


TIME SERIES NO. 14

The word "LOVE" is rendered in a large, stylized, serif font. Each letter is a different color: 'L' is pink, 'O' is orange, 'V' is green, and 'E' is blue. The letters have a white outline and a soft shadow beneath them, giving them a three-dimensional appearance.

**A WESTGATE
MONOGRAPH**

NO. 14. LOVE

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INTRODUCTION

This monograph is No.14 in the present series. This monograph is set in the context and current profile of love double crossed, love going wrong, love growing cold and love in a mist in the everyday world. Love's labour is lost far too often.

“Jesu Lover of my soul let me to thy bosom fly” is a line from an old hymn. The resource of Christ's unfailing love is a perfect fit for the broken lives that stand in need of a love that will never let them go and give promise of a better day and relationships that do not sour.

We sing “Love came down at Christmas” and indeed it did in the wonderful person of Christ. That love went to the cross to demonstrate how far it would lower itself to lift a fallen world and a sin sick soul. That is the love which inspired the apostles and promoted the spread of Christianity. It is covenant love-love that holds to its promise to raise the fallen cheer the faint and bring the prodigal home and having done all these grant eternal life and awakening and resurrection to those who come under its umbrella of grace.

There is no love like the love of Jesus sampled in forgiveness, strong as death and known where it came from in heaven when we see Jesus.

Trust Him and discover it for yourself.

Scribbler Bob Westgate September 2013

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ALL YOU NEED IS LOVE

We get our information about Jesus' birth from Matthew and Luke. Matthew who is wholly fascinated by Jesus' entire life just as he was when he instantly left his tax booth to follow the Master writes "Behold wise men from the east came to Jerusalem asking "Where is He that is born king of the Jews?". From that first vision to the 56th "Behold" when he records some of Jesus' last words "Behold I am with you all the days until the final count of the age" Matthew has 66 lessons for disciples drawn from the life and teaching of Jesus.


THE FOUR LOVES

C.S.Lewis the Cambridge Don wrote a classic called "The Four Loves" which set out the different references and motivations of four genres of love based on ancient Greek meanings

There is ORGE of which we hear now and again-sexual love. Unsurprisingly ORGASM comes from the same root for this type of love involves the interaction of man and woman reproductively. Under general social mores it is usually coupled with

ME TO LOVE

CHRISTIANITY AND TIME NO.13

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INTRODUCING THE SERIES

“Christianity and Time” is a Westgate desktop series viewing matters important to everybody from the perspective of life today and the prospect of Christ’s imminent return. The distinctive of the series is its prophetic stance.

The series is patently practical and essentially steers through the issues with scripture as its compass. The topics are Armageddon (1), The time of Creation(2), Time to Rise again(3), Time to avoid Hell (4), Time and Climate(5), Time of Debt(6), Time to Die(7), Time for Church (8), Time for Faith (9), Time to reach Heaven (10), Time to save Israel (11), Time for Jesus(12) Time to Love(13), Time to judge Nations(14), Time to judge nations (14), Time of the End(15), Time for God(Trinity)(16) Time to be holy(17) Time to remember Sodom(18) Time to Choose (19). Time for foreigners (20) The booklets are inexpensive and offer popular matter mixed with all the bible focus that these subjects deserve. The material is set out in sections while each study can be read in an hour the biblical material is researched enough to be of reference value. These studies do not demur to hold up traditional theology or science theory or new moral mores to the light of scripture. There is a time ahead when the Lord will demand thorough root and branch change from the entire creation. The day of the Lord will come as a thief in the night amid normalcy but leaving the world unrecognizable in its wake. Momentous events lie ahead in the light of which this series is intended as a “jolt” and “early warning” of what lies ahead and a vibrant commentary and analysis of the times we now see emerging. I commend this 13th title in the series to a world spiraling towards judgment and sorely in need of Gods AGAPE love that cannot fail. Solomon said “There is a time to love”. If ever there was a time to be sure we love Jesus Christ and value what He did on the cross that time is now.

Series author Bob Coffey (Westgate Study Library)

LOVE LOSES OUT

Back in the 1990's the 14th edition of the Britannica gave five pages to the word "atom" and the word "love" was omitted. Two hundred years ago in the 4th edition of the Encyclopedia Britannica "love" was given five pages and "atom" 4 lines. Jesus says (Matthew 24.12) that in the latter days love shall wax cold". He was speaking of the type of love that He came to bring. It would be like a fire whose embers gradually smolder until they lie in a dry grey form that cannot warm.

1. THE C.S.LEWIS ANALYSIS OF LOVE'S TYPES

On the day John F Kennedy was assassinated –November 22 1963 another great man passed to Paradise. C.S. Lewis after serving 29 years in Oxford and 9 in Cambridge and giving us literary material that has now become immensely popular in screen plays fell on sleep and his earthly remains were given a resting place in Poets' corner.

C. S. Lewis wrote a little paperback on "The Four Loves". In this title he described the four Greek terms for love. At the head of the list is AGAPE – that love that is self-giving and as pure on first greeting as in final parting and equally steadfast throughout a relationship. Ten there is STORGE which expresses the intimate family affection that parents feel for their children and children for their parents. There is also that PHILADELPHIA which is commonly found amongst "brothers" or "sisters". It is a love that results from camaraderie and shared interests and may develop in industry or army contexts and social interest areas of all kinds. Finally there is EROS (otherwise CUPID) which is the best known form of love of all - that physical attraction between male and female that as they say keep the world going round as it leads to unions and offspring and the wheel of life itself.

2. LOVE –ROMANTIC STYLE

Dante Gabriel Rossetti took ten years to finish his masterpiece "Found" on Canvas. His subject was the youthful love of a young farmer and a sweet girl who first exchanged sweet nothings under a hedge in the country. Their lives parted and she went to London where she became a woman of the street. Gabriel wrote of his subject to Holman Hunt and confided that it followed the theme of his "awakened conscience". His sister Christina sought a suitable wall and wagon for the white calf

therein bound and she suggested the inscription “I remember the devotion of your youth how as a bride you loved me”.(Jeremiah2.2)

Some lines were penned to accompany the art piece which was a small scale piece after the Renaissance revivalist style. The sonnet for “Found” was this...

“There is a budding morrow in Midnight”
So sang our Keats, our English nightingale
And here as lamps across the bridge turn pale
In London’s smokeless resurrection light
Dark breaks to dawn, but o’er the deadly blight
Of love deflowered and sorrow of none avail
Which makes this man gasp and this woman quail
Can day from darkness ever again take flight?
Ah! Gave not these two hearts their mutual pledge
Under one mantle sheltered ‘neath the hedge
In gloaming courtship? And O God today
He only knows he holds her; -but what path
Can life now take. She cries in her locked heart
“Leave me-I do not know ‘you-go away!”

There is a chord in the ultimate line that echoes Peter’s words in the boat when combined with his denial. There is something of the artistic “illuminati” style that speaks of atonement and reminds us of a higher love that as Jeremiah said can rebuild a life and “put His law in their minds and write it on their hearts”.

This can bring them back again
“Christ receiveth sinful men.”

3. LOVE PHILADELPHIA STYLE

So much did the native people of New England respect their English governor William Penn that they promised him as much land as he could compass in a days walking and they gave his widow a thick cur coat to protect her through the long winters ahead.

Paul spoke of that heroic affection we call “friendship”. He said “a good man would even dare to die for his friend but God continues to

demonstrate or place His love with us while we are yet living as sinners”(Romans5.7)

There is from the annals of Shackleton’s Antarctic hut a story that shows the grandeur of brotherly love. As the exhausted and every weakened knot of explorers slept huddled in a little room their leader spotted one to whom he could trust his very life reach out for the biscuit bag of a friend. Was this in the hour of desperation a thief in action. He still watched as this gallant man opened his own biscuit bag and pressed his last biscuit into his friend’s bag-aware that his life would end and someone might be sustained till help arrived. When friendship’s story is written here is one of its great heroes. Yet away and far outdistancing what friendship can facilitate is the love of God in Christ that will not leave hold of you and me.

O love that wilt not let me go,
I rest my weary soul in Thee;
I GIVE Thee back the life I owe
That in its ocean depth its flow
May richer fuller be

O cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust, life’s glory dead,
And from the ground there blossoms red
Life that shall endless be.

4. LOVE EROS STYLE

The imposing statue in Piccadilly square(built 1819) is supposed popularly to be “Eros” but it is really “Anteros” – a depiction of the Greek god of “returned love” the motif is that of two eternally young winged gods and it is built on the story of Timagorus an Athenian citizen and Miles a Metic or foreigner who could not ever have “citizen rights” under Attic law. Timagorus desired the love of Miles but Miles denied it. Timagorus demanded Miles to jump from a rock in obedience to him as one he greatly loved. Miles repented and did jump. As a consequence Timagorus also jumped from the rock. The statue of requited love was considered a fitting tribute to the responses to the lifetime efforts of Lord Shaftesbury and in 1893 the statue of Atheros was erected in the middle of the Piccadilly circle (Latin for “circus”).

Forgetting this rather significant correction let us recognize the other reality of the “crazed sensuality of that other love which C S Lewis explained as one of the four loves. It is highly self-interested and deeply sensuous and has for generations been portrayed on screen films scripted for Hollywood. Love of this sort gets complex in the successive relationships of man and woman in the film context. Everybody speaks of love and it is of a luscious sort. Film stars flout their bodily assets and film sets encourage a definitive sensuous ambience. The darker side of romance and often sinister and sad loss of life scars the dreams of so many in these productions which build their story line on how life so very often is in broken society and in the glitzy world and grandiose world of wealth criminology limousines and partying socialites. The central characters fall in love and then love crumbles like piecrust in face of fame and fortune and new faces. Tonight’s film “Four secret princes try to find love” is gripping but leaves the heart empty in face of the sort of Love that Jesus brought to the lives of His disciples.

5. LOVE’S DEMANDS TOUCH THE LIFE OF ABRAHAM

a. Alone with God

JI JI “Go yourself” Life’s great challenge is to go alone with God continued to speak –he had never left off to call men to walk with Him since the beginning of creation. Abram is dealing with the God of life and salvation who was later to reveal his name to Moses. The name “Abram” means “Father of elevation”. He was progenitor of the highest and best in life as he dwelt amid sophistication and he was a natural leader showing aptitude in business in warfare and in spiritual matters. God’s call required three decisions; Abram was called to leave his earth-his soil-the place he grew up; he was asked to leave the place he was born with its associations and friends and the house of his father. Happily he took his father with him. His destination is described as “The Land”. It is further described as “the land of vision”har Xra. Abram’s call in its simplicity was encapsulated in 10 Hebrew words. The call of God is always accompanied by his promises because it is a loving direction. Here there are seven promises. Promises are plentiful with God-because he is so loving-so great a giver-so concerned to provide for our desires (*Psalm 145*) as they centre in Him.

- a. God will give him a vision to keep before him at all times-to seek a land and a city

- b. God will work on him hc[and spiritually crafted to belong to a nation of greatness-of “twisting” l dğ akin to that of the triune- i.e. of “Abraham Sarai & Isaac”
- c. God will bless him krb stooping to meet and help him
- d. His name will be great-because It too will twist round God-being changed to Abraham-Father of elevation-of the Jews and of the faithful
- e. He will be a benefit a benediction and a gift to all mankind
- f. Those who bow to you I will stoop and bless
- g. Those who curse you I will detest-to the point of rendering their life unhappy rra
- h. And all who are blessed **from the families that spread out will** be blessed in your house - i.e. the house of faith.

....4 Without interruption or resistance Abram went out according to the Lord’s *persistent call*

b. The enigma of the sacrificial lamb 6-8

Abraham took the wood and placed it on Isaac his son and he took the fire and the knife and they went along together. *There was unity of purpose between the two-they were in step. This walk is a vivid prophetic TORAH of the Father and the Son united to provide salvation for mankind at Calvary. This walk shows the weakening of Isaac as its equivalent showed the physical exhaustion of Christ. When the young Isaac arrived at the place of offering every muscle in his body would have ached. He did not leave the load down as they went uphill. Instead he asked one vital question.* 7. And Isaac spoke to Abraham his Father, “My Father”. *He scarce had breath for more.* Abraham said, “Here am I, my son” Isaac said, “Behold the fire.....and the wood....and where is the lamb for a burnt offering?” *These short statements show the breathless youth had a deep fear and concern on his mind Isaac had probably stopped to gather breathe and ask the question.* 8. Abraham said, “God will see or provide for Himself the lamb for a burnt offering-my son!” And they went on both united. *Isaac was content that the provision of the lamb was not Abraham’s responsibility but God’s.*

c. A propitiatory in type and shadow Genesis 22 9-12

Every action of this torn heart and soul of Abraham should be studied carefully for love and obedience.

9. They came to the place of which God had spoken and there Abraham built an altar and estimated and put the wood in order. *There would be kindling wood and larger stakes provided.* And Abraham bound or fortified his son Isaac and placed him on the altar *literally* from above as possessor of or on to the wood. *A man of 120 lifting a man of 12 stone upon an altar 4-5 feet high or more requires either artifice or sheer brawn. That Isaac was let down on the wood suggests that he may have been bound to a wooden pole on the ground and so more readily hoisted on to the altar. The Hebrew does not demand more than a tying of hands and feet and a sheer lift nor does it prevent there being a means of settling the young man down upon the wood.*¹⁰ Abraham continually lifted up (*Hebrew Piel of j / v*) his hand and took the knife to slay his son. *He was not practicing. He was praying and waiting on God. Then at length he covered the face of his son and took the knife and raised his hand.*¹¹ And the angel of the LORD called to him from heaven and said Abraham Abraham. He said, “Here am I”. *That takes us back to the obedience of 22.1. Abraham was obedient all the way along this route of trial by adversity.* He said, “Do not send your hand down on the young man; do not do to him anything whatsoever for now I know that you fear or obey God for you have not withheld, kept back or preserved your only son from me. *Abraham’s obedience was complete. Here is a remarkable instance of the presence of God in the most critical of circumstances.*

d. A substitute Genesis 22.13-14

Abraham had no doubt shared a moment with his beloved Son who had been united with him even in this most extreme trial of faith and love. Then he looked up from that intimate embrace and from the joyful unbinding of his son-which was like receiving him from the dead.

Abraham looked up and saw **behind** him a ram had got itself firmly held in intertwined branches by the horns and Abraham **went on a journey** and took it and offered it in place of his son “*Behind*” because long “*afterwards*” Christ would appear as the true sacrifice for sin. *Abraham travelled because it was yet a long journey of his family till the appearance of Jesus.*¹⁴ And Abraham called the name of the place, “The Lord will see or provide” which speaks for itself (*Niphal*) today-

who can quibble against this ancient **prophetic TORAH** forecast of Calvary? In the mount of the LORD it will be seen or provided. *Moses the writer was adding his comment that the ultimate Lamb would be provided in this mountain in distant time. Moses was himself acutely aware of the Passover lamb and how it covered God's people and substituted for their sin. The God of Abraham had acted in critical times and spared his Son whom he took out of Egypt.*

e. The angel of the presence - prophetic dimension Genesis 15-19

The angel of the LORD (an OT phrase for the Word of God - the coming Messiah) called a second time from Heaven and said, "I am swearing by myself, whispers the LORD that because you have done this thing or offered this offering legally and not withheld your only son that blessing I will bless you and make your seed great –numerous as the stars of heaven and the sand on the lip of the sea and your seed will possess the gate of their enemies. And in your Seed all the nations of the earth (*continually or till the latter end* The Hebrew word *bq[* is redundant as "because" since *rva* meaning "because" is present so I have taken its other meaning "till the latter end") will have been blessed because you have obeyed my voice

6. LOVE EXPRESSED TO MOSES

a. Moses explores the reach of grace and ransom

Moses queries the way to go 12-16

And Moses said to the LORD, "See you are saying to me, "Bring this people up but you do not let me know or experience personally the one whom you will send with me and you have said, "I know you by name and you have found grace in my sight." Now if as I pray I have found grace in your sight cause me to be absolutely sure of your way Hebrew *Hophal of [dy* and I will (then) know you for the purpose or sake of myself finding grace in your sight and seeing (into the future) this nation as Your people. *Moses was in a quandary as to two things. First the effect of the company of the "Angel of God" (especially in the light of the Angel of the Passover) and second because from day to day he was uncertain if any further leading was needed should the people be smitten. And He said, my presence will go with you and I will give you rest. Moses got the answer of Thomas "I am the way" and the further answer "You will come to your rest by*

*my gift” And he (Moses) said, “If your presences are not walking or conducting me do not take us up from this. And by what means – come on now - Hebrew *אִפָּא* will it be known that I and your people have found grace in Your sight except in Your going with us and I and Your people will be Pelonites or “Those who distinguish themselves from all the people which are on the face of the earth. Moses was pressing to discover the reach of grace - did it enfold the tribes any more? Would it spare the people? Would the Angel prove a Shepherd or Judge? Amid his concerns he was forcing the issue by his “come on now”-stressing that he needed re-assurance in the form of the state of his Sovereign’s disposition towards the people following their sin and the live threat of calamity. Did they have the “smiling of His face and all the refuge of His grace?”*

b. Vision of God’s future redeemer Exodus 33 17-23

The glorious "uplifting" answer 17-23

And the LORD said to Moses. Also I will do this thing that you have asked for you have found grace in my sight and I know you by name. And he (Moses) said, please show me Your Glory.

And He (the LORD) said, "I will actually pass all *my goodness* in front of your face and I will call by the name of Yahweh for you to actually see and "I will be gracious to whom I will be gracious" and "I will be merciful to whom I will be merciful" And He (the LORD) said, "You are not able to see my face for no Adam will see my face and live. And He (the LORD) said, "Behold a place with me and you shall station or stand like a soldier on guard upon the rock. And it shall be in the passing of my Glory I will put you or miraculously place you [*The Hebrew *מִיַּד* is related to "performing miracles]* "in "a bored out" or "quarried place" of the rock and I will cover or protect Hebrew *יָכֹס* over you with my hand until I have passed by. Then I will withdraw my hand and you shall see my hinder parts but my face you will not see. It may be a more effective translation than "hinder parts" might be "future parts" or "future issues"- aspects of the divine person to be later revealed in full to mankind in Christ. All this would be concurrent with the recent positioning of the Angel of the LORD in front of the people. He goes before them but in later times divine grace and mercy would be shown clearly and personally in him. By the vision of Christ and His part in the glory of the Father

Moses was satisfied. This manifestation of what grace had in store for the latter days consoled Moses. The LORD knew exactly where he was going. Still Moses could not contemplate the depths of mercy or the dark night of the soul when the LORD passed over our sins for the sake of Christ suffering on the cross as our atonement. Love yielded "self-disclosure" but reserved what was to be later revealed.

(c) The Lord talks ransoming grace Exodus 34. 1-9

Moses hews new tables 34.1-4  the "uplift" of a new bright morning

The God of the second chance who pardons takes Moses to the high ground of "beginning again"

And the LORD said to Moses. Hew or carve two tables of stone like the first and write upon them the legal words which were on the first tables that you broke. And be prepared in the morning and come up in the morning to Mount Sinai and settle yourself there on the top of the mountain. No man shall come up with you and let no man be seen in all the mountain also flocks and herds shall not feed near or opposite the mountain. And he cut two tables of stone as the first and Moses rose early in the morning and went up Mount Sinai as the LORD commanded him and took the two tables of stone in his hand.

God's person and character further revealed 5-9 The "uplift" of hearing of God's heart for "the thousands" 

This further "uplift" to the flagging spirit of Moses enables him to see that the LORD with whom he deals is the God of the second chance. He is long suffering and good to "the thousands". This will console the leader against the thought of instant annihilation of Israel.

Then the LORD descended in a cloud and stood as a conqueror Hebrew *bxy* with him there and was calling by the name Yahweh. This was reminiscent of Moses first meeting with God at the bush. Here was One whose company he increasingly enthused after. Here was the LORD of LIFE. And the LORD passed before his face and called out, "Yahweh, Yahweh God, merciful and gracious slow to anger, great in covenant mercy and truth. "Watching" Hebrew *רץ* meaning "defending the vineyard" "keeping the city" but I think for the first time the LORD refers to Himself as a "Shining shoot or branch"- the "Nutzer" or Lively shining Branch nor is this out of keeping with the

*God of the Bush that burned but remained verdant. Watching or keeping covenant with thousands, bearing iniquity and transgression and sin and to clear of guilt **He will not free from punishment**, visiting the iniquity of the fathers upon the sons and the sons' sons to the third and fourth generations. And Moses was speedy and bowed [Hebrew דדק meaning "cleaved himself in two" or bent right over] to the earth and worshipped. The leader was confirmed in his concern that Israel's iniquity had continuing implications. And he said "if perhaps I have found grace in the eyes of my LORD I pray let my LORD go in the midst of us for it is a stiff-necked people; and pardon our iniquity and sin and take us for your inheritance." This great appeal is before the One who will bear our sin and the great statement of the LORD is presented as a "**victory statement**" of the Branch or the Christ in His pre-incarnate revelation. It is because the LORD in His great covenant love and compassion is willing to "bear in His body" which He will take the iniquities of His people that He can give these assurances to Moses.*

8. ISAIAH THE FIFTH GOSPEL COMPLEMENTS NT

There are 38 references to this central revelation. Each gospel witness cries out with Wesley "Behold the Lamb!" and the Apostle follows John with his 29 references to the "beloved lamb" with his own message of the "rejected, risen, redeeming and returning Lord. Matthew 8; Peter in Mark 3 and in his first epistle 7; Luke in the gospel 5 and in Acts 2; John 2 in the gospel, 1 in the epistle, 4 in revelation; Paul 3 in Romans, 2 in 1 Corinthians plus 1 in Hebrews. Taken individually here is their story: here is the One they all call "worthy" in a paeon of worship.(1)This Servant is Matthew's King-Messiah: Nazarene or Branch, Bearer of infirmity, Son of God, Son of Man, Silent lamb, Betrayed one, Re-builder of the temple,(2)This servant is Peter's rejected ox-like suffering Son of Man, Son of the Blessed and Coming King-Messiah, King of the Jews. In the Epistle here is Peter's Suffering One and Glorious Lord, Wounded Healer, Shepherd and Overseer, non-retaliatory Example, Sin-bearer.(3)In the gospel this Servant is Luke's Messiah foretold by all the prophets, Suffering Christ, Source of the message of forgiveness, the Man identified with transgressors, Crucified intercessor, One who constituted Himself in the place of transgressors; in Acts Object of messianic prophecy(Peter) and Saviour to whom the

Redeemed are glad emissaries to give witness (Stephen).(4)In the gospel John's Divine hand of miracle, Lamb of God; in the epistle his Sinless sin-bearer; in , and the beloved soon returning Lamb *αρνιον* of Revelation slain but yesterday to Mt.Zion, (5) In Romans Paul's Rejected Christ crucified, Atoning and Risen Saviour, Alone Redeemer by means of justification, and in Corinthians Christ our Passover and finally in Hebrews 9.28 the once for all atoning sin bearer Returning to bring salvation.

9. ISAIAH ON THE LOVE OF GOD IN CHRIST

1. Who has perfectly supported or trusted or "built upon" (*Hiphil*) what we have heard and understood and to whom has the forearm or strength for war of the Living Lord been uncovered *αρνιον* made naked *We come first here to the central story of a servant. He rolls up His sleeves. Jesus lived to serve right to the upper room & the cross. In His life as a carpenter and in public He lived to serve.*

2. He will grow up as a sucker of an old tree (*Hebrew qmwy*) belonging to the face of God and as a root (*Hebrew vrv*) often used of the "lowest", "the controversial") out of the sun-baked white ground. No especial delineation of feature and no outstanding honour belongs to Him and when we make ourselves look at Him no sight we take pleasure in. *Here we have the Davidic root and the heavenly link with the Father set together and yet no evidence in His looks set him apart. All servants are plain and Jesus became a true a perfect and a plain man*

3. Despised for who He was and declined or forsaken of men He was a heroic man of pain of body and sorrow of soul (*Hebrew bak*) and acquainted in body and mind with exhaustion /calamity /grief (*Hebrew hlh*) and it was as if we veiled our faces from Him. Despised for whom He was and we did not value Him or reckon to Him what belongs to Him

*The Lord is said to be special in being able to bear suffering. Servants often have heavy roles and suffer exhaustion. In this Jesus was outstanding. In Samaria, in Gethsemane and at Calvary to quote but a few cases *αρνιον* He lived to the edge of physical endurance*

4. Surely He lifted the burden of our exhaustion calamity or grief, He bore for those last months (*as a mother a child in the womb*) in His heart our sorrow of soul and pain of body and we imputed or reckoned to Him "meddling" or "being smitten by calamity"; "having been smitten of God by a plague" and brought low. *This is precisely predictive of what the Jews thought of Jesus. He was meddling in matters where He had supposedly no right. Nemesis overtook Him. He was brought low. Indeed He was $\alpha\rho\tau\iota\upsilon\upsilon\omicron\nu$ but smitten alone for our sakes*

5. He was pierced through (*Hebrew $l\ l\ j$*) for our falling away or breaking the covenant (*Hebrew $[\nu\rho]$*); He was broken in spirit (*Hebrew akd*) for our iniquity (*Hebrew m* taking what is not mine in a depraved or barefaced way-as Joseph's cup – Genesis 44.16 or cohabiting Exodus 21.10 – as in Ezekiel 21.30 "The crime of the end" or one without recovery – due final judgment) The Lord as servant interposed His precious blood in our utter extremity. The chastening or discipline of our peace was on Him and by His striped blows (*Hebrew rbj*) we find healing for ourselves. The uncanny precision of the Hebrew prophecy details the Roman flogging before its very invention. Rome was founded 752 BC Isaiah wrote 790-740. The "stripes" may be taken not alone as marks deep in the skin like joining rivers but may be taken as "joining that which is thrown down" in resurrection league and fellowship. So the WOUNDS are ghastly rivers of blood on the body but they build the body of Christ into a mighty movement of the Spirit. This is eternal health.

6. All we like a flock will go astray/wander (The word is used for "apostasy") – each man turning his face his way but the Living Lord performed the "end of sin" to strike Him-to slay Him-to meet on Him or Himself. The utter end of the people of God – the individual ruin of each, the final perversion of turning away was prophetically reversed by the judgment of all lighting on Christ.

7. He allowed Himself to be driven or harassed (*Heb Niphal $\nu\rho$*) and He allowed himself to be humbled or oppressed (*Heb Niphal hm*) and He did not open His mouth. As a lamb having been caused to run like water (*Hebrew $l\ bj$*) to the executioner and like a ewe or ewe lamb before her shearers is mute dumb or silent (*Heb $ml\ a$*) so He will not open His mouth

The precision of the prophet makes the procession to Calvary like a river. One can imagine the people lining the route as the banks and the Christ being *pressed along as the water of life going to the place where in the shedding of His blood a living fountain would be opened up for uncleanness*

8. From detention or the assembly of people at festival (*Hebrew rxl*) and from judgment he was taken. Here is the predicted timing and illegality of it all-at Passover a judgment was given on the Son of God by the then Sanhedrin. How shameful! Who will continually speak or celebrate or meditate on this divine thing (*Hebrew jyc*) – "the circuit of His life" "His thirty plus years", "the century He lived in", "His genetic origin"? (*Hebrew rnc*) for He cut Himself off or axed Himself or excluded Himself from earth of the living ones-for the covenant breach sin of my people He cut Himself off - for their sake. The vicarious atonement left no friends who appreciated. Isaiah in 8.16 answers his own question – the disciples!

9. He will give the unrighteous or fraudulent His sepulchre. He will give to the rich in the house of His death because He had done no violence and there was no betrayal in His mouth This appears to be a statement which is fulfilled in two ways. (1)The tomb of Christ would eventually fall into the hands of those who guard it but gain no benefit (Romans) whereas to Joseph – that Jew who stood honest in the synagogue He gave his life giving death and to each who stands for Him

10. And the Lord is willing or inclines to continually smite Him with stripes crushing His spirit He makes Himself sick (cf. Micah 6.13 where God makes Himself sick by striking others – clearly He turned to making Himself sick for them! Hebrew *yljh* Hiphil with the reflexive meaning indicative of the Father empathetic in holy reconciling love) because You will place His soul or physical life as an offering - that by which one contracts guilt (*Numbers 5.7-8*) (*Hebrew mva*)

The placing of the life of Messiah is described by the Hebrew verb *mnc* which means "to constitute" "lay as a foundation" and "name Him" – also "to pledge" "to treasure for the future" and "to prepare" This is the counsel of the divine will in eternity past.

He will see seed, lengthen His days and the "pleasure" of the Lord will finish well or be successful in His hand *Here we see the desire of the Lord is for seed – those who receive the divine nature. Like "birth" this of necessity involves pain. As husbands and wives take "pleasure" in a new-born so the Father and the Son and the Spirit take pleasure in the results of the cross.*

11. He shall see prophetically ahead beyond the travail vexation and exhaustion of his soul and rest. By His personal acquaintance my righteous servant will perfectly accomplish (*Hiphil of qydx*) the justification belonging to great numbers of people and He will carry the "heavy burden" of their depraved defrauding sins (Hebrew *lbs* "to bear penalties others deserve – cf. Lam5.7"Our fathers sinned and we bear their punishment")

12. For this reason I will continually divide evenly the booty that is His in the house of the great and he will divide the booty with those who become strong (*cf. Jeremiah 38.2 "His life shall be a booty"*).

6. THE LOVE OF GOD EXPLORED (IN THE NT)

1. The Pharisees passed over judgment and the love of God. In a very real sense divine judgment and love were precious to Christ for He came to bear judgment in our place and to show God's redemptive love. It was deeply hurtful to Him to find that religion was fiddling with what we would call condiments and neglecting weightier matters. Luke 11.42

2. Jesus spoke frankly to the "you do not have the Love of God among yourselves". It is a solemn thing to charge anyone of not having love. Jesus was speaking about the "love of God"- which came with Him John5.42

To write the love of God to men would drain the ocean dry
Nor could a scroll contain the whole though stretched from sky to sky.

3. Paul wrote "The Love of God is shed abroad in our hearts by the Holy Spirit" He is speaking of this HE AGAPE which became the central bond between disciples of Christ. "By this shall all men know

that you are my disciples by the love you have one toward another”.
Romans 5.5

4. Paul as he explained to the Romans that nothing could separate us from the Love of God in Christ listed eight factors that might at any time interpose to break the bond-including the powers that be and great powers that were yet to come. He even included angels and other creatures who might exercise their powers of persuasion or attraction toward us. Romans 8.39

5. When Paul ended the second of his two great letters to Corinth he pronounced “The Grace of the Lord Jesus Christ and *the Love* of God and the fellowship of the Holy Spirit be with you all”. This was his very last word to thinking people. Think he said about Grace, think about HE AGAPE-that heavenly love. Think about that KOINONIA you have with the Holy Spirit. 2 Cor.13.14

6. Paul prayed that God might direct(make absolutely smooth & straight) the Thessalonian believers into *the Love* of God both in will understanding and conscience. The expression is used of a plumb-line which is vital to building. So the love of Jesus is vital to building character 2 Thess. 3.5

(Interestingly in Titus 3.5 Paul speaks of the *Philanthropy* of our Saviour - which encapsulates the divine care of mankind. Titus 3.4)

7. In this the love of God is perfected - to keep or observe the word of Christ. What Jesus said is vital to perfect love. Not alone what He said but how He said it and on what sort of occasions. Thus on the cross when love was most vitally tested we see love at a stretch and expressing itself most intimately. 1Jn. 2.5

8. “In this we know the Love of God - that man gave His life for us.” The setting apart of Jesus is the isolation of a type of love never before seen in such purity and profusion. This love was enjoyed in its quiet demonstration-so deeply enjoyed that the disciples were aghast when Jesus died. But it was then that He loved us most. 1 John 3.16

9. John expresses the love of God in two ways-in what Jesus the Son did and then in what God the Father did –because both are one and yet as two distinct persons in one and the same Godhead the love demonstrated was unique and heavenly. In this was manifested the love of God - He sent his unique Son into the world that we might live through Him. It was only at Calvary that the “not sparing of God” was known to the disciples who had themselves to forfeit the presence of

Jesus as He demonstrated the very wideness and glory of His love to mankind. 1 Jn4.9

10. The tenth NT reference to the heavenly love is “This is the love of God - that we keep His commands. Obedience and guarding for all our life is worth what Jesus said and storing up what He said and investing it in others was the daily mission of John.” Isaiah 8.16 once spoke of having his word sealed among his disciples. Jesus in his vow to the Father once said “Father I have given them thy words You gave me – words of truth –words of certainty –words of love. (Jn17.6)”. The witness of the word of God among the band of brothers Jesus called was the insignia of love. 1 John 5.3

1. Build yourselves up in the faith – 2. pray in the Spirit – 3. keep you in the love of God – 4. wait for mercy to bring you to eternal life – 5. be merciful to doubters – 6. snatch others from the fire – 7. hating corruption and being wary of the soiling of your life. Jude 21

10. NICODEMUS BEN GURION NIGHT VISIT

He was the very **first ranking** *αρχων* teacher of Israel. Known historically as *Nakdimon ben Gurion* ‘innocent blood son of a stranger’, his popular name at the time was *Bunai* ‘the prudent one’. We do know that he was a “literalist” Pharisee and believed in the resurrection in principle.

John calls him ‘**this man**’ *ουτος* – which was applied to a ‘plaintiff in law’. We can take it he knew something of Jesus; he was intrigued and no doubt wanted to be in a better position to field questions about Jesus – hence his voluntary visit. The word “**come**” *ηλθε* carries not only the voluntary meaning but in its *aorist tense* it indicates his “**movement towards**” Christ continued – it was once for all and sustained. (*Other examples Matthew 25.36 “I was in prison & you kept coming to me” Lk15.20 The prodigal son “came” home to abide. Mt.11.28 “Jesus’ invitation” keep coming unto me*). All alike have the connotation “to abide”). This little snippet of learning stresses that there is a magnetism about Jesus which few genuine seekers can resist.

I came to Jesus as I was, weary and worn and sad,
I found in Him a resting place, and He has made me glad.

It was a night meeting. Was it on the slopes of Olivet or in the house of John Mark? We do not know. Its famous dialogue is familiar to a very wide audience today.

11. NICODEMUS COULD NOT STAND ASIDE FROM JESUS' MISSION OF LOVE

He said “something worth listening to or classic” *ειπεν* ‘*we know you are a teacher who came voluntarily from God*’. He added “No man can do **the signs** you do unless God is with him”. One of these was undoubtedly the cleansing of the temple.

Nicodemus had been deeply impressed. Maybe he had heard about the “voice from heaven” at the baptism of Jesus!

(1) Jesus said, “*Truly, truly unless a man is born from above he cannot see the kingdom of God*”.

NB There are 25 “verily’s” in John; 30 in Matthew; 14 in Mark and 7 in Luke. This is another classic statement.

(2) Nicodemus then spoke with precision ‘*How is a man who looks up able to be born being old?*’ *He is not able to enter his mother’s womb again*’.

(3) Jesus replied to the contested point ‘*unless a man is born of water and the Spirit he is not able to enter the kingdom of God*’ i.e. to remain as a citizen with rights. This *παλιγεννησεις/ανωθεν γενεσις* requires the word and the spirit - ‘*that born of flesh is flesh – that of the Spirit is Spirit*’ A ***tremendous look of wonder and amazement*** must have traced itself on Nicodemus face. Jesus continued “Do not wonder at the precision of this saying ‘*you all (Israel) must be born from above*’ *The Spirit breathes or lives where He will, His voice is heard – you don’t know where he wishes to go and where he will stay* *υπαγω*. ‘*So it is with everyone born of the Spirit – they do not know (οιδα – without a mediator) where He goes –his mysterious ongoing work in uniting us to Christ*’”.

(4) Nicodemus replied to the point heroically ‘*How are these things possible?*’

(5) Jesus replied to this point heroically ‘*You are **the** teacher of Israel and you do not **know** (γινωσκω as truth from falsehood) these things*’. Christ as the other teacher of Israel, who taught the patriarch Jacob in Genesis 32.25 for just like Nicodemus Jacob did not know the truth till he met the “**man** who wrestled” with him at Peniel – and Israel as a

whole **did not digest this truth**[cf. *Genesis 32.32*] neither did Nicodemus now understand it.

12. NICODEMUS LEARNS JESUS' INTIMACY WITH GOD

(6) Jesus as Israel's teacher says precisely *'We know what we are prophesying and we have witness to having seen this and you do not receive our witness' If I speak dramatically of earthly things and you collectively do not believe how will you believe if I speak dramatically of heavenly things?*

(7) Now Jesus says something even more worth listening to. **'No-one has gone up to heaven save the Son of Man (who appeared to Daniel) who constantly comes down καταβας to carry the spiritual battle among men** Nicodemus was out of his depth – this is really radical theology – and then Jesus added" *even the Son who is in heaven'. John does not include this statement or anything of this debate in his aggregate of cumulative evidences. They are mighty evidences but the dialogue was of a private nature.*

10. NICODEMUS LEARNS JESUS IS GOD'S LAMB

(8) Now the Lord tells of his coming death *"as Moses lifted up the serpent in the desert so must the Son of Man be lifted up"*. To study *Numbers 21.9* is to find the tabernacle taken down ready for moving from Kadesh to Oboth – and in its place on the high ground the **serpent on a pole** – in place of the glory of God and the tabernacle of offerings the serpent sign and type of the cross. After looking by faith to this unusual type of the sin-offering those who were healed set forward.

(9) The Lord spelled out God's great love: ***'God so loves or entertains in His affections the whole world that everyone who continues to believe into Him should have everlasting life'*** Instead of Crisis God planned salvation ...but

"He that believeth not is in crisis already because he has not believed in the only begotten Son and this is the crisis that the light or glory is come into the world and men loved darkness because their acts are evil – for everyone who does not achieve - but does shabby trifling things hates the light and they do not come to the light - he who works creatively and sacrificially and is active for truth(αληθεια) comes to the light that it may become clear his work is wrought in God.

13. AUGUSTINE'S TAKE ON GOD'S LOVE

For Augustine that which is not loved for itself is not really loved. In his *Confessions Book 9* he argues that “cupidity must not be removed but transformed”. So that love “migrates “ from the creature to the creator. (*Sermo Denis 14*) In his *Soliloquies* he argues “If you were inflamed with the love of some beautiful woman, would she not rightly refuse to give herself to you if she discovered that you loved anything but herself?” Augustine believes that there is in the human soul a yearning for the eternal and love is not just repressed sexual appetite. Augustine sees no cleavage between pursuing one’s own good and the good of others.

De Doctrina Christiana is the only patristic work devoted to hermeneutics. In it Augustine shows that he believes that in principle the bible is intelligible from beginning to end. He commanded the field before the regime of interpreters arrived. To him belongs the principle of interpreting the obscure by the lucid scriptures. The 17th century idea of the need for complex exegesis in terms of the agendas of the various authors. Spinoza first proposed understanding through author’s agenda and style. Thus the bible –contrary to Augustine’s intelligibility principle is rather to be understood by rational study of the separate authors and what we know of them and their purpose and treatment. As to society Augustine argues that “*the glue of love*” has bound us to things (*De trinitate 10*). Misdirected love at root is the problem along with the other classic problem-anger and fear of losing status.

For Augustine “Give order to love within me” - latin rendering of Canticles 2.4 *created a problem*. Solomon’s words translate into English “He caused me to come to his house of wine and his flag or banner of conquest [*lgd*] over me was “**friendship.**” [*hbha* “*the delight and desire of love*”]. Augustine felt that love ought to be directed otherwise it would be depraved. For Augustine the best society was that which loves God whereas that ruled by the coercion descends to possessing subjects and fear slight and becomes power crazed. Love rightly ordered is the grace of those who live in the City of God. The city of God is marked by ordered concord and justice and righteousness. Within its walls there are those who love the Lord and one another. Society according to Augustine is a loose combination of those who live intension but peace –some have transformed wills and some seek God- and that’s it –excepting that a coercive law holds these together.

As to “Loving God and doing what you like” in *Soliloquia* happiness is a major element in Augustine’s thought. There are four grades or levels- the first three of which are unhappy:-

1. Those who do not have what they love
2. Those who have what they love even if it is hurtful
3. Those who do not have what they love though it is best
4. **Those who love and have the best.** *These love God with all their heart and know him and their will is captive to His and so they do his will and are not their own but His. In this vein Augustine once said to a former paramour “It is not !”*

14. THE LOVE OF GOD IN CHRIST JESUS

The *apostle Paul* in 1Corinthians 13.13 tells us that on earth there abides faith hope and love **but greater than these he adds is “The Love”** that Jesus brought and taught and demonstrated both in continual compassion and in His dying on our behalf. This is not just a rendering of the verse - this is the intent of the writer which is to draw a final distinction between all lesser love and trust and hope that may be seen and known and the love Jesus brought to earth. The apostle has characterized Jesus’ love in a series of working examples and finally creates a sort of silhouette of love over against what were formerly the highest values known to man. With the *apostle of the Gentiles John* the divine is fully consentient when in his letter he speaks of “**The Love**”

In heavenly love abiding no change my heart shall fear
And safe is such confiding,
For nothing changes here:
The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim:

He knows the way He taketh,
And I will walk with Him.

Green pastures are before me
Where yet I have not seen;
Bright skies will soon be o'er me,
Where the dark clouds have been.
My hope I cannot measure:
My path to life is free:
My Saviour has my treasure,
And He will walk with me.

THE GENUINE LOVE IN ITS MODES

1. *The love may wax cold* [Matthew 24.12] This setting in the last of the last days is very disturbing and counters the notion that apostasy is impossible or a spent or fantasy phenomenon or limited to such as Julian or maybe Judas.
2. *Jesus makes God known beyond Kedron* [Jn17.26] I have made You known and I will continue to so do that “the” love with which you loved me may be in them and that I also may be among them. *The death and resurrection and the giving of the Spirit were pertinent to such revelation.*
3. *The love is our for ever* [Romans 8.35] Who shall separate us from the Love of Christ? Those **who live in accordance** with the Spirit of life have been set free from the death that is visited on sin. *No prejudice is done to blasphemy of or quenching the Spirit of God. The **dynamic obedience to leading** [8.14] is another mark. How then can we make our calling & election sure?` There is divine foreknowledge - but in life we do not have access to the books God holds. There is **conformity to Christ's likeness** - this is an acid test. Then there is “the” love of Christ than which there is no greater power. There is **Christ who “intercedes”** or literally has come in after the bridge was broken up [Herodotus 4.140 Soph. Phil.1329 εντυγχανω γεφυρος]. The key is Christ's interposition. This term means “lighting upon” as with Jacob at Bethel or Moses or Paul on the turnpike.*

4. *The love is without dissimulation [Romans 12.9].* It can scarcely be copied for it is of a distinct order. But it can be “playacted” instead of living real. Loving may be in speech but not in deed.
5. *The love is greater than any other love trust or hope [1 Cor13.13]* This love is long-suffering, bestows benefits, is not character assassinating, is not idle & boastful, not kindling trouble, not indecent in behaviour, not self-seeking, not given to angry paroxysm, does not contemplate evil nor rejoice in injustice but rejoices in unison with the open or truthful. It covers all ever trusts ever hopes ever bears up. This love never once fails. *One is very convinced that the characterization is that of Christ and the single pattern of this love is Jesus.*
6. *The love of Christ constrains. συνεχω [2Cor5.14]* The idea is a mighty constraints such as a strong senate that keeps the state together or a cox that keeps rowers on stroke or a commander that keeps an army morale up and builds a fighting force. To this one mighty loving Saviour we all answer.
7. *Through love serve [Gal5.13]* It is love that gives the power to energise what we believe. It is love that energises our work for others in the human direction too.
8. *Immortal incorruptible love [Ephesians 6.23-24]* Paul ends by blessing the great Ephesians Church in terms of heaven’s quality of love-love from Father and Son He further adds “The grace be with all who continue loving our Lord Jesus Christ in incorruption and immortality [εν αφθαρσια] *That there is in persons who requite heavenly love through that love a purity and an undying reality is sure.*
9. *Act with understanding heart and will Christ like [Philippians2.2]* if there is the same Holy Spirit comfort any stimulus of love, any friendship of the Spirit, any sacrificial affection and pity or sympathy
10. *Refusing the truth [2Thess23.10]* “Because of their failure to receive the love of the truth for salvation they perished.” Satan demonstrates power and unrighteous persons deceive but the Lord presents the truth openly and **His heavenly love** in Jesus’ death – which to refuse delivers damnation.
11. *A paroxysm of love and beautiful deeds [Hebrews 10.24]* The Hebrew writer (Barnabas) who had a serious disagreement with

Paul to which Luke gives the same name in Acts 15.39 calls on the Jewish Christian dispersion in the light of the death of other of the apostles to be precipitate to spur and excite others to Christian love and action.

12. *Loving on the stretch* [1Peter 1.22] Peter speaks of Christians as having been born from above by imperishable seed so he calls for commensurate love-love that “stretches out”(εντενης) to the ultimate like that of Jesus.
13. *Love of the world is absence of the love* [1John2.15] As light abhors dark so the love that Jesus personifies in his birth and death for us abhors the placing of this world and its longings of the flesh and the eyes and the false pretensions of this life before Him.
14. *See from where love came!* [1John3.1] John is not so much concerned to teach only Love’s great office of compassion and redemption but also its origin ποταπην in heaven. Buttman in his lexicon explains the ending as a combination of “from” (απο) and “where” (που). The Love of Jesus is special because it is the sort of love that comes from and endures into eternity.
15. *The love is from (εκ)God* [1John4.8] We are virtually told that the exercise of love corresponds with being born of God and knowing God personally. It comes naturally to “those born from above” but otherwise is extraordinary. Those who anciently observed the early Christians said “Behold how these people love one another”.
16. *God is love and in this is manifest - He sent His one and only Son – in this His love lies – not in our imperfect loving but in his once for all love sending His Son as **propitiation** or blood offering unto death for our sins.* [1 John 49-11]. There was no anger in God’s sending of His son - Jesus came with the whole song of the heavenly angels. God was glad he could offer a way and all heaven sang of His coming and being sent.
17. *Perseverance is remaining in God and in the love* [1 John4.16] God is love and whoever abides in love (i.e. Christ) abides in God and God in him.
18. *In this The love is made complete as in Christ’s death among you – when you should have confidence in the day of judgment.* There is no fear in The love –love that is complete tosses fear

away because the fear of judgment holds punishment. He who fears for himself has not been made complete in love .

19. *This is The love that we should live a life in line with his commandments.* [2 John 6] To digress from teaching that Jesus is Son of God is fatal. John will not bring under his roof those who are teachers and who deny the union of Father and Son. In those days charioteers had men who ran alongside them as warriors but those who are not believers in the triune God are not in warfare with us but rather fifth columnists. The love of heaven is prejudiced when anyone denies that Jesus is God and our sin-offering. The love of God is forever bound to God's gift of a Saviour on the cross.

*The love of God is greater far
Than tongue or pen can ever tell,
It goes beyond the highest star,
And reaches to the lowest hell.
The guilty pair, bowed down with care,
God gave His son to sin;
His erring child `He reconciled,
And pardoned from his sin
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