



The Love of God

Message by Arthur Crane 21st June 2020

Moses asked to see God's glory and the Lord God allowed him to see his back parts.

Exodus 33:18. But my face shall not be seen. ... in the cleft of rock and I will cover you with my hand. Just a glimpse. Justice... holiness .. his love ... I will cause all my goodness to pass in front of you.

GOD IS GOOD. God describes himself as compassionate, gracious, slow to anger, forgiving. ABOUNDING IN LOVE.

At the end of the chapter we note the reflection of God's glory. There was a noticeable change on his face. There was a visible evidence a change in Moses that others could see. It was only on this occasion after being in the presence of God.

God reveals his love to us that His love might be seen by those around us.

Reference to the heart's cry to "Show me thy love." ** Ps 143.8.... Ps. 30.5 Weeping may endure for a night, but joy comes in the morning. Ps 30.5

After the service I was shown a very lovely scripture in Psalm 17.7 which is the cry of the heart to know God's love. "Show me the wonders of your great love, you who save by your right hand those who take refuge in you from their foes." These words are commended to all who read this note that such a prayer might be kept upon our lips always.

But how can this love be discovered?

By what means can we discover it?

What instrument can be applied that it might be measured?

Yes, a divine measure of some kind.

Can it be seen with human eyes, heard with human ears, felt with human senses.

A friend might say to you, "Show me the love of God" and I will believe.

Tie together all the measuring tools that man has, it's even deeper than that.

.... To see the reality of the invisible, intangible God.

Put this love under the microscope.

Put the tape, I mean a long tape, around it and discover its length or width.

Put it under an xray and discover it's internal nature.

Deut 7.7,8 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. **8**But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you

out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt. ... a covenant/promise keeping God.

Deut 8.1 The Lord promised on oath.

“The intellect knoweth that it is ignorant of Thee,” said Nicholas of Cusa, “because it knoweth Thou canst not be known, unless the unknowable could be known, and the invisible beheld, and the inaccessible attained.”

See the language of Ezekiel in 1.26. It is a covering, protective language sensitive to the subject of God’s glory.

Ez 1.26 “And above the firmament that *was* over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

Recall the hymn:

It passeth knowledge, that dear love of Thine,
My Savior, Jesus; yet this soul of mine
Would of Thy love in all its breadth and length,
Its height and depth, its everlasting strength,
Know more and more.

It passeth telling, that dear love of Thine,
My Savior, Jesus; yet these lips of mine
Would fain proclaim to sinners, far and near,
A love which can remove all guilty fear,
And love beget.

I am an empty vessel—not one thought
Or look of love to Thee I’ve ever brought;
Yet I may come, and come again to Thee,
With this the empty sinner’s only plea,
Thou lovest me.

Oh, fill me, Jesus, Savior, with Thy love!
Lead, lead me to the living fount above;
Thither may I, in simple faith draw nigh,
And never to another fountain fly,
But unto Thee.

Lord Jesus, when Thee face to face I see,
When on Thy lofty throne I sit with Thee, Or “I bow the knee”
Then of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

Tozer, A. W.. in his text ‘The Knowledge of the Holy’, says

The yearning to know What cannot be known, to comprehend the Incomprehensible, to touch and taste the Unapproachable, arises from the image of God in the nature of man. Deep calleth unto deep, and though polluted and landlocked by the mighty disaster theologians call the Fall, the soul senses its origin and longs to return to its Source. How can this be realized?

Again Tozer, A. W. in ‘ The Knowledge of the Holy’

That God can be known by the soul in tender personal experience while remaining infinitely aloof from the curious eyes of reason constitutes a paradox best described as Darkness to the intellect But sunshine to the heart.

The following comment was not used in the sermon but may be helpful to some, particularly because of the last few words, as so often, when we can’t understand it at all we simply need to “believe the Word and press on” with the day’s activities, the week’s diary in the confidence that his love surrounds and Hid light guides.

In approaching God, he says, the seeker discovers that the divine Being dwells in obscurity, hidden behind a cloud of unknowing; nevertheless he should not be discouraged but set his will with a naked intent unto God. This cloud is between the seeker and God so that he may never see God clearly by the light of understanding nor feel Him in the emotions. But by the mercy of God faith can break through into His Presence if the seeker but believe the Word and press on.

Jesus is the visible demonstration of God’s love. He showed how much he loved us by giving us His Son.

Romans 5.8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

1 John 4.9 This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.