

### 1: God So Loved The World That He Gave!!!! | REFLECTIONS

*Leigh Ann Dutton, author of Live for Him: A Grace-Filled Look at Planning, is the wife to the man of her prayers, Mark, and mama to three loveable little cherubs, Samuel (7), Timothy (5), and Susannah Cary (2).*

But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands. The weeds are the sons of the evil one, Matthew You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. Yet the one who is least in the kingdom of heaven is greater than he. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. You will not fear the terror of the night, nor the arrow that flies by day, In all that he does, he prospers. He settled over against all his kinsmen. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.

**2: For God So Loved the World - John 3 - NKJV**

*God so loved the world; so really, so richly. Behold and wonder, that the great God should love such a worthless world! Here, also, is the great gospel duty, to believe in Jesus Christ.*

Christ over all, our undivided aim. Fire of the Spirit, burn for our enduing, wind of the Spirit, fan the living flame! We turn to Christ amid our fear and failing, the will that lacks the courage to be free, the weary labours, all but unavailing, to bring us nearer what a church should be. We turn to Christ from all our restless striving, unnumbered voices with a single prayer: So lead us on; till toil and trouble ended, one church triumphant one new song shall sing, to praise his glory, risen and ascended, Christ over all, the everlasting King! O living Word, the source of all creation, who spread the skies, and set the stars ablaze, O Christ the same, who wrought our whole salvation, we bring our thanks for all our yesterdays. O Christ the same, the friend of sinners, sharing our inmost thoughts, the secrets none can hide, still as of old upon your body bearing the marks of love, in triumph glorified: O Son of Man, who stooped for us from heaven, O Prince of life, in all your saving power, O Christ the same, to whom our hearts are given, we bring our thanks for this the present hour. O Christ the same, secure within whose keeping our lives and loves, our days and years remain, Our work and rest, our waking and our sleeping, our calm and storm, our pleasure and our pain: O Lord of love, for all our joys and sorrows, for all our hopes, when earth shall fade and flee, O Christ the same, beyond our brief tomorrows, we bring our thanks for all that is to be. A solid antecommunion from Susan Peterson: Each branch that bears no fruit, He cuts away; While every branch that yields good fruit, He trims and cleans, So that it will still more produce each day. Just as a branch without the vine can bear no fruit, So you must stay in Me if you would bear fruit too. But if you stay in Me and I in you each day, Ask what you wish; it will be given you. God will be glorified because you bear much fruit, For thus you show yourselves to be disciples true. You chose Me not, but I have chosen each of you, To go and bear much fruit that will remain. Then God will give you all you ask in My own Name. Love one another; hear now My command again. Like echoes to sweet temple bells replying Our hearts, O Lord, make answer to Thy love; And we will love Thee with a love undying, Till we are gathered to Thy home above. Finally, this tune - London Derry Air - can appropriately be sung at funerals! Here are two offerings: Go Silent Friend your life has found its ending: To dust returns your weary mortal frame. God, who before birth called you into being, Now calls you hence, his ascent still the same. Go, silent friend, your life in Christ is buried; For you He lived and died and rose again. Close by His side your promised place is waiting Where, fully known, you shall with God remain. Go, silent friend, forgive us if we grieved you; Safe now in heaven, kindly say our name. Your life has touched us, that is why we mourn you; Our lives without you cannot be the same. Go, silent friend, we do not grudge your glory; Sing, sing with joy deep praises to your Lord. You, who believed that Christ would come back for you, Now celebrate that Jesus keeps his word.

**3: Hillsong Worship - God so Loved Official Lyrics | Lyrics**

*Provided to YouTube by CDBaby For God so Loved the World Â· The Harrow Family Sing the Word: A New Commandment â„— His Own Hand Music Released on: Auto-generated by YouTube.*

Life, both of physical present and of spiritual particularly future existence. Its only limit is humanity. This thought is now repeated and strengthened by the "might not perish," and the love of God is made the foundation on which it rests. Perhaps no verse in the Bible has been so much explained as this; perhaps no verse can be so little explained. Most young preachers have sermons upon it; older men learn that its meaning must be felt and thought rather than spoken. Still less can it be written; and this Note may not attempt to do more than indicate some lines of thought which may help to lead to others. God so loved the world. They are the revelation of the nature of God, and the ground of our love to God and man. Notes on 1John 4: His only begotten Son. Every Jew knew, and loved to think and tell of his forefather who was willing to sacrifice his own and only son in obedience to what he thought to be the will of God Genesis But Love gives, and does not require, sacrifice. God wills not that Abraham should give his son, but He gave His only begotten Son. The dread power that man has ever conceived--that is not God; the pursuing vengeance that sin has ever imagined--that is not God; the unsatisfied anger that sacrifice has ever suggested--that is not God. But all that human thought has ever gathered of tenderness, forgiveness, love, in the relation of father to only child--all this is, in the faintness of an earth-drawn picture, an approach to the true idea of God. Yes, the true idea is infinitely beyond all this; for the love for the world gives in sacrifice the love for the only begotten Son. The preposition is not the same as in the last verse. There the thought was of the Son of Man lifted up, in whom every one who believes and can interpret spiritual truth, ever has eternal life. Here the thought is of the Son of God given for the world, and every one who believes upon, casts his whole being upon Him, and, like Abraham, in will rests all upon God, finds that God has provided Himself a lamb for a burnt-offering instead of human sacrifice or death. For the meaning of this word see Note on Matthew It is of frequent use in this Gospel seventeen times , and always used in reference to life. Pulpit Commentary Verses The Divine love to the whole of humanity in its condition of supreme need, i. The Divine love is the sublime source of the whole proceeding, and it has been lavished on "the world. John speaks in 1 John 2: Calvin himself says, "Christ brought life, because the heavenly Father loves the human race, and wishes that they should not perish. Here the poor world is seen to be the object of such love, that he - the Father-God - gave, "delivered up," we do not know certainly to "what," but we may judge from the context that it was such a deliverance, or such giving up. But the Lord in,educes a more wonderful term to denote his own personality. This "Son of man" is none other than his only begotten Son cf. Just as Abraham had not kept back his only begotten son from God, so God has not withheld his perfect Image, his Well-beloved, his Eternal Logos, the perfect ideal of sonship. He gave him with the following view: The previous saying is repeated as in a grand refrain for which a deeper reason and fuller explanation have been supplied. Perishing, ruin, the issues of poisonous corruption, might and would, by the force of natural law, work themselves out in the destinies of men. The awful curse was spreading, but it may be arrested. None need be excluded. Believing in this manifestation of Divine love is enough. This is the first, high, main condition. Appropriation of such a Divine gift unriddles the mysteries of the universe, emancipates from the agelong bondage, confers a life which is beyond the conditions or occasions of dissolution. This verse is infinite in its range, and, notwithstanding a certain vagueness and indefiniteness of expression, presents and enshrines the most central truth of Divine revelation. When the terms "gave," "only begotten Son," "believeth," "life," "perishing," "God," "the world," are fully interpreted, then the words of this text gather an ever-augmenting force and fulness of meaning; and they may have been expanded to meet the prejudices of Nicodemus or the difficulties of disciples. The idea of gift and giver and the ends of the giving may have at once suggested to the Pharisaic mind the grand distinction between Israel and the world, and the inquiry may have been made - Is not Messiah, then, about to judge the world, to summon all the nations round to hear their doom? To some such heart-deadening query, to some such conscience-benumbing scepticism, our Lord continued - No; this love to the world on the part of God, this condition of faith on the side of man, thus

laid down, is perfectly honest and sincere - Matthew Henry Commentary 3: When religion is out of fashion, there are many Nicodemites. But though he came by night, Jesus bid him welcome, and hereby taught us to encourage good beginnings, although weak. And though now he came by night, yet afterward he owned Christ publicly. He did not talk with Christ about state affairs, though he was a ruler, but about the concerns of his own soul and its salvation, and went at once to them. Our Saviour spoke of the necessity and nature of regeneration or the new birth, and at once directed Nicodemus to the source of holiness of the heart. Birth is the beginning of life; to be born again, is to begin to live anew, as those who have lived much amiss, or to little purpose. We must have a new nature, new principles, new affections, new aims. By our first birth we were corrupt, shapen in sin; therefore we must be made new creatures. No stronger expression could have been chosen to signify a great and most remarkable change of state and character. We must be entirely different from what we were before, as that which begins to be at any time, is not, and cannot be the same with that which was before. This new birth is from heaven, ch. It is a great change made in the heart of a sinner, by the power of the Holy Spirit. It means that something is done in us, and for us, which we cannot do for ourselves. Something is wrong, whereby such a life begins as shall last for ever. We cannot otherwise expect any benefit by Christ; it is necessary to our happiness here and hereafter. What Christ speak, Nicodemus misunderstood, as if there had been no other way of regenerating and new-moulding an immortal soul, than by new-framing the body. But he acknowledged his ignorance, which shows a desire to be better informed. It is then further explained by the Lord Jesus. He shows the Author of this blessed change. It is not wrought by any wisdom or power of our own, but by the power of the blessed Spirit. We are shapen in iniquity, which makes it necessary that our nature be changed. We are not to marvel at this; for, when we consider the holiness of God, the depravity of our nature, and the happiness set before us, we shall not think it strange that so much stress is laid upon this. The regenerating work of the Holy Spirit is compared to water. It is also probable that Christ had reference to the ordinance of baptism. Not that all those, and those only, that are baptized, are saved; but without that new birth which is wrought by the Spirit, and signified by baptism, none shall be subjects of the kingdom of heaven. The same word signifies both the wind and the Spirit. The wind bloweth where it listeth for us; God directs it. The Spirit sends his influences where, and when, on whom, and in what measure and degree, he pleases. Though the causes are hidden, the effects are plain, when the soul is brought to mourn for sin, and to breathe after Christ. Thus the things of the Spirit of God are foolishness to the natural man. Many think that cannot be proved, which they cannot believe. Jesus Christ is every way able to reveal the will of God to us; for he came down from heaven, and yet is in heaven. The knowledge of this must be from above, and can be received by faith alone. Jesus Christ came to save us by healing us, as the children of Israel, stung with fiery serpents, were cured and lived by looking up to the brazen serpent, Nu In this observe the deadly and destructive nature of sin. Ask awakened consciences, ask damned sinners, they will tell you, that how charming soever the allurements of sin may be, at the last it bites like a serpent. See the powerful remedy against this fatal malady. Christ is plainly set forth to us in the gospel. He whom we offended is our Peace, and the way of applying for a cure is by believing. If any so far slight either their disease by sin, or the method of cure by Christ, as not to receive Christ upon his own terms, their ruin is upon their own heads. He has said, Look and be saved, look and live; lift up the eyes of your faith to Christ crucified. And until we have grace to do this, we shall not be cured, but still are wounded with the stings of Satan, and in a dying state. Jesus Christ came to save us by pardoning us, that we might not die by the sentence of the law. Here is gospel, good news indeed. God so loved the world; so really, so richly. Behold and wonder, that the great God should love such a worthless world! Here, also, is the great gospel duty, to believe in Jesus Christ. God having given him to be our Prophet, Priest, and King, we must give up ourselves to be ruled, and taught, and saved by him. And here is the great gospel benefit, that whoever believes in Christ, shall not perish, but shall have everlasting life. God was in Christ reconciling the world to himself, and so saving it. It could not be saved, but through him; there is no salvation in any other. From all this is shown the happiness of true believers; he that believeth in Christ is not condemned. Though he has been a great sinner, yet he is not dealt with according to what his sins deserve. How great is the sin of unbelievers! God sent One to save us, that was dearest to himself; and shall he not be dearest to us? How great is the misery of unbelievers! The wrath of God now

fastens upon them; and their own hearts condemn them.

## 4: GOD SO LOVED THE WORLD

*Fruit of the Spirit Curriculum: For God So Loved the World {Week 2} - Intentional Homeschool Week 2 - Fruit of the Spirit Gods love landing page Preschool Bible Lessons Kids learning activities Learning Time Bible Study for Kids Bible Study crafts Bible: for Kids Heart for kids God's love Spirit Weeks.*

Hoeksema Preface John 3: I refer to the fact, of course, that so often it is explained as meaning that God loves all men and that he gave his Son for all men. Nothing could be farther from the truth! The sad part of this misinterpretation and misuse is that it deprives the child of God, who is in himself an utterly lost sinner, of the very comfort and solid assurance that this Word of God is intended to convey. May the Lord use it to that end. There is a very important question involved in the subject of this booklet. To this question we must by all means have the right answer, the answer of God Himself, the answer of the Scriptures, therefore. Who belong to that world? Do all men belong to that world, or do only some men belong to it? And if only some men belong to that world, who are they? I called this a very important question; and indeed it is. For, in the first place, it is important personally. From this point of view, the question may be formulated: And in that form the critical importance of that question at once impresses you and me. Does God love me? Can I be, may I be, am I certain of that love? Then all is well. For the love of God is certainly all-important. If God loves me, then I am an heir of eternal life. If God loves me, I shall never perish. If God loves me, then I may lose all, yea, even my very life, and still possess that which is precious above all. If God loves me, then my father and my mother may forsake me; but the Lord will take me up, and clasp me to His divine bosom. But, by the same token, if God does not love me, that is, if He hates me, then all is ill. Then I shall perish eternally. Then, though I possess all things, yea, the whole world, I am the most impoverished among men. Then His face is against me for evil. Then I am of all men most miserable. Then I face the prospect of everlasting suffering in hell, where shall be weeping and gnashing of teeth. Indeed, this is an all-important personal question. Whom does God love? Does He love me? Man cannot convince me. A human answer cannot possibly satisfy me. Nothing less will do than the answer from the mouth of God Himself. For not only is it true that you urgently need an answer to this question, but it is also true that as this Word of God comes to you, you shall be confronted by that question and shall have to give an answer to it. You cannot escape it. In the second place, and in closer connection with the preceding than is sometimes thought, this question is important with respect to the content of the preaching of the gospel. When the gospel is preached, the question, "Whom does God love? And again, the answer must be that of the Scriptures. Only that answer may be proclaimed as the gospel of Jesus Christ. The text says that God loved the world. And by far the most common explanation which is given of this expression, "the world," is that this means that God loves all men, every individual member of the human race. This is the open teaching of all Arminian, free-will pulpits. We have all heard this kind of preaching many times, if not in our own church, then via radio or television. According to this position, God loved all men. Because He loved all men, God gave His only begotten Son. The gospel is for all sinners. And now it is up to the sinner to believe or not to believe, to embrace the love of God or not to embrace it, to be saved and to have eternal life, or to perish. The opposite position is that of the Reformed faith, sometimes called Calvinism. It holds that as far as men are concerned, God does not love all, but only His elect, that is, those whom he has sovereignly chosen in Christ Jesus from before the foundation of the world. It teaches, further, that Christ died only for His own sheep, that is, those whom the Father gave Him. Furthermore, the Reformed faith maintains that when the gospel of Christ crucified is proclaimed, the gift of faith is sovereignly bestowed only upon the elect through regeneration and the efficacious calling, that then the elect repent and believe and have everlasting life. In a word, we proclaim that the love of God is absolutely sovereign and particular, not general and conditional, in its origin, its revelation, its operation, and its fruit. Whom Does God Love? Now it is perfectly obvious that both of the above views cannot be true. Even a child can understand this. Either God loves all men; or he loves only His elect. It is also perfectly obvious that those who maintain the above views both claim to preach the gospel when they proclaim these views. Both the Arminian and the Reformed preacher will tell you that he is preaching the gospel. That is to be expected. No preacher will come

right out and tell you that what he is preaching is not according to the Bible. They both claim, "The Bible says And whoever proclaims what is not according to the Scriptures has no business to pretend that he is preaching the gospel of Jesus Christ. What, therefore, is the test? How can we determine which of the above is the Word of Christ according to the Scriptures? Remember, the question is not what you or I would like to think about this question. It is not which of these two "gospels" is the most popular, which apparently brings the greatest fruits, which is supposedly the warmest, the most appealing, the most stirring. The question is not what this or that theologian maintains. And, though you may love your church very dearly, it is not a question of what your church teaches. In fact, if you love your church, you certainly do not want your church to walk in error. The sole question is: And let every earnest-minded Christian, who wants to walk in obedience to the will of Christ, and who wants the church to be faithful to its calling to preach the gospel, bow before that Word. You do not have to bow before me and my word; but you must bow with me before the Word of God! And you may expect the Word of God to be very clear on this question. In the third place, this question, "Whom does God love? With ever greater boldness and bluntness it is being taught in Reformed circles today that God loves all men. It is even maintained that this doctrine, against which our Reformed fathers fought so gallantly at the Great Synod of Dordrecht, is Calvinism. More and more Reformed churches make common cause with Arminians and join them in supporting wildly evangelistic movements. As an example of this blatant Arminianism let me quote from the writings of a Reformed seminary professor concerning this very text of John 3: So much that He gave His only begotten Son. So much that He emptied Himself; He gave Himself. The amount of the love is indicated by the amount of the gift. That means no less than an infinite love. Can an unlimited love be limited in its scope? Can an unrestricted love be restricted in those whom it loves? Can the infinite love of the incarnation have as its object only a part of mankind? Neither does the Bible teach this. Neither the language of this verse nor the broadest context of Scripture will allow any other interpretation but that God loves all men. But let no one be deceived that such Arminianism has anything in common with the Reformed faith. Let us put this question to the test of Holy Scripture. Does that term actually mean all men? This is frequently taught. And I will admit that this is a very easy assumption to make. There are undoubtedly many who quite uncritically accept this claim, and believe that John 3: But let us put this to some simple Scriptural tests. First of all, let us examine some other passages of Scripture that make use of the same term. In the high-priestly prayer of the Lord Jesus, preserved for us in this same gospel narrative of John, chapter 17, verses 8 and 9, we read: I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

**5: 14 Inspiring Bible Verses about God's Love - Powerful Scriptures**

*For God So Loved The World John Inspirational Art Print Poster 12x18 See more like this For God so loved the world in Brown and Tan John Bible Cover, Size Large out of 5 stars - For God so loved the world in Brown and Tan John Bible Cover, Size Large.*

We are the branches that Jesus is referring to, whether we are good or bad. And only Godly branches bear fruit, for they are the born again believers who have the faith to live in the heavenly will of God. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. To abide in Jesus is to follow His teachings and commandments, for only Godly branches bear fruit. As Jesus says, this is not something we can do on our own; this is the fruit that comes from having a personal relationship with the Lord, and abiding in Him. We are constantly hoping and praying that God would bring about some events, situations, or even miracles that will help end the horrible suffering and death of over billion land and sea animals every year to satisfy human greed and lust, or that Jesus would return now and usher in His peaceable Kingdom. We also tell Him that we are here waiting for His call to help in any way we can. NASB And even if God does not answer our prayers right away, we still continue to abide in Him and do everything we can, for the glory of God, to help free creation from its present corruption. But an angel of the Lord spoke to Philip saying, "Arise and go south to the road that descends from Jerusalem to Gaza. We may not hear an angel of the Lord speak to us in the same way that he spoke to Philip, but the Bible has called us to be peacemaking children of God who live in His heavenly will, for only Godly branches bear fruit. Furthermore, we know that God wants us to help end all the human caused pain, suffering, and death here on earth; and the easy way to begin to do this is to feel the pain and suffering of all animals, and stop eating and wearing them. And, like Philip, we are to tell others about the way God wants us to live our lives, and encourage them to do the same things. And he arose and went; and behold, there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship. And he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said to Philip, "Go up and join this chariot. And when Philip had run up, he heard him reading Isaiah the prophet, and said, "Do you understand what you are reading? And he said, "Well, how could I, unless someone guides me? Like Philip, we are to encourage others to want to hear the truth about living in peace with all of creation, and the more we encourage these things to happen, the sooner the violence will end. Now the passage of Scripture which he was reading was this: These prophets of old knew how much animals suffered and used their suffering as an example for us, so that we might end it as Jesus tried to do. For His life is removed from the earth. And the eunuch answered Philip and said, "Please tell me, of whom does the prophet say this? Of himself, or of someone else? And Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. And as they went along the road they came to some water; and the eunuch said, "Look! What prevents me from being baptized? And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing. We may not be snatched away by an angel of the Lord as Phillip was, but we need to be just as prepared for such encounters as he was. But Philip found himself at Azotus; and as he passed through he kept preaching the gospel to all the cities, until he came to Caesarea. NASB Philip should be an example to us of how Godly branches bear fruit, so that we would also bear fruit. One of the most evident truths about abiding in Jesus is our love, which is discussed in 1 John 4: Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love. This is also reflected in what we are told in John 3: Sure, He loved us and wanted us to be saved, but He also loved all the rest of creation, and wanted us to help protect it and every other living being in it with the same perfect heavenly love. There is no place in love for the horrible suffering inflicted upon animals, or in the warring madness that is inflicting pain and suffering in the whole world; and neither is there any room in love for the indifference to suffering and corruption we see in politics, business, and in the hearts of most people in this world. We are to be loving,

compassionate, and peacemaking children of God, for only Godly branches bear fruit. 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. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. NASB This means that no matter what evil or ungodly things we may have done in the past, God is faithful to forgive us if we are truly repentant and turn away from our former sins. Remember, only Godly branches bear fruit, and worldly branches are burned in the fire. As Godly branches, we are to bear the abundant fruit of love, compassion, and empathy for every human and animal in the world, and we are never again to eat any animal products, or wear their skins; we are to return to Eden, spiritually, and eat only the plant foods that God created for us to eat. And, if we do this we will receive the bonus of being in better health, and be much happier. Only Godly branches bear fruit, which is the way that God and the world around us should see us; we are to be the living examples of Jesus in the world.

6: The Oasis Family Church | Ontario | The Oasis

*"For God so loved the world that he gave his one and only Son." (John ) There are echoes of Abraham and Isaac from the Old Testament here. You may remember in the Old Testament that God gave Abraham and Sarah a son in their old age.*

The Lord said to man: The Lord promised his children salvation in the kingdom of God if they would live and follow his ways. It is important to know that man can become godlike through the thoughts and ways of the Lord. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that honoureth not the Son honoureth not the Father which hath sent him. God has provided one way and only one way for his mortal children to attain godlike perfection. No man cometh unto the Father, but by me. Jesus Christ lived and exemplified the heavenly life, that the Father desires all of his children to live. The full, abundant, divine way of life can be gained by following and walking in the light of Jesus Christ. By following the Son of God and by living worthy to receive the light of life we can take on the radiance of godliness. Not only can we be children of God, in his image and likeness, but we can be sons and daughters of God in this life and in the kingdom of heaven. We have this promise from the Savior: I am the life and light of the world. This is the gift of all gifts; this is the diploma of all diplomas. This is the degree in salvation that qualifies one for eternal life in the kingdom of God. Jesus taught that few would find the way to salvation. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Yes, our Heavenly Father so loved us that he sent his only begotten Son down from heaven to this earth that whosoever believeth in him should not perish but have everlasting life, but few find the divine way. Only a few will follow Jesus Christ. Only a few will love God first. Because they love the lower thoughts and ways of men more than they love the higher thoughts and ways of God. And again we read from the scriptures: What a glorious promise! The light of the Savior is available to everyone who will follow him. This divine light, through repentance, will remove darkness and sin from the soul. Jesus showed the light of brightness of his divinity to three of his apostles: In a parable, Jesus taught his disciples how they could partake of his life, his light and his power. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: Jesus Christ is the vine and all who sincerely want to become godlike, prepared to live with their Heavenly Father in his kingdom, must receive their strength and power from the Savior. No man cometh unto the Father but by and through Jesus Christ. The nonproducing branches on the vine, some lost in the darkness and sin of the world, some weak and sick from the blight of evil, some branches fluttering in the winds of worldly pleasure and disrespect for the power to produce godlike fruit through the divine vine, having disrespect for Jesus Christ and for the Father and for their commandments, will be pruned from the vine. They will be cut away from their source of divine nourishment and their chance to become godlike. Pruned away from their divine opportunity, as a child of God, to partake of the light and divine way of life, their chance to live with God was foolishly dissipated away. They failed to feed on the living bread of life. The Lord also commanded man to build godlike perfection into his life. Divine perfection can only come through and by Jesus Christ, by knowing and following his ways, his truths, and his life. To be perfect we should be charitable, loving, honest, virtuous, upright, clean, and possess every godlike attribute. To become perfect, a child of God should live like a child of God. We can attain perfection by knowing and loving God with all our heart, and with all our soul, and with all our mind; and by loving our neighbors as ourselves. This leaves no love for the devil or for the darkness of the world. Perfection comes by seeking first the kingdom of God and his righteousness. Perfection comes by praying to a living God through a living Jesus Christ. The Apostle Paul, as he counseled the saints to completely and fully accept the Lord, said: Yes, we wrestle against the thoughts and ways of men that are contrary to the thoughts and ways of God. The whole armor of God will keep the divine light of Jesus Christ inside and the darkness of evil outside. All who wear the full armor of God will be filled with pure love, happiness, peace, and godlike self-respect. It is a blessing to have a living prophet and living apostles of the Lord to help us to know the higher thoughts and ways of the Lord and to encourage us to put on the whole

armor of God and to be perfect even as our Father in heaven is perfect. May we radiate from our countenance the light of life and walk as Jesus walked. In the name of Jesus Christ.

### 7: Power Quotes on Love - 80+ Christian Sayings About Love

*"God's Little Explorers" is a great Christian preschool curriculum. It combines life skills, music, art, scriptures, and the ABCs at an affordable price.*

You can also check out the Top Posts page to get a feel for the site. Click here to return to the Sermons page. You see it emblazoned on bumper stickers and banners; you see it waved on posters at athletic events; you hear it quoted by the politicians. It is one of the first verses we learn as children, and one that many adults can still recite from memory. It is one of the few verses that many people can identify just from the reference – John 3: For some people it is the only Bible verse they can identify by the reference, but that discussion is for another time. Suffice it to say that John 3: It is all of those things, but it is also a wonderful verse to reflect on with respect to missions and bringing the gospel to the world. And it is within that context that I would like us to take a closer look at this verse this morning. And you will see that the scope is very wide indeed. He does not just love one particular nation or race. God is a big God, and he has a very big love indeed. This was clear even in the Old Testament. In the Old Testament God chose the nation of Israel as his special people. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you. This would take place through the coming of the Messiah or Christ. We especially see this in the prophet Isaiah. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth. We read in Revelation 7: They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: What will God do for me? How will accepting Christ make my life better? We are all part of this world that God loves, and it is important to realize that God does love each one of us personally and individually. But then some years later God tested Abraham. Sacrifice him there as a burnt offering on one of the mountains I will tell you about. As much as he loved his son Isaac, he loved God more, and he showed the depth of his love by his willingness to sacrifice his only son. Of course God was only testing Abraham, and so he stopped him before he actually killed Isaac. But the knife was already raised high, and Abraham was ready to go through with it. Then we come into the New Testament, and we learn that God has a Son. His name is Jesus. For example, when you put your faith in Christ, God adopts you into his family and you become a child of God. But the Bible says this about Jesus: He was with God in the beginning. Jesus is part of who God is. I suppose it might be even more difficult if I only had one child. But God so loved the world, that he gave his one and only Son. It would be one thing if the world was worthy of such a sacrifice, but we are not. We are all sinners who have rebelled against God and his ways. And yet God gave his Son. He sent his Son into the world as a helpless little baby at Bethlehem, and he gave his Son as a sacrifice at Calvary. We are all sinners. God is a just judge who must punish sin. The punishment for sin is death – not just physical death, but spiritual death, eternal death. It means to die in your sins, eternally separated from God and his love. And so he sent his Son that whoever believes in him shall not perish but have eternal life. We had all sinned. But God gave his only Son. He took our sins and laid them upon Jesus, and Jesus paid the penalty of sin for us. Notice what John 3: Not everyone is saved, but only those who believe in Christ. That whoever believes in him shall not perish but have eternal life. If you will put your faith and trust in Jesus Christ as Lord and Savior of your life, God will save you. He will forgive your sins and give you the gift of eternal life. You receive it as a free gift simply by believing in what Jesus has done for you. Let me close out this message with three application points for believers this morning. If you are not a believer, the application is obvious. You need to trust Christ. It is the most important decision you can ever make. And it is the best decision you will ever make. God will enter your life and make you a new person. He will forgive you for all your sins and wash you clean. Best of all, you will have the assurance that when you die, you will go to be with God in heaven. You will not perish, but have eternal life. But let me highlight three application points for believers this morning. First of all, make worldwide missions a priority. Support the worldwide effort to share the gospel with those who have never heard about Jesus Christ. We need to develop a heart for the world. We need to ask God to give us his heart for the world. Make no mistake about it. God loves the whole world. He did not send Jesus so that just a few people in a certain corner of the globe would be saved. He sent Jesus because he loved

the world. And that means supporting missions “ with our finances, with our prayers and with our personal involvement as we have opportunity. God so loved the world that he sent his Son. There would be no salvation for anyone apart from Jesus. God showed the depth of his love by sending his Son, and so we should lift up the name of Jesus every chance we get. He is the Son of God. He is the Savior. And so let us exalt Christ with our lips and with our lives. And thirdly, we need to share the gospel. Yes, we need to support worldwide missions, but we need to share the gospel locally as well. Our friends and neighbors are also lost without Jesus. Without Christ in their lives, they will perish in their sins as surely as the tribal person on the other side of the globe who has never heard the gospel. Your friends and neighbors are part of this world that God loves. God sent his Son into the world for them, too. We need to share the gospel with those around us. And what is the gospel? Now you just need to share it with those whom God has placed in your life. For any web postings, please link to the sermon directly at this website. Please include the following statement on any distributed copies: Feel free to hit the comments button on any post and join the discussion.

**8: Godly Branches Bear Fruit: An all-creatures Bible Message**

*16 p "For God so loved the world that He gave His only begotten q Son, that whoever believes in Him should not perish but have everlasting life. 17 r "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. 18 s "He who believes in Him is not condemned; but he who does not believe is.*

I venture to say that my text shows us a lake, a river, a pitcher, and a draught. Son, that whosoever believeth on Him. But if we would try to think of what it means, the whole truth would flash up into fresh newness, and all the miseries and sorrows and perplexities of our lives would drift away down the wind, and we should be no more troubled with them. The most intense patriot in England does not love her one ten-thousandth part as well as he loves his own little girl. When we think or feel anything about a great multitude of people, it is like looking at a forest. We do not see the trees, we see the whole wood. But that is not how God loves the world. Suppose I said that I loved the people in India, I should not mean by that that I had any feeling about any individual soul of all those dusky millions, but only that I massed them all together; or made what people call a generalisation of them. But that is not the way in which God loves. He loves all because He loves each. Each little black dot of the long procession would be separately visible. And we all stand out like that, every man of us isolated, and getting as much of the love of God as if there was not another creature in the whole universe but God and ourselves. And just as the whole beams of the sun come pouring down into every eye of the crowd that is looking up to it, so the whole love of God pours down, not upon a multitude, an abstraction, a community, but upon every single soul that makes up that community. He loves us all because He loves us each. We shall never get all the good of that thought until we translate it, and lay it upon our hearts. And the great and blessed truth taught here is that, however I may drag myself away from God, I cannot drive Him away from me, and that however little I may care for Him, or love Him, or think about Him, it does not make one hairs-breadth of difference as to the fact that He loves me. Now, to go back to my metaphor, the lake makes a river. If you will only remember that, a great many of the shallow and popular objections to the great doctrine of the Atonement disappear at once. Do you remember the story of the father taking his boy who carried the bundle of wood and the fire, and tramping over the mountains till they reached the place where the sacrifice was to be offered? And do you remember the end of that story? Somehow or other-we have no right to attempt to say how-somehow or other, God not only sent His Son, as it is said in the next verse to my text, but far more tenderly, wonderfully, pathetically, God gave-gave up His Son, and the sacrifice was enhanced, because it was His only begotten Son. Now there are a great many people who would like to put the middle part of this great text of ours into a parenthesis. They say that we should bring the first words and the last words of this text together, and never mind all that lies between. There is no need for these interposed clauses. The beginning and the end of the text cannot be buckled up together in that rough-and-ready fashion. They have to be linked by a chain; and there are two links in the chain: God forges the one, and we have to forge the other. And it is in vain that God forges His link, unless you will forge yours and link it up to His. Is that what Jesus Christ meant by believing? To believe about Him is not to believe on Him; and unless you believe on Him you will get no good out of Him. There is the lake, and the river must flow past the shanties in the clearing in the forest, if the men there are to drink. And that is exactly what you have to give to Jesus Christ, simply to lay hold of Him as a man lays hold of the heart that loves him, and leans his whole weight upon it. That is what you have to do. He that believeth, and by trust lays hold of the Hand that holds him up, will never fall; and he that does not lay hold of that Hand will never stand, to say nothing of rising. Finally, we have here the draught of living water. Dear brethren, you do not need to die in order to perish in your sins, and, blessed be God, you can have everlasting life before you die. You can have it now, and there is only one way to have it, and that is to lay hold of Him who is the Life. And when you have Jesus Christ in your heart, whom you will be sure to have if you trust Him, then you will have life-life eternal, here and now, and death will only make manifest the eternal life which you had while you were alive here, and will perfect it in fashions that we do not yet know anything about. Only remember, as I have been trying to show you, the order that runs through this text. Remember the order of these last words, and that we must first of all be delivered from

eternal and utter death, before we can be invested with the eternal and absolute life. Now, dear brethren, I dare say I have never spoken to the great majority of you before; it is quite possible I may never speak to any of you again. I have asked God to help me to speak so as that souls should be drawn to the Saviour. And I beseech you now, as my last word, that you would listen, not to me, but to Him. God, says he, so loved the world, that is, all men under heaven; even those that despise his love, and will for that cause finally perish, that he gave his only-begotten Son, truly and seriously: God, says Grotius, is often described as an avenger in the Old Testament: But that the world through him might be saved "Even all, without exception, who will hearken to the overtures of the gospel. He that believeth on him " With his heart unto righteousness; is not condemned " Is acquitted, is justified before God, how many and great soever his past sins may have been, and however unpardonable according to the tenor of the Mosaic law: When religion is out of fashion, there are many Nicodemites. But though he came by night, Jesus bid him welcome, and hereby taught us to encourage good beginnings, although weak. And though now he came by night, yet afterward he owned Christ publicly. He did not talk with Christ about state affairs, though he was a ruler, but about the concerns of his own soul and its salvation, and went at once to them. Our Saviour spoke of the necessity and nature of regeneration or the new birth, and at once directed Nicodemus to the source of holiness of the heart. Birth is the beginning of life; to be born again, is to begin to live anew, as those who have lived much amiss, or to little purpose. We must have a new nature, new principles, new affections, new aims. By our first birth we were corrupt, shapen in sin; therefore we must be made new creatures. No stronger expression could have been chosen to signify a great and most remarkable change of state and character. We must be entirely different from what we were before, as that which begins to be at any time, is not, and cannot be the same with that which was before. This new birth is from heaven, ch. It is a great change made in the heart of a sinner, by the power of the Holy Spirit. It means that something is done in us, and for us, which we cannot do for ourselves. Something is wrong, whereby such a life begins as shall last for ever. We cannot otherwise expect any benefit by Christ; it is necessary to our happiness here and hereafter. What Christ speak, Nicodemus misunderstood, as if there had been no other way of regenerating and new-moulding an immortal soul, than by new-framing the body. But he acknowledged his ignorance, which shows a desire to be better informed. It is then further explained by the Lord Jesus. He shows the Author of this blessed change. It is not wrought by any wisdom or power of our own, but by the power of the blessed Spirit. We are shapen in iniquity, which makes it necessary that our nature be changed. We are not to marvel at this; for, when we consider the holiness of God, the depravity of our nature, and the happiness set before us, we shall not think it strange that so much stress is laid upon this. The regenerating work of the Holy Spirit is compared to water. It is also probable that Christ had reference to the ordinance of baptism. Not that all those, and those only, that are baptized, are saved; but without that new birth which is wrought by the Spirit, and signified by baptism, none shall be subjects of the kingdom of heaven. The same word signifies both the wind and the Spirit. The wind bloweth where it listeth for us; God directs it. The Spirit sends his influences where, and when, on whom, and in what measure and degree, he pleases. Though the causes are hidden, the effects are plain, when the soul is brought to mourn for sin, and to breathe after Christ. Thus the things of the Spirit of God are foolishness to the natural man. Many think that cannot be proved, which they cannot believe. Jesus Christ is every way able to reveal the will of God to us; for he came down from heaven, and yet is in heaven. The knowledge of this must be from above, and can be received by faith alone. Jesus Christ came to save us by healing us, as the children of Israel, stung with fiery serpents, were cured and lived by looking up to the brazen serpent, Nu In this observe the deadly and destructive nature of sin. Ask awakened consciences, ask damned sinners, they will tell you, that how charming soever the allurements of sin may be, at the last it bites like a serpent. See the powerful remedy against this fatal malady. Christ is plainly set forth to us in the gospel. He whom we offended is our Peace, and the way of applying for a cure is by believing. If any so far slight either their disease by sin, or the method of cure by Christ, as not to receive Christ upon his own terms, their ruin is upon their own heads. He has said, Look and be saved, look and live; lift up the eyes of your faith to Christ crucified. And until we have grace to do this, we shall not be cured, but still are wounded with the stings of Satan, and in a dying state. Jesus Christ came to save us by pardoning us, that we might not die by the sentence of the law. Here is gospel, good news

indeed. God so loved the world; so really, so richly. Behold and wonder, that the great God should love such a worthless world! Here, also, is the great gospel duty, to believe in Jesus Christ. God having given him to be our Prophet, Priest, and King, we must give up ourselves to be ruled, and taught, and saved by him. And here is the great gospel benefit, that whoever believes in Christ, shall not perish, but shall have everlasting life. God was in Christ reconciling the world to himself, and so saving it. It could not be saved, but through him; there is no salvation in any other. From all this is shown the happiness of true believers; he that believeth in Christ is not condemned.

**9: Adiaphora - a prologue to things indifferent.: Londonderry Air Hymns**

*"God so loved the world " The whole world and everything that is in it. Every rock, every tree, every blade of grass, every insect, every animal, every spiritual being, every human being and everything that is in the universe.*

Antony Hughes on Sunday, September 13, John 3: In our weakness of mind it is hard to understand how God can love everyone; his enemies, unrepentant sinners and the righteous all the same. We cannot bear to admit that God loves even those whom we cannot dream of loving. The God we imagine into existence fits our notions of right and wrong, justice and injustice, good and bad so much that he turns into a projection of our own minds, in other words, an idol. As one Orthodox writer puts it and I paraphrase , it is better to say that God does not exist than to project onto him our needs, desires and fantasies. Every rock, every tree, every blade of grass, every insect, every animal, every spiritual being, every human being and everything that is in the universe. In order to understand the enormity of this statement we have to let go of our propensity to separate the world into categories, this is good, this is bad, these people are good and these are bad. Evidently God does not do that since on the Cross He opened His arms and embraced everything and everyone without discrimination. We can also say, all things are worthy of love because they exist. Strange as it may seem, we are not even supposed to hate the devil and the demons. He does not see as we see nor judge as we judge. If we are called to love our spiritual adversaries, then how can we for a minute think we are not called to love our human ones as well. Whenever any seed of hatred exists in the heart, it will eventually poison the whole person. The fact is that when we do not love we are opposing God. I could go on and on with words and stories from the New Testament that give this simple message, so revolutionary that we, in our selfishness, cannot see how we resist it; so simple that we cannot see it. It is our choice which one we will travel. Each road is marked by the fruit it produces. John Cassian puts this so well as he begins by quoting St. Silouan declares, "Love could not bear that. The fruit of taking the broad road that leads to destruction encloses us in the dark confines of a constricted heart, the rigid world of selfishness, calumny and judgment. On this road there is only increasing misery, the suffocation of the human spirit, the replacing of the heart of flesh with a heart of stone. Love is the only cure, but that is the one thing the ego-addict cannot bear. They desire to be honored above all men, to have control and power over others, but not to be loved for that would require that they love in return. There is only one destination on this horrible road. A self-inflicted, infinitely lonely hell. The virtues that characterize the kingdom of God are spacious, open and filled with divine light. Saints are recognized by these qualities. To be in their presence produces the same in us. Although we might not be able to see the light with our physical eyes, the love, joy and peace are felt. They illumine, waken and warm the heart. To be in the presence of one who walks the narrow road that leads to life brings unmistakable joy, light, warmth, peace and freedom. Their efforts for their own salvation reverberate throughout all creation and bring illumination to all. All of us are interconnected. One of the fathers told his disciples, "I have struggled for twenty years for one thing, to see every human being as one. As the physicists tell us, "You cannot pull a straw without moving a star. What we do in this moment will determine the next. We must be careful to walk the narrow path from one moment to the next, guarding our thoughts from "injustice, discord and death-dealing gloom" and choosing rather the way of peace, joy, light and freedom. The Fathers say, "If you cannot see God in this life, then you will not be able to see him in the next. This is the way of the Cross and the one thing above all we must nurture in ourselves.

Brown, F. Answer. A Picture Book of Thomas Alva Edison ULTIMATE OPPONENT, THE (Dojo Rats, No 3) How a realist rebuilt the kingdom Circles in the stream Winemaking at Home Henry Grattan and his times. Research for treatment and cures pt. 9. British Housebuilders For the separation of morality and law The true man without any rank. Chinese Street Opera in Singapore Portrait of a Lady (Konemann Classics) Histories of dubious origins The Devil and Maximillian Grey Face to face with Fidel Castro Truth versus Error The need for an ark Two lectures on world politics Selected Federal and State Administrative And Regulatory Laws, 2007 Edition Leonard s bobrow Grazing Research at Northern Latitudes The Human Body on File The Astrological Foundation of the Christ Myth, Book Three The Taming of Wild River Molecular basis of oxidative damage by leukocytes Surgery of the skull base Legal law enforcement periodicals, a directory Josephine hart damage You were born on your very first birthday An account of the fearful state of Francis Spira Buku pendidikan karakter Not Stone Crabs Restaurant! Type text on Responsibility for the other Navajo Weavers and Silversmiths Latin American society and legal culture Fluke 434 series ii energy analyzer The Truth About Being an Extra IV. The early years of the Republic : 1784-1811