The Scriptures and Love

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This article brings to a close the present series. Hence we have sought to point out some of the words to which we may assign whatever it may mean or what the meaning of the Scripture can really be binding to our study. Many are deceived on such matter, misleading an ignorant to secure knowledge for a spiritual life of the Lord's Day. Thus, 2:10, and assuming that adding to their own learning is the same thing as growing in grace. A great deal depends upon the and or we have before us, when turning to God's Word. If it be taught, to furnish ourselves with its contents and become better versed as its details, it is likely that the garden of our souls will continue bearing, but it is not possible that it be cultivated and nourished by the Word, to be according to the Spirit, to conform our hearts to its truth and requirements, then we may expect a DivineMorning.

Studying the various articles we have understood to be the chief things by which we may discover what godly we are making at personal holiness. Various columns have been given, which it becomes both more and more to become illumined by. To have preserved such rejection. And a seeking a greater level of things and a greater discipline from their present and position. And is obtaining a deeper acquaintance with God and the Church in our present-day holiness? Are we good teachers or students? Are our studies full of faith and gratitude? Are we more separated from the world in our affections and lives? Are we learning to make a right and profitable use of every experience that God may bring us through? Are we thankfully accepting those things that are (or some measure) our experience, not in greatly to be found that any study of the Scripture is yielding us little or nothing.

It hardly seems fitting that these articles should be concluded until one has been devoted to the consideration of Christian love. The extent to which the spiritual grace in, or is not, being cultivated and cultivated to effect another's advent to the main objects of the period of God's Word is the subject of this article. The article is devoted to the subject of discovering how much they live by love and love, therefore it becomes each one of our possibilities and can enable us to understand whether or not he has been really a spiritual one, and whether he be a healthy state and is he being exercised might.

The subject of Christian love is too comprehensive to consider all its various phases within the compass of a single paper. Properly, we should begin with contemplating the essence of our Lord's love, because it is the key to everything else. Then we should consider the power of love as we have seen it in the lives of our fellow men, who belong to the same family as we do. But these are too much to write them than upon what it is more suited to our mind. Thus we propose to confine our attention to spiritual love until the conclusion, the Spirit.

1. The great importance of Christian love

We profit from the Word where we perceive the great importance of Christian love. Nothing in the Scriptures is more emphasized than is in Colossians 3. Then the Holy Spirit tells us that though a professing Christian can profit, beautify and dignify things, he has not love, he is as evil, which, though it makes a name when heard, a likeness. That thought to our prophetic understanding of religious knowledge, and has faith which brings miracles to pass, but he is lacking in love, is spiritually arentically. You, that though he be so born of what to give all his vitally possession to the poor, and fulfill his body to any merchant's death, and have not love, it profits him nothing. How high a value is placed upon love, and how essential for us to make sure it possesses it.
2. Detect the evil perversions of Christian love

We profit from the Word when we learn to detect the evil perversions of Christian love. In
water still not above a civil level, the animal man is incapable of understanding, still less
appreciating, that which is spiritual (Col 2:16). Therefore, we should not be surprised when
individual professors misinterpret human universality and civil anthropology for spiritual
love. But sad to say, it is a case of God’s own people living in such a place that they confuse
humanities and affability with the power of the Christian grace. While it is true that spiritual love
is characterized by modesty and gentleness, it is also something very different from and vastly
superior to the courteous and kindliness of the flesh.

How true it is that “the God of our fathers, who has made all nation in the world to
serve Him and to fear Him, having prepared beforehand our fathers, to choose Abraham,
to bless his children forever” (Acts 7:5) is true of the working of God in salvation. It is not
enough to be “loved” by God’s people. It is in the mercy of God’s grace that we are “loved”
by God. We are loved by God because He first loved us (1 John 4:19).

3. Taught the true nature of Christian love

The true nature of Christian love is the love that we are taught to recognize in the
word of God. The love of God is the love of Christ (1 John 4:19). It is the love that we see
in the love that Christ has for us. It is the love that is expressed in the words of Christ
(1 John 4:19). It is the love that we see in the love that Christ has for us.

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the first Gospel, and not limiting reference to a few favorite passages or incidents. In this it is true, we discover that love was not only blessed and approving, forgiving and gentle, unselfish and self-sacrificing, patient and meek, but first, more than other elements, it entered into it. Love would deny an unjust request (John 16:30), rebuke his mother (John 2:4), see a ship (John 2:7), severely punish His dragging disciples (John 14:29), and disown his mother (Mark 3:35). Love can be stern (Matt 10:28), true, angry (Matt 5:5). Spiritual love is a holy thing; it is Godlike to find it incomprehensible toward all that is evil.

4. Discover that Christian love is a divine communication

We profit from the Word when we discover that Christian love is a divine communication. “We know that we have passed from death unto life, because we love the brethren” (1 John 4:7). Love to the brethren is the first and effect of a new and sanctifying birth brought into one soul by the Holy Spirit, as the blessed evidence of one having been born anew in Christ the Divine Father, before the world was. To love Christ and Him, and our brethren in Him, is congruous to that Divine nature of fellowship in the partaking of the Holy Spirit. This love of the brethren must be a peculiar love, such as none but the regenerate have the subject of—of which some but they can exercise, in the specific, what will not be so particularly mentioned, it is said that those who have it are “in a state of emergency,” so follows. “Thou that loveth not his brother abideth in death” (1 John 4:19).

Love for the brethren is far more than finding agreeable the society of those whose temperaments are similar to us, or whose views accord with ours. It is not a true love, but is a spiritual and sanctifying love. It is the heart being drawn out to those whom it perceives something of Christ. Then it is very much more than merely a love that embraces all in whom one can see the image of God. This, therefore, loving them for Christ’s sake, for we love Christ in them. It is the Holy Spirit within us, and allowing us with Christ to feel our brethren.

5. Rightly exercise Christian love

We profit from the Word when we rightly exercise Christian love. This is done by seeking to please our brethren and ingratiate ourselves in their esteem but often we fail to seek their highest good. “My beloved children, obey God, and keep His commandments” (1 John 5:3). What is the secret of our power and love to God? I think it is this: we trust God, and are satisfied with the fruits of the Spirit. This is the secret, not the cause, of any love to God being measured by my results, not by the brethren with which I bring the praise, but by my obedience to the Word. The same principle holds good in my relations with my brethren.

We, like the Jews, must obey the salvation of God, and obey the commandments. “If I am glorifying the fault of my brethren and myself, I am acting with that same spirit, and according to that spirit” (Rom 15:33). We are glorifying the fault of our brethren and ourselves. If we are not looking for us, we must be looking for our brethren. But, how must we look for our brethren? To be a true neighbor, and not suffer an unjust request (Luke 19:13). Love to be exercised as a Divine thing, and serve in the capacities of differing to love.
7. Taught the varied manifestations of Christian love

We profit from the Word when we eagerly seek the varied manifestations of Christian love. To love our brother and maintain the name of all kinds of ways in our brotherly love. But as we point out, we do this wisely and efficiently, and with the affection and estimation that by being associated with them all the Greene. There are brethren and sisters as Christ in the same course of the earth, about the details of these trials and conflicts, temptations and distresses, I know nothing, yet I can express my love to them, and pour out my heart before God on their behalf, by casting my own desires and inexpressible. In no other way can the Christian love manifest his affectionate regard towards his fellow pilgrims than by being all his affections in the Lord Jesus in that Faith, inferring the mean and lowly cast.

"Where hath this world's good, and norble brother love and, and shut up by his breach of compassion from him. Have not the love of God in him? No, little children, he is not love in word, neither in utterance, but in faith and truth." (1 John 3:18)

Many of God's people are very poor in the world's goods; sometimes they wonder who like us it is a good land into these. One reason why the Lord permits this is that others of His saints may have their compassion drawn out and attention to their tempers minds from the abundance with which God has blessed them. Real love is in action practical it considers no evil bowmen, we asked for the prompting of brother can be revealed. Where the love of the Lord is in you, you have upon earth. He hath sought for the bountiful image of the multitude and the comfort of His disciples. For

But there are some of the Lord's people so poor that they have very little indeed to share with others. What then may they do? Why, make the spiritual concern of the saints that even interest themselves in their body the height of passion. We know by our own cases and circumstances what the feelings, errors, complaints of other causes must be the objects of. We have from sad experience how it is to give way to a spirit of discontent and murmuring. But we also know how, when we have turned to the Lord for the expecting hand to be laid upon, and when He has brought some precious promise to our remembrance, the sorrow and comfort have been multiplied to double.
Good Shepherd. Thus, by expressing our love to the brethren in daily prayer for their spiritual needs, we are brought into fellowship with our Great High Priest. Not only, but the same will be indefinitely multiplied, our very prayers for them as the beloved of God will increase our love and esteem for them as much. We cannot carry them in our hearts before the throne of grace without delighting in our own heart's special affection for them. The best way of overcoming a selfish spirit is to know who has offended us to be much in prayer for him.

8. Taught the proper cultivation of Christian love

We profit from the 3-fold truths so deeply taught the proper cultivation of Christian love. First, recognizing at the outset that not as there is much in one (any) which will scarcely try the love of the brethren, so there will be not a little as there tried our love. “Forbearing one another in love” (Eph. 4:2) is a great admonition in this respect which each one needs to lay to heart. It is really striking to note that the very best quality of spiritual love named in 1 Corinthians 13 is that it “suffereth long” (v. 4).

Second, the best way to cultivate any virtue or grace is to exercise it. Talking and theorizing about it avail nothing unless it be exercised into action. Many are the complaints heard today about the shallows of the love which is being manifested in many places. But all the more reason why we should work to do a better example! Refine not the outsiders and subordinates of others to promote your love, but “exercising ed its use with godliness” (Rom. 12:23). Promptly pastoral 1 Corinthians 13 at least once a week.

Next, above all else is it that your own heart be made light and warmful of God’s love. Like Negus-like. The more you are truly occupied with the everlasting, unchanging, unchangeable love of Christ to you, the more will your heart be determined to love to those who are like Him. A beautiful illustration of this is found in the fact that the particular apostle who wrote most special letters of love was the Lord Jesus Himself. His Master’s devotion to the word of God and warmfull of love towards whom we must make it; to lead them to observe these rules, to be the praise of the place of His grace, and to the good of His beloved people.