



Sermon Notes

Term – Spring 2019

Series – Wholeness (1 John 4)

Gathering & Date – the 5, 10 February

Title – Making the invisible God visible

Preacher – Paul Langham

Reading – 1 John 4:11-12

Main message of this talk in one sentence – John tells us that if we want to show the world what God is like, we have to allow his love to be more fully realised within and among us

Main points – a reminder that wholeness is an invitation ... *to be more fully loved that we may more fully love*

¹¹ *Dear friends, since God so loved us, we also ought to love one another.* ¹² *No one has ever seen God; but if we love one another, God **lives in us** and his love is made **complete** in us.*

The sense is quite clear – John sets out an issue (that God cannot be seen), the word ‘but’ establishes that a solution will follow, and he then presents that solution – which is for us to love one another. If we do that, God will live within us and his love will be made complete in us.

- lives in = abides – used in gospels when Jesus stays with people – also in John 15 vine etc.
- complete = teleioo = perfected, finished, accomplished – ‘It is finished’ John 19:30

This word is quite definite – when Jesus spoke it on the Cross, he understood that he had done everything necessary to complete the work of our salvation. So its use here suggests that once we truly love one another, nothing more will be needed to show that love to the world.

Again, there’s a parallel with this morning’s teaching at the 10, when we were learning from Ephesians 1:22,23 that we [the church] are now the body of Jesus on earth.

Here, the sense is that people will see God if we allow his love to be made perfect in us.

So what does that look like?

You’ll find attached with these notes a worksheet on the ‘one another / each other’ sayings in the NT. Please use this individually and in groups to get a sense of what loving one another looks like as far as the NT writers are concerned.

For further thought and prayer – Dietrich Bonhoeffer, a Christian minister who opposed and was executed by the Nazis in 1945, wrote this:

Costly grace is the gospel. Such grace is costly because it calls us to follow, and it costs us our life, and it is grace because it gives us the only true life.

Above all, it is costly because it cost God the life of his Son: ‘You were bought at a price’, and what has cost God much cannot be cheap for us.

Above all, it is grace because God did not consider his Son too dear a price to pay for our life, but gave him up for us. It is costly grace. Costly grace is the Incarnation of God.