

# The Perfect Love of God

by Peter Brandon

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*God's love is perfect, complete, and able to overcome even the deepest sin and weakness, and is communicated to us through the power of the Holy Spirit.*

**Duration:** 23:46

**Scripture:** Romans 5:1, 1 John 4:18

**Topics:** "God's Love", "Reconciliation"

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## Description

Peter Brandon emphasizes the perfect love of God amidst the imperfections of the world, illustrating how God's love is extended to humanity despite our weaknesses and sins. He explains that while we are ungodly, sinners, and enemies of God, His love is a miraculous intervention that reconciles us to Him through Christ's sacrifice. Brandon highlights that God's love is not merely an expression but a profound demonstration, culminating in Christ's death for us while we were still sinners. He encourages believers to embrace and share this love, which is poured into our hearts by the Holy Spirit, urging us to live in love rather than legalism or liberalism.

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## Transcript

Obviously the theme this morning is the perfect love of God. Notice the expression, the perfect love of God. We live in a world that's imperfect.

The clothing that we wear is imperfect. The building in which we're in is imperfect. The speaker that stands before you, imperfect.

The speech is imperfect. Your reception is imperfect. Everything that we see in this world is marked by imperfection.

But isn't it wonderful to be able to speak about perfect love? Fear has torment. John says perfect love casts out all fear. Now in Romans this is the first time love is mentioned.

We see love in the gospel, chapter one. We see love in the redemption and the righteousness and the justification. But it's not mentioned.

This is the first time love is mentioned. And shall we read the first eight verses? Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace in which we stand and rejoice in the hope of the glory of God.

And not only so but we glory in tribulations also knowing that tribulation worketh patience and patience experience and experience hope. And hope maketh not ashamed, note this, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us. For when we were yet without strength in due time Christ died for the ungodly.

For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us. I shall read now to verse 11.

Much more than being now justified by his blood we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. And not only so but we also joy in God through our Lord Jesus Christ by whom we have now received the reconciliation.

Perfect love. Now when we look at this narrative first of all we see the men or the mankind that God loves. And when you look at that carefully you find that there's a shock for us all.

Then you see the realistic manner in which he loves us. And then you see the great miracle of God's love that God's love is shed abroad in our hearts. Now notice the mankind.

He addresses the human family in three ways. Ungodly, sinners, enemies. Now let's think of that because that's vital.

The word ungodly here is associated with weakness. When we were yet without strength in due time Christ died for the ungodly. Now when man was made by God he was godly.

God like. He was made in the image and in the likeness of God. But when he sinned he became terribly damaged and he became ungodly.

And therefore every child that's born into this world is born in that state of being ungodly and weak. Now why? God has given the human family two tests. One the test of conscience.

And there has never lived a single person on this earth apart from the Lord Jesus that always obeyed the dictates of his conscience. Over and over again it's been smashed. And that's why we are subject to weakness.

Thirdly, God has given to us ten commandments. Only ten. Now think of that.

When he wanted to govern the whole world he gave us ten commandments. And even today it's still the masterpiece of justice. And there has never lived a person that's kept the ten commandments apart from him who gave it the Lord Jesus.

He gave the law and he fulfilled it. And therefore there is something about man that strives to be good but there's a power within him that makes him evil. That is why every one of us spiritually is a paralytic.

We can't obey the dictates of our conscience and we have certainly violated the law of God. But this is the miracle. God loves us with all our ungodliness and weakness.

Now the word sinner that's used here is an antithesis to the word ungodly. And it means a strong man, a rebellious man. Now how can we put the two together? How can we be weak and strong at the same

time? Well we're weak to do that which is good and strong to do that which is evil.

Now can I give you a case in point? When I'm home I do my shopping on Monday morning and I went in Budgie and there was a little girl and I suppose she was about four, beautifully dressed. And when I looked at that child I almost thought I was looking at a perfect little girl. She was absolutely stunning in beauty.

All of a sudden her mother called her and she stamped her feet and shouted, I'm not coming. Beauty and the beast. It's in us all, everyone.

All we like sheep have gone astray, we have turned everyone to his own will. There's something in us that weakens us. There's something in us that makes us strong to do evil.

But this is the miracle. He loves her. He loves her.

Isn't it wonderful? Then he goes further and he says regarding our minds, even when we were enemies, we were reconciled to God. Now this needs careful explanation. Sin is not only constitutional, it makes us weak and strong, it's mental.

Sin in a subtle way affects the mind. So that basically the mind doesn't want God. It wants a free society.

And in that way it becomes an enemy. And it thinks completely reverse to the way God thinks. And that's why in the West we're in serious trouble.

We are becoming secular. We want a society without God. Now that shows the enemy of the mind.

It thinks entirely differently from God. Now can you see how serious sin is? But this is the miracle. Although we are enemies in our minds, he still loves her.

But then someone will say how can you reconcile God's hatred for sin and love for the sinner? Simply. As I was telling you the other day, just before I came to Australia, I went to hospital and saw a dying child and I looked at that mother and she was completely broken. I looked carefully and she loved her child but hated to deceive.

Is that right? Of course it is. God hates the thing that brings eternal damage. But he loves the sinner.

Now we're going to see the extent of that love. Notice that God. When you get those two words always stop.

It's intervention. Now in the Old Testament, I think if my memory serves me right, there are 24 interventions of God. But nearly all of them are in judgment.

But this is an intervention in love. But God commends his love. Therefore, when you write your letter, and I hope you still do that and not computerize everybody, when you write a letter you put the date.

Even if it's computerized you put the date. Now what are you saying when you put that date? You're not putting a date 2011 after Caesar. That would be wrong.

Or after Alexander the Great. That would be wrong. It's after Christ.

Now can you see what God has done in the Western world? He's made the cross and the resurrection of Christ absolutely central. You can't deny it. You say well that's not so in the Western world.

But in the West of Europe it is. And what is God saying by that? An intervention in judgment? No. An intervention in love.

Then Paul uses an illustration, and perhaps we must get the background of this illustration. If we don't we shall miss a blessing. And he's speaking here of a vicarious sentence.

The Romans had a vicarious sentence. So if you thought a man was being judged incorrectly, you could die for him if the judge so allowed it. Now some of the judges were not really judges with the sort of truth.

They were influenced by bribes. And obviously the apostle has this in mind. And he brings a man into the courtroom and he's righteous.

And we all know he's righteous. But because of a bribe he condemns him. And then the judge says will anyone die for him? A very very few.

Then he brings another man into the court that's good, a benefactor. And we say just imagine a man like that being brought into court. And would you believe it, this judge because of a bribe condemns him.

And he says would anything, anybody die for this good man? A few may. Then we wait. And there's a shuffle at the door.

And a scuffle. And in comes a hard looking man and is held by four soldiers. And the moment we look at him we say something like this, dear me he's weak to do any good.

Look at the piercing eyes. He's strong to do evil. And when we hear the accusation against him, he's an enemy to society.

And the judge chuckles and says, would anyone die for him? And the door of heaven opens. And the Lord Jesus says, I will. And we're that man, we're that woman.

Ungodly, sinners, enemy. And he died for us. What an illustration.

Now, love cannot really fully be expressed when it comes to divine love. Greek is a lovely language, but Agape does not fully describe the love of God. You see God's love is so perfect, so complete, it goes beyond all language.

There isn't a language that has one word to describe Calvary's love. Therefore love is not an expression, love is a demonstration. Can I repeat that? Love isn't an expression, love is a demonstration.

And he says, God commends his love toward us in that while we were yet sinners, Christ died for us. But what does that mean? The Lord Jesus waited until the human race reached its lowest point. It became so vulgar that it was indescribable to express the vulgarity.

It was the most wicked thing that human race could possibly do to crucify its creator. And when man reached his deepest point of vulgarity and sordidness, the Lord reached the height of his love. And he said, Father, forgive them.

They know not what they do. He didn't say, I forgive them. There wasn't a tinge of bitterness in his heart.

He was thinking of the Father's feeling. And then it happened. God brought together the equation of sin, we can't measure death.

He brought together its corresponding judgment, we can't measure death, it's out of our depth. And then he brought the judgment. Now please, don't imagine Jesus Christ became the whipping boy for God.

He didn't. God was in Christ. They were together in it, reconciling the world.

And on that cross, he bore our sin, he tasted our death, he endured the judgment. That cannot be described in language. It's a demonstration.

And that's what we have seen in the breaking of the bread and in the drinking of the cup. And brethren, it breaks us, doesn't it? That we've been loved unto death. But then that doesn't describe what he's saying.

But God commended his love toward us. What does that mean? Now I've got to be careful because it's out of my range. It means not only to describe love, but to communicate it.

On one occasion in South Africa, I saw the largest reservoir in the world. And when I saw that human sea that the human family had engineered, I was amazed. I went down from the mountain and I saw an African lady in her rondavel.

And she came out with a rusty kettle. It was a lovely sight. And she put it under the tap.

And there's the reservoir. There's the communication. And it's all going in that little rusty kettle.

That's what is done this morning. Through the power of the Spirit, he's communicated the love to us. And we've only got kettle and we've been receiving.

Isn't that wonderful? But then he shows us the greatest of all mysteries. He says, hope makes not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost or the Holy Spirit who is given to us. Now what does that mean? The word shed is unfortunate.

So the scholars tell me it's a word that means almost like an overflow. I once saw the Niagara. It was the only time I've seen it.

I don't suppose I shall see it again. But the river was in full spate. And I was literally spellbound.

And as I stood and just gazed and gazed, I didn't understand I was getting the spray of the water. And I was soaking wet. That mack that I wear occasionally and I always carry it with me.

It was soaked. As I'd fallen in the water. But I got the spray.

Then would you believe it, and this is the subtlety of materialism. There were people that could really afford more than what I could. And they got into a boat with protecting clothing and they got right near the spray.

But all they got was the spray. And then again, this is almost unbelievable, you can go underneath the waterfall and you get more spray. But you never get the impact of it.

Beloved, God doesn't give us a spray of his love. He puts the love within us. Isn't that lovely? The love of God is shed abroad by the Holy Spirit.

Now I believe God is going to use you. I believe he's going to multiply. But specialise in love.  
Don't become hard and legalistic. Don't become wide and liberal. Walk the middle path.  
Be filled with love. Especially one to another and for the world outside. May it flow out of us.

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