

Principles on Love: Virtue Love is Selective & Discriminatory: Esprit de Corps in Marriage; Progressive Assault on Marriage & Family; Coosa River's Challenge

[TXP: The Demonstration of Esprit-de-Corps Love under Pressure in Romans 5:1-5]

Romans 5:1 - Having been justified by faith, let us have prosperity [εἰρήνη, *eirēnē*: peace with God by the removal of the barrier produces spiritual prosperity] with God through our Lord Jesus Christ.

v. 2 – Through Whom also by means of faith we have attained access into this grace in which we stand [logistical support]; and so let us demonstrate esprit de corps [“exult”: καυχόμαι, *kauchaomai*] in hope [ἐλπίς, *elpis*: absolute confidence] regarding the integrity of God.

v. 3 - Not only this, but let us demonstrate esprit de corps [καυχόμαι, *kauchaomai*: harmonious rapport] in adversity [the third result of justification: persecutions, trials, distressing circumstances], knowing that such adversity brings about courage [ὕπομονή, *hupomonē*: courage, honor, & integrity in time of disaster];

Romans 5:4 - and courage under pressure brings about proven character [δοκιμή, *dokimē*: demonstrated integrity; to be tested in battle and found trustworthy]; and proven character, brings about confident expectation [ἐλπίς, *elpis*: in blessings from divine integrity];

v. 5 - and confidence in God never disappoints because love for God has been poured out into our streams of consciousness [inculcation of biblical truth] through the agency of the Holy Spirit Who was given to us [indwelling of the Holy Spirit at salvation].

69. True love for God, true love for our fellow man, and true love for our right person is contingent upon the believer having esprit de corps with the Word of God.
70. Principles on Love:
 - 1) Love *for* God is a gradual process directed toward all three members of the Trinity.
 - 2) Virtue love among believers has three objects: (1) God, (2) one's right person, and (3) others, e.g., family and friends.
 - 3) It is immediately obvious that each of these categories requires a highly selective process that is very discriminatory.
 - 4) The only place where diversity is involved in virtue love is that directed toward casual acquaintances, the masses, and enemies. These categories, especially that of enemies, must be free of mental attitude sins regarding their character, behavior, worldview, attitude, opinion, or culture, i.e., unconditionally.
 - 5) All other categories are selected through a process of isolation based on one's capacity to separate the object out from a much larger body of individuals.
 - 6) There is no diversity involved in this kind of love for it narrows its objects down to extremely small numbers for very specific reasons.
 - 7) The Christian has isolated God as the object of his faith and worship. Christian theology distinguishes God as being one in essence but three in personality.

- 8) The Christian's love *for* God is only possible from a biblical frame of reference. You cannot love whom you do not know. Love *for* God therefore becomes a discriminatory act based on one's norms and standards that define who and what God is.
- 9) Love *for* God thus becomes a thought process that identifies and then isolates God, Jesus Christ, and the Holy Spirit as being worthy of service and worship to the exclusion of all other alleged deities.
- 10) In the spiritual life of the Church Age the ultimate expression of love *for* God is occupation with Christ. He is the Member of the Godhead Whom we are mandated to emulate. We are to love others as He loves us.
- 11) In the Church Age, a unique demonstration of the relationship that exists between Jesus Christ and His Church is through the divine institution of marriage. The will of God is for each man to be spiritually and physically united with one specific woman, isolated from all others until death separates them.
- 12) In this relationship, the man and the woman possess a unique love relationship known only to them. The wife develops a love *for* her husband motivated by her love *of* God and inspired by her husband's unconditional love for her.
- 13) The union of the believer with Christ, Who is the only Savior for the Church, is to be illustrated by the Christian marriage: One Savior for the believer; one man for one woman.
- 14) The love that the man has for his wife is to reflect the kind of love that the Lord expressed on the cross when he became a substitutionary sacrifice for the entire human race.
- 15) The Lord's act of unlimited atonement allows anyone who responds to the Gospel to enter into the Church and become a member of the Body of Christ.
- 16) Thus the husband is to love his wife sacrificially. He is to serve her, care for her, provide for her, and protect her—exactly the kind of things that the Lord does for the Church.
- 17) On the other hand the wife is commanded in Ephesians 5:33 to respect her husband. She responds to his efforts that illustrate the love *of* Christ for the Church and over time she acquires a love *for* her husband.
- 18) The Christian demonstrates this esprit de corps toward others whom he selects for friends. Unconditional love is the mental attitude that maintains the esprit de corps established by mutual orientation to the Word of God.
- 19) Therefore, we discover that in all three categories of love the attribute finds its virtue in thoughts, words, and concepts that are developed from divine viewpoint.
- 20) True love comes from the stream of consciousness where principles and doctrines related to the love *of* God are stored.
- 21) True love is discriminatory toward God, your right person, and a few friends.
- 22) Esprit de corps love between right man and right woman is the mental attitude that is developed from having esprit de corps with the Word of God from which develops love *for* God.

- 23) It is through this sequence of events that the Christian institution of marriage is founded and from which its couples find the strength required to remain loyal to each other for a lifetime.
- 24) When biblical thought related to the divine institutions of marriage and family are attacked and weakened, the institutions falter, and ultimately decline.
- 25) When this occurs the culture becomes contaminated with human viewpoint from doctrines of demons that commit vericide on the very definitions of marriage and family.
- 26) When marriage becomes whatever “the masses” say it is, then it becomes only a façade behind which deviant relationships can gain acceptance after which the institution of marriage becomes meaningless.
- 27) The most immediate impact of the decline of marriage is on the family. Children require the nurturing of two parents. Christian parents have the obligation and responsibility to teach the Gospel and doctrine to their children.
- 28) When the principle of life-long marriage between right man-right woman is weakened and the environment of a two-parent home for the nurturing of children is unavailable then the client nation’s culture and the Pivot power that sustains it cannot be efficiently passed on to the next generation.
- 29) Such a generation is in decline and if its downtrends are not corrected the country they populate may or may not survive but in either case it most certainly cannot continue as a client nation.
- 30) For a client nation to survive it must have one culture and that culture must possess and maintain principles of divine establishment and the resident Pivot must be advancing in the plan of God by learning and executing Bible doctrine.
- 31) The United States no longer have a single dominant culture but instead are in what can be described as a death struggle between Progressives and Traditionalists to determine which ideology will control the hearts and minds of the people.
- 32) The word “**culture**” may be defined as: The knowledge, beliefs, and behavior of a social group which are generally accepted as their way of life. A nation’s culture thus becomes its code or worldview.
- 33) The “way of life,” “code,” and “worldview” of the Pivot should be the same from generation to generation. If they are not then trouble is afoot, especially in a client nation. Therefore, the way of life and worldview that is taught by the Word of God must be transmitted to each succeeding generation. If they are not then the nation will devolve into a conflict of cultures and historically this is where the United States are today.
- 34) When biblical thought is not strong enough to stem this tide then the culture becomes transformed by believing the Public Lie. The nation’s current trend to subscribe to Progressive ideology means that it simply cannot manage the trials of life or survive the test of time.
- 35) It is the responsibility of all believers to continue their spiritual advance so that their invisible impact will give Jesus Christ Who controls history a reason to intervene into history on behalf of this nation.
- 36) I implore members of Coosa River Bible Church to join the fray by advancing in the plan of God by means of spiritual growth under the ministry of a prepared pastor-teacher.

- 37) However, until you get a shepherd to lead you, you are severely handicapped in your ability become *promachoi*, front rankers in this battle.
- 38) My good friend Rick Hughes, whom I have known for 35 years, is a great teacher but his spiritual gift is designed to present the Gospel to heathen, therefore the long-term effectiveness of his gift is limited within the environment of a local church.
- 39) Consequently the ability of this church to make meaningful contributions to the preservation of this country's status as a client nation is dependent upon its members developing esprit-de-corps love, or *exōterikē harmonia* with God and His Word and with the fellow members of this congregation.
- 40) This cannot occur without the leadership of a qualified shepherd who is prepared to study and teach the Word of God to a congregation who in esprit-de-corps lock-step with him.
- 41) For this to occur, Coosa River Bible Church needs to pray fervently to the Father that He graciously provide you with a prepared pastor-teacher to fill this pulpit and lead you forward.
- 42) God will respond when He detects the positive volition necessary to sustain the church and the pastor He appoints.
- 43) *Qui non proficit, deficit* — Who does not advance, falls behind.