

THE MANIFESTATION OF LOVE

I. INTRODUCTION

1. Where there is love it will be manifested, shown, displayed, revealed. Its existence will be placed beyond doubt; it will be demonstrated.
2. But love, like faith, is shown, revealed, demonstrated or manifested by its works – by its actions or deeds. Cf. Jas.2:18. This is a proposition easily established as true from the scriptures.
3. In this study we wish to discuss the manifestation of love and prove this proposition from the scriptures.
4. Before doing so, I remind you that the scriptures reveal that love may be manifested:
 - a. By the Father and by the Son for each other and for us as human beings, the objects of their love.
 - b. By man for:
 - (1) The Father and the Son.
 - (2) Other proper things, such as: for truth and righteousness; for each other; for one's parents; for one's siblings; for one's neighbor; for one's spouse; for one's enemies, etc.
 - (3) Improper things, such as: for sin and all manner of wickedness; for money; for power and preeminence; for the praise of men, etc.
5. Love does not exist if it is in word only! When and if it exists, it is always manifested by its works – by its actions or works – whether it be for good or for evil.
6. See 2Cor.8:8,24. While this has reference to proving one's love for the brethren, the same must be done with reference to one's love for the Lord and for the truth of God's word.
7. Now for some examples of the manifestation of love.

II. DISCUSSION

A. THE FATHER MANIFESTING HIS LOVE FOR MAN, FOR SINFUL MAN!

1. In Jno.3:16-18 we learn of God's love manifested.
 - a. It tells us that God loved.
 - b. It tells us whom God loved: the world.
 - c. It identifies the world God loved:
 - (1) The world that was in danger of perishing.
 - (2) The world that stood condemned in sin.

- (3) The world that needed to be and could be saved.
- (4) The world that could be given everlasting life.
- d. It tells us how much God loved the world: He SO loved the world that he gave his only begotten Son to provide salvation and everlasting life for the condemned and perishing world.
- e. Here we learn that God sent not his Son into the world to condemn the world; but that the world through him might be saved.
 - (1) Not one person is condemned because God sent his Son, or because Jesus came into this world.
 - (2) But all men can be saved because he came.
- f. It tells us of the conditionality of this salvation and everlasting life provided by God's love through the gift of his Son, vv.16,18.
 - (1) But it is not faith only. Cf. vv.35,36. See Jas.2:24; Heb.5:8,9; Mk.16:15,16; Ac.2:36-41.
- g. It tells us: "...he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," v.18. Cf. Mk.16:16.
 - (1) Thus, he didn't need to say, "He that believeth not, ***and is not baptized***, shall be damned."
 - (2) The unbeliever is already damned, and will continue to be damned as long as he continues in unbelief.
 - (3) But to be saved, one must both believe and be baptized.
- h. Cf. Rom.5:8; Eph.2:4-7; 2Th.2:16; Tit.3:4-7; 1Jno.3:1; 4:9,10.
- 2. What Bible believer can fail to see that the Father has manifested or demonstrated his love for man?
- 3. What Bible believer can fail to see that God has manifested or demonstrated his love for man by sacrificial giving – by action, not just words?

B. THE SON'S MANIFESTATION OF HIS LOVE

- 1. For the Father, Jno.14:31; 15:10. See Phil.2:8; Heb.5:8; Jno.12:49,50; Jno.4:34; 5:30; Lk.22:42; Heb.10:7,9.
- 2. For man, for sinful man!

- a. Mt.20:28, “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
- b. Mt.26:28, “For this is my blood of the new testament, which is shed for many for the remission of sins.”
- c. 2Cor.8:9, “For ye know the grace of our lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Cf.Phil.2:5-8.
- d. Eph.3:19, “And to know the love of Christ, which passeth knoweth...”
- e. Eph.5:2, “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God...”
- f. Gal.2:20, “...the Son of God, who loved me, and gave himself for me.”
- g. Eph.5:25,26, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it, That he might sanctify and cleanse it with the washing of water by the world.”
- h. 1Jno.3:16, “Hereby *perceive* we the love of God, because he laid down his life for us...”
- i. Rev.1:5, “...Unto him that loved us, and washed us from our sins in his own blood.”
- j. Rom.5:6-11; Phil.2:5-8.
- k. Rev.3:19, “As many as I love, I rebuke and chasten: be zealous therefore, and repent.”
- l. What Bible believer can fail to see or have any doubt that his love for us was manifested or demonstrated by what he did, not just by words – by his deeds on our behalf?

C. LOVE MANIFESTED VIA THE TWO GREAT COMMANDMENTS, Mt. 22:34-40.

1. The lawyer’s question, vv.35,36.
2. Jesus’ answer (1st part), vv.37,38.
 - a. It is first, because it is the foundation of the entire law of God.
 - b. It is the greatest, because, in a sense, it includes all the other laws, forbidding all sins against God.

- c. Polytheism, Atheism, Idolatry and all sins against God are forbidden by it.
 - d. All sins against man are likewise, in a sense, prohibited by it; for sin against man is sin against God's image, and against the object of God's love. Cf. Gen.39:9; 20:6; 2Sam.12:13; Psa.51:4.
 - e. Those who truly love God can not consistently sin against man, 1Jno.4:20,21.
 - f. This, in fact, condemns all sin, because any and all sin is against God, since it is against God's will, or a transgression of God's law, 1Jno.3:4.
 - g. The sum of this first and great commandment is that we are to love God with our whole being. Cf. Lk.10:27.
 - h. It is unquestionably first and great, because out of it will flow everything else, even, the second great commandment.
3. Jesus' answer (2nd part), v.39.
- a. This precept follows naturally as the corollary (an immediate deduction, or a natural consequence or result) to the first, because love for one's fellowmen is the only concrete way any of us can demonstrate the reality and depth of our love for God in whose image all men are created, Mt.5:43-48; 7:12; 19:16-22; 25:31-46; Rom.13:8-10; Gal.5:14; Jas.2:8-16; 1Jno.3:10-18; 4:10-12,20,21; Heb.6:10; Pro.19:17.
 - b. Love is the cure for sin, for we do not sin against those we truly love. For where we love we desire to bless. But sin always carries with it a willingness to injure or to curse.
4. Jesus' answer (3rd part), v.40.
- a. "Law and prophets" is a circumlocution (a roundabout way of speaking; an indirect mode of statement) for "the entire O.T." (cf. Mt.5:17f; 7:12), i.e., whatever God revealed of His will, whether by law or prophet, is suspended from these two nails.
 - b. Take away this love for God and man, and *the law and the prophets* fall to the ground, meaningless.
 - c. The generic nature of the law of love is noted by Paul in Rom.13:8-10; but love without law is not sufficient.

- (1) In fact, there can be no true love – biblical love – without law.
- (2) Love begets a desire to bless, but the law guides to the accomplishment of that desire.
- (3) Love without law is power without direction, and law without love is machinery without a motor. Cf. 1Cor.13:1-3.

d. Additional thoughts on Rom.13:8.

- (1) Owe no debt except the debt of loving one another. This debt you must always owe, and be always paying. The obligation to love one another is always due, and is never fully paid; it is a perpetual debt.
- (2) For he that loveth his neighbor hath fulfilled the law.
 - (a) But the law is not fulfilled by mere sentiment, or feeling, but by deeds of helpfulness.
 - (b) And it means, as well, refraining from doing any harm.
 - (c) It means that one must refrain from doing the evil things mentioned in vv.9,10.
 - (d) “For this” – this is the sum of fulfilling the law of love, namely, refrain from the evils mentioned, and love your neighbor as yourself.
 - (e) Really, it is all summed up in the one command: “Thou shalt love thy neighbor as thyself.”
 - (f) And we love our neighbor as ourselves when we treat him as well as we would have him treat us.
 - (g) If a man loves his neighbor as himself, he will not do him any harm, but always good.
 - (h) **THIS IS REAL LOVE!**

5. This scripture (Mt.22:34-40) tells us:

- a. What we are to do: Love.
- b. Whom we are to love:
 - (1) God.

- (2) Our neighbor, or one another.
 - (a) This includes more than one's private family circle, those that love us, or those of the faith of Christ, Lk.10:25-37; Cf. Mt.5:43-48; Lk.6:27-36; Rom.12:14-21.
- c. How we are to love God: With our whole being. Cf. Lk.10:27.
- d. How we are to love our neighbor, or one another: As we love ourselves.
 - (1) Therefore, there is a proper self-love. Cf. Eph.5:28-33
 - (2) There is a proper kind of self-acceptance. Cf. Rom.12:3.
 - (3) This self-love does not contradict other divine demands that we are to deny self, crucify or otherwise mortify what is earthly and carnal in us. Cf. Mt.16:24,25; Rom.6:6; Col.3:5.
- 6. There is none other commandment greater than these two. Cf. Mk.12:28-31.

D. MAN MANIFESTING HIS LOVE

- 1. For the Lord.
 - a. Man's love for the Lord exists and is manifested only by faith in and obedience to his commandments, Jno.14:15,21,23,24; 15:1-10; Gal.5:6; 1Jno.2:3-6,15-17; 5:3; 2Jno.6; Cf. 1Cor.8:3; Phlm.5; Heb.6:10.
 - b. Jno.5:37-43.
 - c. Mt.10:37; Lk.14:26.
- 2. For the brethren, or for one another.
 - a. Brotherly love manifested is the "*badge of discipleship*", and proof of our love for the Lord, Jno.13:34,35; Cf. 1Jno.3:16-18; 4:7-12,20,21.
 - b. Rom.13:8 – see pp.4,5.
 - c. Rom.12:9,10,15; Gal.5:14,15,26; Eph.4:31,32.
 - d. 1Th.4:9,10; Heb.13:1; 1Pet.1:22; 2:17.
- 3. For the truth of God's will.
 - a. It is a must if we are to be saved, 2Th.2:10-12. And only the truth can make us free, Jno.8:32.
 - b. Only a love of the truth of God's will can cause to properly hate falsehood and error, Psa.119:104,128.

- c. Love for the truth and love for the Lord are inseparable. For one can't love the Lord and not love his word, which is truth. And if one loves the Lord he will obey him by keeping his commandments or his word.
 - d. Deut.18:18,19; Jno.17:8,20,21; 12:48-50; 1Pet.1:22-25; Heb.5:8,9; Gal.5:6.
4. For improper things, such as: sinful, wicked things of darkness, which condemned, Jno.3:19-21. See 1Tim.6:10.
- a. Man's condemnation is manifested by his love of darkness rather than light.
 - b. His love of darkness rather than light which he manifests is the basis of his condemnation.
 - c. He manifests this through his evil deeds.
 - d. His evil deeds manifest his hatred of the light that is come into the world by which men are saved.
 - e. He will not come to the light, lest his evil deeds should be reprov'd for their wickedness and depravity. Cf. 2Th.2:10-12; Jno.12:37-43.
 - f. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Cf. Jno.15:1-10.

III. CONCLUSION

1. We conclude our study with Mt.5:1-16, where the Lord leaves no doubt that a love for him and for truth and righteousness is manifested, shown, revealed, displayed, demonstrated, placed beyond doubt by actions and deeds of a proper nature.
2. Add 1Cor.12:31-13:7.