

9/12/10

The Abounding Love of God
Rom. 8:31-39

The apostle Paul has brought the sinner a long ways, from being depraved and rebellious enemy of God, to being justified in Christ, pronouncing him uncondemned.

We and all other sinners are saved by believing the promise of God, in the provision of Jesus Christ, which was motivated by the love of God for sinners. Jn. 3:16

This love provision has made us sons and daughters of God, adopted heirs of God and joint—heirs with Jesus Christ, to be led and live by the Holy Spirit.

So Paul finalizes this peak experience of the Christian by declaring that not only is there no condemnation, no frustration, but there is no separation from God's love!

* Keep in mind that the context is those who walk not after the flesh but the Spirit! Rom. 8:1-4

We want to look at the efficiency of God's love from three perspectives.

- I. The proclamation of God's love. vs. 31-35

- II. The perspective through God's love. vs. 36-37

- III. The power of God's love. vs. 38-39

I. The proclamation of God's love. vs. 31-35

- A. God is our defense. vs. 31

1. The question is regarding all God has done for sinners. vs. 31a

* "what shall we say to these things?"

- a. The fact that we are justified in Christ Jesus and there is no condemnation.

- b. The fact that now we are able to meet the requirements of the law as we walk in the Spirit.

- b. The fact that we will be raised at the resurrection.

- c. The fact that we are led by the Spirit of God who bears witness to our sonship and heir-ship.

- d. The fact that the present sufferings can not compare to the future glory.

- e. The fact that the entire creation is groaning to be redeemed.

- f. The fact that the Holy Spirit intercedes for us in prayer.

- g. The fact that all things work together for good to those who love God and called according to His purpose.

- h.** The fact that God foreknew and predestined us to be conformed to the image of his Son.
- i.** The fact that whom He predestined, He also called, whom He called He also justified, whom He justified, these He also glorified.
 - * What can we say to these things?
Amazing grace!
- 2.** The answer is given in a rhetorical question, it implies only one obvious answer, though it is not stated, no one! vs. 31b
 - * “If God be for us, who can be against us?”
 - a.** No one can justify a sinner, but God.
 - b.** No one can forgive sin, but God.
 - c.** No one can take sinner from being under the wrath of God, to being led by the Spirit of God.
 - d.** No one can make us son and heirs of God, but God.
 - e.** No one is Omnipotent, Omnipresent and Omniscient, but God.
 - 1)** He is for me, not against me.
 - 2)** If God is for us, it makes no difference who is against us.
 - 3)** Even though Satan, the world and the flesh are working against us. he who is in you is greater than he that is in the world. 1Jn. 4:4

- B.** God is our benevolent provider. vs. 32
 - 1.** God gave His best, His Son, to save us.
 - * “He who did not spare His own Son, but delivered Him up for us all.”
 - a.** He gave His Son as evidence of His love for sinners.
 - 1)** The Father incurred the cost, His Son by his determined purpose and foreknowledge of God. Acts 2:23
 - 2)** The Father made His Son a curse for us. Gal. 3:13
 - b.** He gave His Son, as the sin-bearer for sinners.
 - 1)** The Father made His Son the propitiation for our sins. 1Jn. 2:2
 - 2)** The Father substituted His Son for our sins. 2Cor. 5:21
 - 2.** God will supply all that is needed throughout salvation.
 - * “how shall He not with Him also freely give us all things?”
 - a.** The question is rhetorical once again.
 - 1)** It has only one answer that is again implies, but not stated.
 - 2)** Yes, He will give us all things.
 - b.** The teaching is from the past to the present.
 - 1)** Before the cross there was the debt of sin needed to be paid.
 - 2)** After the cross the debt was paid.

- c. The teaching is from the transaction of love that brought about salvation, to all that will be needed for ongoing transformation, to glorification.
 - 1) The benefits of salvation come through Jesus Christ.
 - 2) The amount of benefits Jesus will bestowed to the heirs of salvation is all things.

C. God is our judge. vs. 33

* “Who shall bring a charge against God’s elect? It is God who justifies.”

1. The question again being rhetorical, with the implied answer, no one. vs. 33a
 - a. The question is in view of our past sins. vs. 33a
 - 1) The phrase bring a charge “egkaleo”, means to bring an accusation against a person.
 - 2) The charge is in the future tense regarding a sinners past sins.
 - b. The one being charged is identified as one of God’s elect.
 - 1) The word elect “eklektos”, chosen one, the context determines if it is the believer or Jews, here it is the believer.
 - 2) The one chosen is based on God’s foreknowledge, predestined to be conformed into the image of His

Son, but never at the violation of man’s free-will, nor predestined others to hell. Rom. 8:29-30, Eph. 1:5, 11, 1Pet. 1:2

- 3) It has been said, predestination and free-will are two parallel lines that we that we can not reconcile until we get to heaven.
 - * “For My thoughts are not your thoughts, Nor are your **ways** My **ways**,” says the LORD. For as the heavens are higher than the earth, So are My **ways** higher than your **ways**, And My thoughts than your thoughts.” Is. 55:8-9
2. The impossibility of the charge is stated! vs. 33b
 - a. The answer is that, “It is God who justifies.”
 - 1) The word justified “dikaioo” means to be acquitted of all wrong doing.
 - 2) This is the 15th and last time the word appears in Romans.
 - a. The justification is based on faith in the provisions of God the Father through His Son Jesus. Rom. 1:16-17
 - 1) The sinner simply believes by faith in the promised provision of God, in Jesus Christ.
 - 2) The sinner is transformed into a saint, as his position in Christ.

D. God is our intercessor. vs. 34

1. The question regards someone pronouncing a verdict of deserved punishment. vs. 34a
* Who is he who condemns?"
 - a. The word condemn “datakrino”, means to judge a person worthy of verdict declaring just punishment.
 - b. The answer again being rhetorical is implied, no one!
2. The answer provides the complete source of our acquittal. vs. 34b-e
* “It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
 - a. Christ died for us, in our place. vs. 34b
 - b. Christ further more is risen, out from the dead, evident of the excepted payment for sin. vs. 34c
 - c. Christ is at the right hand of God, the place of privilege and power. vs. 34d
 - d. Christ also makes intercession for us, on our behalf, not against us. vs. 34e
* Heb. 4:14-16, 1Jn. 2:1

E. God is our faithful and reliable friend. vs. 35

1. The question again being rhetorical, with the implies answer, no person!

- * “Who shall separate us from the love of Christ?”
- a. There is no one that can separate me from the love of God.
 - 1) The word separate “chorizo” means to divide or cause me to depart.
 - 2) The attempt is by one from without to entice, convince or deceive me.
 - 3) Only I can separate myself from the love of God, not yielding or depending on it!
 - b. The love of God was His motive for our salvation, sending His Son to die for us. Jn. 3:16
 - 1) The love of God can not and did not save us.
 - 2) It was His death by His precious blood and the resurrection that saved us from our sins.
 - 3) It is our faith in His atonement that saves us.
 - b. The love of Christ is His outpouring care for me, as adopted sons.
 - 1) The word love “agape” is His divine love for man.
 - 2) The love of God withholds nothing that is good for us.
 - 3) The love of God was initiatory, we love Him because He first loved us. 1Jn. 4:19

2. The second question, again rhetorical asks if certain circumstances and situations could separate us from the love of Christ? vs. 35b-h

* “Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

a. The answer again is no, not one.

- 1) The love of Christ is sufficient for all that will come into our lives.
- 2) The potential of God’s agape love is immeasurable, unquenchable and without inexhaustible! Eph. 3:18-19

b. The possible things in life are given.

- 1) Shall tribulation?
* Tribulation “thlipsis” means pressing, crushing resulting in affliction and anguish.
- 2) Shall distress?
* Distress “stenochoria” means narrowness of a place, resulting in stress and anxiety.
- 3) Shall persecution?
* Persecution “diognos”, means to make to run or flee, in order to catch a person.
- 4) Shall famine?
* Famine “limos”, means scarcity of food, being destitute.
- 5) Shall nakedness?

* Nakedness “gumnotes”, means having not clothing to cover one’s body.

6) Shall peril?

* Peril “kindunos”, means to be in danger of injury or life.

7) Shall sword?

* Sword “macharia”, means a small knife-like sword used for close hand to hand combat, apposed to the larger sword.

Illustration

Luther called John 3:16 “The heart of the Bible-the Gospel in miniature.” It’s so simple a child can understand it; yet it condenses the deep and marvelous truths of redemption into these few pungent words:

“God.”The greatest Lover.
 “So loved”The greatest degree.
 “The world”The greatest number.
 “That He gave” The greatest act.
 “His only begotten Son” .. The greatest gift.
 “That whosoever” The greatest invitation.
 “Believeth” The greatest simplicity.
 “In Him” The greatest person.
 “Should not perish” The greatest deliverance.
 “But” The greatest difference.
 “Have” The greatest certainty.
 “Everlasting life” The greatest possession.

#1950

Application

1. We at Calvary Chapel believe that man is depraved, all have sinned and come short of the glory of God and that the wages of sin-nature is death. Rom. 3:23, 6:23
2. We at Calvary Chapel believe God predestined us to adoption from the foundations of the world. Eph. 1:4-6
3. We at Calvary Chapel believe in man's free will to be saved and whosoever wills, can take of the water of life freely, not just a select few. Rev. 22:17
4. We at Calvary Chapel believe we are elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1Pet. 1:2
5. We at Calvary Chapel believe Christians are predestined to be conformed into the image of God, being predestined, called, justify and glorified. Rom. 8:29-30
6. We at Calvary Chapel believe that we are saved by grace through faith, that not of ourselves, for it is a gift of God lest any man should boast. Eph. 2:8-9
7. We at Calvary Chapel believe that Jesus Christ made atonement by His death for the sins of the entire world, forgives and redeemed us by His blood. 1Pet. 1:19

This is the proclamation of God's love!

II. The perspective through God's love. vs. 36-37

- A. The world doesn't love God's people. vs. 36
 1. The world will persecute Christians for their belief in God. vs. 36a-b
 - * "As it is written: "For Your sake we are killed all day long."
 - a. The quotation is from the Psalms. Ps. 44:22
 - 1) The authority comes from the Scriptures, not words of man.
 - 2) The truth is unquestionable, divine revelation.
 - b. The persecution is due to their identity with Christ.
 - 1) The persecution against believers is for being identified and associated with God, "For Your sake".
 - 2) The Old and New Testament give witness to the persecution of Israel and the church.
 - * The reason being, because we are not of the world. Jn. 15:18-21
 - c. The persecution is constant.
 - 1) By the hatred of man for God.
 - 2) By the hatred for the things of God.
 - 3) By the hatred for the people of God recorded in Genesis to Revelation.

- * The persecution is because men love darkness rather than light. Jn. 3.19
2. The world views the Christian as ignorant, weak and expendable. vs. 36c
 - * “We are accounted as sheep for the slaughter.”
 - a. The metaphor of believers being sheep is throughout the Bible.
 - 1) Sheep are not known for being smart, but dumb and this is how the world perceives the Christian in this world.
 - 2) The world will persecute Christians for their belief in creation, rather than evolution.
 - 3) For believing man is evil at heart and that right and wrong exist.
 - 4) For believing in a final judgment.
 - b. Sheep are not known for their personal defense,
 - 1) Christians are perceived as gullible and victims of man’s schemes.
 - 2) Christians are seen as the small minority in the populous.
 - 3) Christians are perceived as unable to cope with life, using Christ as their crutch.
 - c. Sheep are slaughtered in numbers.
 - 1) The world sees the Christian as an obstacle to their open mindedness.

- 2) The world has never thought twice about persecuting or killing Christians.
 - 3) The prejudice and attack on Christians in the U.S. is becoming more blatant and aggressive.
 - 4) The world will do this again in the tribulation, to those who except Christ.
- B.** The world can not quench the believer’s love. vs. 37
- * “Yet in all these things we are more than conquerors through Him who loved us.”
1. The extent is in all these things mentioned
 - a. Tribulation.
 - b. distress.
 - c. Persecution.
 - d. Famine.
 - e. Nakedness.
 - f. Peril.
 - g. Sword.
 2. The outcome is being more than conquerors.
 - a. The phrase more than conquerors “hupernikao”, means to gain a surpassing victory, appearing only this time in the New Testament.
 - b. The understanding is that despite the difficulties in life, a Christian is able

to take these things in light of God's wisdom to conform them into the image of His Son. Rom. 8:29

3. The source is through Him who loved us.
 - a. The personal pronoun "Him", refers to Christ Jesus.
 - 1) He loved us so much that He became sin for us.
 - 2) He loved us so much that He received the wrath of the Father on His person.
 - 3) He loved us so much that He cleansed us from all sins.
 - b. The Christian is to abide in Christ constantly, that He might live through the believer.
 - 1) The Christian is never asked to do anything on his or her own strength. Zach. 4:6
 - 2) The Christian is told that apart from God he or she can do nothing. Jn. 15.5
 - 3) The Christian is to commit himself to Christ as a faithful Creator in their sufferings. 1Pet. 4.19

Illustration

Said Dr. Ralph M. Smith, "One of my minister friends has made more than 600 outlines of John 3:16 whose central truth is the immeasurable, unfathomable love of God for all mankind. "Henry

Morehouse began to preach when he was sixteen years old. He died in his early manhood. Every time he stood to preach. he gave as his Text: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish. but have everlasting life." Jn. 3:16 # 1948

* If all the Bible were destroyed except John 3:16 anyone, anywhere could be saved by believing this oft-quoted and cherished verse! **#1949**

The Breadth: "God so loved the world".

The Length: "that He gave His only begotten Son".

The Depth: "that whosoever believeth on Him shall not perish".

The Height: "But shall have everlasting life".

Application

1. Testings and trials are temporal, some are longer than others, but Satan always tries to convince the believer that it is for the rest of his life.

- a. Jacob said, "All things are against me." Gen. 42:36
- b. "Weeping may endure for a night, but joy comes in the morning." Ps. 30:5b
- c. They that sow in tears shall reap in joy." Ps. 126:5
- d. Paul lived this paradox, as a norm for Christian," As sorrowful, yet always rejoicing; as poor, yet making many rich; as

having nothing, and yet possessing all things.” 2Cor. 6:10

- e. Jesus told the disciples about the tribulation of the world and Paul told the new converts we must enter the kingdom of God through many afflictions. Jn. 16:33, Acts 14:22
 - f. Trials are temporary, needful, for a little while and fiery, revealing the genuineness of our faith. 1Pet. 1:6-7, 4:12
- 2.** God may test us with our children in many ways.
- a. Abraham was tested by God to sacrifice that which was dearest to him, Isaac. Gen. 22
 - b. The Angel of the Lord stopped him and spoke out of heaven and said, “for now I know that you **fear** God, since you have not withheld your son, your only son, from Me.” Gen. 22:12
 - c. Accounting that God was able to raise him up, even from the dead ... Heb. 11:19
- 3.** God may allow some people to accuse us falsely and bring harm to us.
- a. Joseph was sold by his brothers, falsely accused, imprisoned, called to suffer innocently. Gen. 37, 39
 - b. Not only was it needful to preserve the seed of Abraham, but God needed to teach Joseph that it was not by might nor power, but by his Spirit and according to His timing.

- c. Speaking to his brothers. after the fact. he said. “You meant it for evil, but God meant it for good.” Gen. 50:20
- 4.** God may allow our material possessions to be lost or our health.
- a. Job was tested by the loss of his family and possessions, compounded by illness.
 - b. God allowed this by the hand of Satan.
 - c. Twice God said have you considered my servant Job, twice God gave permission to Satan but He set the boundaries. Job 1:8, 2:3, 1:12, 2:6
 - d. The word consider is a military term to look at the enemies weakest area and attack in order to defeat him.
 - e. Job had the right perspective. He said, “And he said: “Naked I came from my mother’s womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD. In all this Job did not sin nor charge God with wrong.” Job. 1:21-22
 - f. “Even though He slay me, yet will I trust in Him.” Job 13:15a-b
- 5.** God will test us, to see if we look out for ourselves instead of others.
- a. Esther was put in the position of being tested whether she was willing to lay down her life for her people. Esther 4

- b. Mordecai said, “Who knows whether you have come to the kingdom for such a time as this?” Esther 4:14c
- 6. God will test us on our commitment to our faith.
 - a. Shadrach, Meshach and Abednego were called to deny the God of their fathers or be cast into a fiery furnace.
 - b. “Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. “If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.” Dan. 3:16-18

This is the perspective through God’s love!

III. The power of God’s love. vs. 38-39

- A. The personal proclamation of Paul’s confidence in the love of God. vs. 38-39b
 - * “For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing.”

- 1. The apostle Paul was persuaded about the efficiency of God’s love through us. vs. 38
 - a. The word persuaded “peitho”, means to suffer one’s self to be induced to believe: to have faith in a thing to trust, have confidence and being confident.
 - b. The word is used for Paul’s confidence in the ability of Jesus to complete his salvation. Phil. 1:6, 2Tim. 1:12
- 2. The apostle said death nor life shall separate him from the love of Christ. vs. 38a
 - a. Death is the final enemy in this world.
 - 1) Man is born to die physically, due to the fall.
 - 2) Man can be struck with death at various stages of his life.
 - 3) Man can not escape death.
 - 4) Man who has not repented of his sins, after death is separated from God for all eternity.
 - 5) The believer at physical death is ushered to the presence of God, experiencing the ultimate fullness of God’s love. 2Cor. 5:1-8
 - b. Life in this fallen world can be difficult at times.

- 1) Man is a sinner brings himself many sorrows and difficulties.
 - 2) Man must make his way through life regardless of the situations, circumstances.
 - 3) Man at times can have tragedies, disappointments and misfortunes.
 - 4) Man can live in a country that is tyrannical and oppressive.
 - 5) The witness of Scripture and history is that believers drawn closer to God's love through all these things.
3. The apostle said that angels nor principalities nor powers shall separate him from the love of Christ. vs. 38b
- a. Angels "angelos", means messengers.
 - 1) They are spirit beings created by God and ministering spirits to the heirs of salvation. Heb. 1:14
 - 2) There are good and bad angels, one third rebelled with Satan.
 - b. Principalities and powers refer also to angels.
 - 1) The word for principalities "arche", means the first of commencing a series.
 - 2) The word for powers "dynamis", means inherent strength by virtue of its nature.

- 3) These two groups of angels are identified by their ranks, such as in the military, private, corporal, lance corporal, etc.
4. The apostle said that things present nor things to come could not separate him from the love of Christ. vs. 38c
- a. Things present indicate any and every possible thing.
 - 1) In richness or poverty.
 - 2) In health or sickness.
 - 3) In freedom or slavery.
 - 4) In peace or in war.
 - b. Things to come indicate any and every possible thing.
 - 1) The loss of health.
 - 2) The loss of family.
 - 3) The loss of a job.
 - 4) The loss of friends.
 - 5) The loss of wealth.
 - 6) The loss of freedom.
4. The apostle said nor height nor depth shall separate him from the love of Christ. vs. 39a
- a. The word height "hupsoma" means things elevated, possibly indicating the expanse of the heavens.
 - b. The word depth "bathos", means the deep, possibly the oceans or maybe even the depths of the earth.

- c. Some believe both terms to superstitious powers of pagan gods.
- 5. The apostle said nor any other created thing, shall separate him from the love of Christ. vs. 39b
 - a. This is the only one that has not companion.
 - b. The apostle finalizes his proclamation by including everything else in existence, created by God.
- B. The personal proclamation of Paul's confidence in the love of God was in the person of Jesus. vs. 39c
 - 1. The confident assurance is certain.
 - * None of these, "shall be able to separate us from the love of God which is in Christ Jesus our Lord."
 - a. God's love never fails. 1Cor. 13: 8a
 - b. God's love is the distinguishing mark of the believer and Church. Jn. 13:35
 - c. God's love is the only motive God will reward at the Bema-seat of Christ. 1Cor. 3:13-15, 4:5
 - d. God's love is called the fruit of the Spirit. Gal. 5:22
 - e. God's love constrains us to reach the lost. 2Cor. 5:14
 - f. God's love is unlimited. Eph. 3:17-20
 - 2. The competent mediator is Jesus.

- a. The love of God is in Christ Jesus our Lord.
- b. The title Christ refers to the Messiah, as the Prophetic Anointed redeemer to come according to the Scriptures.
- c. The name Jesus refers to His humanity, which is the translation of the Hebrew name of Joshua.
 - 1) The Hebrew name is the contraction of Yahweh-shua, which means Yahweh is salvation.
 - 2) The angel told Mary, "And she will bring forth a Son, and you shall call His name Jesus, for He shall save His people from their sins." Math. 1:21
- d. The title Lord "kurios", communicates ownership and supreme ruler of one's life.
 - 1) He is the One who orders our life.
 - 2) He is the One who we obey.
 - 3) He is the One who we serve for life.

Illustration

God moves in a mysterious way
 His wonders to perform;
 He plants His footsteps in the sea,
 And rides upon the storm.
 Deep in unfathomable mines,
 Of never-failing skill

He treasures up His bright designs.
 And works His sovereign will.
 Ye fearful saints, fresh courage take.
 The clouds ye so much dread
 Are big with mercy, and shall break
 In blessings on your head.
 Judge not the Lord by feeble sense,
 But trust Him for His grace:
 Behind a frowning providence
 He hides a smiling face.
 His purposes will ripen fast
 Unfolding every hour;
 The bud may have a bitter taste
 but sweet will be the flower.
 Blind unbelief is sure to err,
 And scan His work in vain;
 God is His own interpreter
 And He will make it plain. #1938

Application

1. The most important thing, regarding my attitude towards sufferings, in fiery trials is that I know that I am loved by God.
 - a. The love of God was made evident and prove at the cross, not in my testings or trials. Jn. 3:16
 - b. The Lord spoke truthfully about the Christian life, never deceiving anyone, “Then a certain scribe came and said to Him, “Teacher, I will follow You wherever You go.” And Jesus said to him, “Foxes

have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.” Matt. 8:19-20

- c. Again Jesus said, “Whoever desires to come after Me, let him deny himself, and take up his **cross**, and follow Me.” Mk. 8:34
 - d. Jesus said, “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.” Matt. 10:28
 - e. “If the world hates you, you know that it hated Me before it hated you. “If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.” Jn. 15:18-20
3. The history of the people of God verifies that Christianity and fiery trials go together.
 - a. Cain killed Abel.
 - b. Ishmael mocked and ridiculed Isaac.
 - c. Esau persecuted Jacob.
 - d. The early church was persecuted by the Roman empire, Nero beheaded Paul.
 - e. The Christians, who would not recant their faith, died horrible torturous death by the hands of the Catholic church.

- f. The Christians in the last century suffered tremendous persecution in Russia, China, Bulgaria, etc.
- g. Now, we are starting to see a very strong and committed effort in the U.S.A. against Christianity.
 - * “Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until **death**, and I will give you the crown of life.” Rev. 2:10

- 4. The believer is to know that despite what takes place in life, God will be faithful to the believer.
 - a. He tells me that He will never allow me to be tested more than I am able but with every testing show me the way of escape. 1Cor. 10:13
 - b. John tells us that God keeps the believer and the wicked one touches him not. 1Jn. 5:18
 - c. “And now abide faith, hope, love, these three; but the greatest of these is love.” 1Cor. 13:13
 - * As the believer is aware of God’s love for him to save him, he knows that God will not do anything to destroy him, but will use all things to build him up!

Conclusion

We have looked at the efficiency of God’s love three perspectives.

- I.** The proclamation of God’s love!
- II.** The perspective through God’s love!
- III.** The power of God’s love!

This is the power of God’s love!