been ushered into this flow.

Colossians 1:13 refers to being transferred into “the kingdom of the Son of His love.” The love here is focused and concentrated in the Son. The Lord is identified as “the Son of His love,” and we ourselves have been transferred into this love-kingdom. Thus, the first thing in our consideration is *not* ourselves, but it is to see *where* this love is concentrated. It is concentrated and embodied in His Son. Our gaze is upon Him.

### *God's love existing in the Son*

The second matter concerning the concentration of God’s love is that it is presently existing in the Son. John 1:18 says, “No one has seen God at any time. The only begotten Son, who is *into* the bosom of the Father,

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He has declared Him.” The Greek preposition here is not *in* but *into*. Thus, it is more accurately translated “*into* the bosom of the Father,” rather than “*in* the bosom of the Father.”

In his *Commentary on the Gospel of John*, Frederick Godet talks about the love relationship existing between the Father and the Son in John 1:18. Contrasting the prepositions *in* and *into*, he says,

“This present participle, *Who is*, refers to the permanent relation of the Son to the Father through all the stages of His divine, human, and divine-human existence. He ever presses anew with an equal intimacy into the bosom of the Father, who reveals Himself to Him in a manner suitable to His position and His work at every moment. The [Greek] form ‘*into* the bosom,’ instead of ‘*in* the bosom’ (the preposition of motion, instead of that of rest), expresses precisely this active and living relation. The bosom of the Father is not a place, but a life; one is *there* only in virtue of a continual moral act.”

The indication here is that there is a continuous intimate love relationship going on between the Father and the Son. He is ever *into* the bosom of the Father. May God grant that *this* love would become our portion and our experience in the middle of our weakness so that instead of being *into* our depression, we would constantly be *into* the bosom. We would not be into our bad and unworthy feelings that cause morbid introspection, but we would be *into* an unconditional love that nourishes and cherishes us in our weaknesses.

### *God’s love in eternity past*

The apostle John speaks of the Lord Jesus in John 13:1: “Having loved His own who were in the world, He loved them to the end.” The statement “He loved them to the end” reveals that we do not possess a temporary love but a kind of love that loves us to the end or to the uttermost. This love has its roots in eternity past according to John 17:24 and Jeremiah 31:3. It is the eternal love proceeding from the eternal life of God. From eternity past to eternity future, throughout time with all its battles and problems, this love remains constant. This means that nothing — neither sin, the flesh, the world, the devil, distresses, or human weakness — can separate us from that love (Rom. 8:35-39). It is this love existing in the Son that

we are called to partake of and constantly abide in.

### *God’s love in His earthly life*

We have seen the love of the Lord Jesus with the Father in eternity past. Also, when He was on earth, the Lord was abiding in the Father’s love. In John 15:9-10 He says, <sup>9</sup> “As the Father loved Me, I also have loved you; abide in My love. <sup>10</sup> If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.” Here we see that the Lord’s entire earthly life was lived out in the unalterable atmosphere of the Father’s love.

### *God’s love in His heavenly life*

First John 4:17 says, “As He is, so are we in this world.” The context of this verse indicates that at this very moment on the throne, in the heavenly life between the Father and the Son, there exists a continuous motion of love. The Son is in a wonderful, constant love relationship with the Father. This is the meaning of the phrase “as He is.” He is always and ever being loved by the Father. In the same way that the Father is presently loving the Son on the throne, He is loving us in this world. This is the meaning of the next phrase, “so are we in this world.” The intensity of love that the Father has toward the Son is the same intensity that He has toward us, because we are in His Son, and His Son is in us.

The Son is not the only beloved one. We are also beloved in Him. We too are the objects of the Father’s love. It is so important that we see how this love is concentrated in His Son. It was concentrated in Him during His earthly life. It is concentrated in Him now in His heavenly life. And it is concentrated in us by virtue of His indwelling life. Because of our union with Him, as He is loved, so are we loved. He cannot be loved without us getting the benefit.

### *God’s love in eternity future*

In John 17:4-5 the Lord prays, <sup>4</sup> “I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” These precious words imply that in eternity future the Son will be restored to the state in which He existed in eternity past. And again

in John 17:24 the Lord says, “Father, I desire that they also whom You gave Me may *be with Me where I am*, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.” This request to the Father also shows us how this love-life is concentrated in the Son. We all need to be touched with the realization that the love-life of the church, His bride, is nothing less than a participation in the very love that is concentrated in the beloved Son.

### *God’s love available in the Son*

This precious love is now available to us in the Son. In John 17:26 the Lord prays, “And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.” Let me emphasize the last part of this verse: “That the love with which You loved Me — that *that love* — may be *in them, and I in them.*” This is the secret! The love *in them* is equivalent to *I in them*. Notice, to be *in them* means that the love is in us, existing in our being. So the love-life of the bride is both concentrated in the Son and available to us in the Son.

First John 4:15-16 says, <sup>15</sup>“Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup>And we have known and have believed *the love that God has in us*. God is love, and he who abides in love abides in God, and God in him.” In verse 16 what John is conveying by using two perfect tenses (*have known* and *have believed*) is that we know and continue to know, and we believe and continue to believe, the love which God has *in us*. It is a love apart from ourselves. This love is a gift. This love is God’s Son. This love is a love that is installed right into our being. We need to realize that there is not only a well of living water in us but also a well of love. There is a well of love, and this love is available in the Son.

We do not know the love which God has in us until we begin to tap into it a little bit. Then we discover there is a flow of love in our spirit and in our heart, loving and praising Him. We do not have a straitjacket religion. No! We possess a love relationship that is not only available to us but that is also waiting to be enjoyed by us!

### *Only one love*

There is only *one* love in this universe. It is not *your* love, *his* love, *their* love, or *my* love. It is the love of the

Son for the Father, and the love of the Father for the Son, in the current of the Spirit! In the Godhead there is one love flowing, and that one love is poured out into our hearts! We love with *that* love. This means that everyone is equal. No one is left out. So none of us have to look at ourselves — at our own potential and ability to love — because it is all a matter of receiving Jesus Christ, who is the concentration of the love of God. It is having the Son of God live in you, crying, “Abba, Father.” Galatians 4:6 states it clearly: “God has sent forth the Spirit of His Son into our hearts, crying out, Abba, Father!”

There is only one love, and that love is *in us*. This relieves us from all the strain and struggle with the inner turmoils that we may go through. We may say to ourselves, “I just don’t have any love toward the Lord. I don’t love the Lord that much.” The more we say this to ourselves, the worse we feel and the more we are in the pit of despair. But, oh, that we would begin to recognize the love dwelling in us. There *is* a love already existing in our heart — the very love of the Son of God.

### *The dispensing of God’s love*

Once we see that the love of the bride is *concentrated* in the person of God’s Son, then we need to see the *dispensing* of God’s love. In Galatians 4:4-6 Paul shows us that this dispensing is fully based upon redemption and receiving the sonship. In verses 4-5 Paul says, <sup>4</sup>“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup>to redeem those who were under the law, that we might receive the sonship.” To receive the *sonship* is to receive the love-life of the Son and the Father. We have been redeemed that we might receive the sonship. Then verse 6 says, “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying out, Abba, Father!” What is Paul talking about here? He is describing the dispensing of the love. To cry “Abba” is to participate in the intimacy between the Lord Jesus and the Father. That intimacy has been dispensed into our hearts.

The love is concentrated in the Son. Just stand back to behold and admire it in Him. It is thoroughly wrought in Him from eternity past to eternity future. But even more glorious is that the love concentrated in the Son is now dispensed into our hearts.

### *The nature of God's love poured out in our hearts*

Paul declares in Romans 5:5, "Now hope does not put to shame, because the love of God has been *poured out in our hearts* through the Holy Spirit who has been given to us." This verse tells us the love of God is a dispensed thing. It is not a worked-up thing. We do not try to find it in ourselves. The love of God is a poured-out reality.

What is the nature of the experience of God's love in our hearts on a daily basis? How does it feel to have the love of God poured out in our hearts? To appreciate the nature of this poured-out love and what it is like to enjoy the Lord according to this love-life, we need to read the context of Romans 5:5. Verse 6 says, "For *while* we were yet weak." This is the condition on which the love is poured out — not when we are strong, but while we are yet weak. Note the second part of this verse: "in due time Christ died for the ungodly." If you are ungodly, you are a candidate for the love of God. Maybe you are thinking miserable things about yourself — that you hate yourself for the things you have done. You wish you had not done them, but you did. You did some ungodly things that you would not want anyone to know about, and you hate yourself for it. But listen to what this verse says: "Christ died for the ungodly." You are the very kind of person He shed His blood for. Despite what you have done, He loves you!

#### *Keeping ourselves in the love of God*

We can keep ourselves in the love of God by praying in the Holy Spirit. Jude 20-21 says, <sup>20</sup>"But you, beloved, building yourselves up in your most holy faith, *praying in the Holy Spirit,* <sup>21</sup>*keep yourselves in the love of God,* awaiting the mercy of our Lord Jesus Christ unto eternal life." This is *how* we keep ourselves in the love of God. This is an encouragement to everyone. Even if you feel like the most pitiful person, you are a candidate for the supply of the love of God. Just keep letting the Lord in. This love is enjoyed in our spirit as we pray, sing, and call upon His name. This is what changes our affections.

The love of God is now in the Holy Spirit and has been poured out into us. We are not speaking about fleshly energy that tries to work up a love for God. We are talking about resting in the supplied love that already exists in our spirit and heart. All we need to do is give voice to it. Just give voice to it a little bit. Echo

it. Praise in His praising! Sing in His singing! Love in His loving!

Galatians 4:6 says, "God has sent forth the Spirit of *His Son* into our hearts, *crying out*, Abba, Father!" This verse seems somewhat objective — the Son is crying, "Abba, Father," in our hearts. From this verse we may think that the crying is something other than us or apart from us. But Romans 8:15 says, "You received a spirit of sonship in which *we cry out*, Abba, Father." Who is crying "Abba, Father"? The Son in our hearts or we in our spirit? These two verses answer that question and reveal that there are not two cryings but one crying. There are not two lovings but one loving. He cries in our crying. He loves in our loving. The crying of the Son of God in our heart is done in union with our crying spirit. It is Him in our spirit and hearts loving, worshiping, and crying "Abba." By this realization and experience we can be a person who is continuously supplied by God's love.\*

— Bill Freeman

## **\*New Book**

This month's article was taken and edited from chapter 9 of the new book *God's Unconditional Love* by Bill Freeman. This book of 186 pages is a study of the Book of Hosea showing the details of God's unconditional love, and how God loves us in our failure.

*God's Unconditional Love* may be ordered for \$12.95, postpaid, from **Ministry of the Word**, P. O. Box 12222, Scottsdale, AZ 85267 • Phone: (480) 948-4050; (800) 573-4105 • Fax: (480) 922-1338 • Email: MinWord12@aol.com.

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