



1. Love is God's Essence

[KJV 1900 - Logos Bible Study](#)

1 John 4.8 He that loveth not knoweth not God; for God is love.

Although love is an essential attribute of God, John is not making an abstract statement about God's character. John's point is that God can be known only through His demonstration of His love, most profoundly seen in sending His Son in the flesh as a sacrifice for humanity.

There is no Greek article to love, but to God; therefore, we cannot translate, Love is God. God is fundamentally and essentially love: not merely is loving, for then John's argument would not stand; for the conclusion from the premises then would be this, This man is not loving: God is loving; therefore he knoweth not God in so far as God is loving; still he might know Him in His other attributes. But when we take love as God's essence, the argument is sound: This man doth not love, and therefore knows not love: God is essentially love, therefore he knows not God.

2. Divine Love Had No Beginning

[The Attributes of God - Part 1b | Precept Austin](#)

Spurgeon on love...

Divine love had no beginning. Yon stars are babes whose eyes but yesterday were open to the light, and yonder mountains are infants newly born; but as for **God's love, it is coeval with His own existence, and the objects of it are always the same.**

You can trace the beginning of human affection; you can easily find the beginning of your love to Christ, but his love to us is a stream whose source is hidden in eternity.

Jesus must have found the cause of His love in His own heart, He could not have found it in us, for it is not there.

This is the glorious, the suitable, the divine way by which love streams from heaven to earth, a spontaneous love flowing forth to those who neither deserved it, purchased it, nor sought after it.

Their poorest actions He accepts; their deepest sorrow He feels; their slenderest wish He hears, and their every transgression He forgives.

If an angel should fly from heaven and inform the saint personally of the Saviour's love to him, the evidence would not be one whit more satisfactory than that which is borne in the heart by the Holy Ghost.

Does not eternal love delight you? God is no stranger to you; he has known you long before you knew yourself; ay, long ere you were curiously wrought in the lowest parts of the earth, in his book all your members were written, which in continuance were fashioned when as yet there was none of them. Known unto God from the foundation of the earth were you; he was always thinking of you; there was never a period when you were not in his mind and on his heart.

For breadth the love of Jesus is immensity, for length it is eternity, for depth it is immeasurability, and for height it is infinity.

The Lord loves you not to-day, Christian, because of anything you are doing, or being, or saying, or thinking, but he loves you still, because his great heart is full of love, and it runneth over to you.

He loves us much better than we love our children, for we often love them so badly that we bring them up to evil, and we tolerate them in sin. He loves us better than we love ourselves, for self-love it is that ruins us; but God's love it is that saves us, and lifts us up to heaven and to perfection.

He never loves them less, he cannot love them more.

And he hath taken his only begotten and nailed him to the cross, because, if I may venture so to speak, he loved sinners better than his Son.

Did my Lord forgive me all my sin? and after that will he ever be unkind to me? Did he lay down his life for me upon the accursed tree, and can I dream that he will desert me? Have I looked

into the wounds of my dying Saviour, and shall I ever murmur if he should multiply pains and sufferings and losses and crosses to me? God forbid. Such love as his forbids all fear.

Surely there is something in you which God loves, or else he would not be killing that which he hates. If he hates the sin in you, it is a good sign; for where do we hate sin most? Why, in those we love most.

If it had been set upon us because of some goodness in us, then when the goodness was diminished the love would diminish too.

Christ did not die to make his Father loving, but because his Father is loving: the atoning blood is the outflow of the very heart of God toward us.

The individuality of the divine love is a great part of the sweetness of it. God thinks of every separate child of his as much as if he had only that one. The multiplicity of his elect does not divide the loaf of his affection.

He loved them, not for anything that he could ever gain from them, for he had all things in himself, but because of what he would impart to them.

O beloved brethren and sisters in Christ, love without beginning is indeed sweet, but there is a still more luscious sweetness in love without end!

Of all the saints in heaven it may be said that God loved them because he would do it; for, by nature, there was nothing more in them for God to love than there was in the very devils in hell.

Never did his love begin, and never can it cease. It is from eternity, and shall be to eternity.

God always loves his people; but his people do not always know it. Because of their sins, they do not always enjoy it.

He began to create, he began actually to redeem, but he never began to love.

3. The Mystery of God's Divine Love

I have loved thee with an everlasting Love... Jeremiah 31.3

No human experience can fully illustrate the imputed righteousness of God, as conceived by His infinite love. It is a mystery-incomprehensible and inexplicable. Like the mystery of the sun's heat and light, we cannot measure it or explain it, and yet we could not live without it.

Writing of the mystery of completed righteousness, Paul said, “We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him” (1 Corinthians 2:7, 9). What God has wrought in us is wonderful. But His work has just begun. He has a wonderful, exciting, thrilling future for all of His believing children.

4. **Torrey’s Topic, Love of God** [The Attributes of God - Part 1b | Precept Austin](#)

- Is a part of his character -[2Co 13:11](#); [1Jn 4:8](#)
- Christ, the especial object of -[Jn 15:9](#); [17:26](#)
- Christ abides in -[Jn 15:10](#)

DESCRIBED AS

- Sovereign -[Dt 7:8](#); [10:15](#)
- Great -[Ep 2:4](#)
- Abiding -[Zeph 3:17](#)
- Unfailing -[Is 49:15,16](#)
- Unalienable -[Ro 8:39](#)
- Constraining -[Ho 11:4](#)
- Everlasting -[Je 31:3](#)
- Irrespective of merit -[Dt 7:7](#); [Job 7:17](#)

MANIFESTED TOWARDS

- Perishing sinners -[John 3:16](#); [Titus 3:4](#)
- His saints -[John 16:27](#); [17:23](#); [2 Thessalonians 2:16](#); [1 John 4:16](#)
- The destitute -[Deuteronomy 10:18](#)
- The cheerful giver -[2 Corinthians 9:7](#)

EXHIBITED IN

- The giving of Christ -[John 3:16](#)

- The sending of Christ - [1 John 4:9](#)
- Christ's dying for us while sinners - [Romans 5:8](#); [1 John 4:10](#)
- Election - [Malachi 1:2,3](#); [Romans 9:11-13](#)
- Adoption - [1 John 3:1](#)
- Redemption - [Isaiah 43:3,4](#); [63:9](#)
- Freeness of salvation [Titus 3:4-7](#)
- Forgiving sin - [Isaiah 38:17](#)
- Quickening of souls - [Ephesians 2:4,5](#)
- Drawing us to himself - [Hosea 11:4](#)
- Temporal blessings - [Deuteronomy 7:13](#)
- Chastisements - [Hebrews 12:6](#)
- Defeating evil counsels - [Deuteronomy 23:5](#)
- Shed abroad in the heart by the Holy Spirit - [Romans 5:5](#)
- Saints know and believe - [1 John 4:16](#)
- Saints should abide in - [Jude 1:21](#)

PERFECTED IN SAINTS

- By obedience - [1 John 2:5](#)
- By brotherly love - [1 John 4:12](#)
- The source of our love to him - [1 John 4:19](#)
- To be sought in prayer - [2 Corinthians 13:14](#)