

## The Importance of Having Esprit de Corps with God in Time of Testing; Love for God Is Poured Out by Means of Spiritual Growth; True Love Is Discriminatory

81. This is the response the believer is to have in the face of testings. It is the manifestation of our reciprocal love for God in the face of adversity. One of these expressions of this esprit de corps is courage under pressure.
82. Courage comes from having experiences that verify the faithfulness of God in pressure situations. God has a Game Plan and if one knows it and follows it then he will conquer the adversity.
83. This courage under pressure brings about proven character because reliance on the integrity of God results in demonstrating one's esprit de corps with God's Game Plan.
84. This in turn results in confident expectation in the divine solution to the adversity since a person with esprit de corps would never be disappointed by anything that God permits to enter into his life. It's part of the Game Plan.
85. This esprit de corps is magnified by the fact that the Holy Spirit takes these battle victories and pours into the believer's *kardia* love for God. Remember the word for "pours out":

**ἐκχέω, ekcheō** - "has been poured out"

perfect: Dramatic; since the perfect tense represents an existing state, the dramatic perfect may be used for the purpose of describing a fact in an unusually vivid and realistic way with emphasis on the results of the action.

passive: Our "love for God" receives the action through consistent study and inculcation of the Word of God which reveals to us the "love of God."

indicative: Declarative: a statement of fact.

86. Therefore, the development of our "love for God" comes through spiritual growth: we develop respect for God and His Word. From this we acquire confidence in God and His Word. This generates within our stream of consciousness "love for God." The latter is stated next with the prepositional phrase:

**ἐν ταῖς καρδίαις, en tais kardia** - This is where *epignōsis* retention of biblical truth is stored in the soul. Awareness of the integrity of God is a gradual process that ascends from respect, to confidence, to personal love.

The conclusion we reach from this study of esprit de corps is that believers must educate themselves from the Word of God to be able to orient and adjust to what it requires.

87. What it requires is that we keep its commandments and if we do then we acquire love for God. This love is expressed through esprit de corps in the face of all circumstances that life presents.
88. This esprit de corps manifests our love for God. Again, the Greek word is:

**καυχάομαι, kauchaomai**: "Let us demonstrate esprit de corps"

present: Perfective: denotes the continuation of existing results: a fact that has come to be in the past, but is emphasized as a present reality. Demonstration of esprit de corps on a continual basis emphasizes the reality of a believer's love for God.

middle: The believer who functions in the sophisticated spiritual life produces the action.

subjunctive: Hortatory: Paul exhorts believers to participate with him in demonstrating esprit de corps.

89. When we pray, we are to demonstrate esprit de corps with God's Game Plan. If we are in fellowship with the Lord and the Holy Spirit, and if Bible doctrine is resident in our souls, *then* we may ask what we wish in prayer and it will be done for us.
90. 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.
91. Principles on Love:
- (1) Love *for* God is a gradual process directed toward all three members of the Trinity.
  - (2) Love among the human race has three objects: (1) God, (2) your 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 love is that directed toward acquaintances, the masses, and enemies. These categories, especially that of enemies, must function free of mental attitude sins and executed without any preconceived conditions regarding, the character, behavior, worldview, attitude, opinion, or culture of the object, 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 isolates God as the Object of his faith and worship. Christian theology distinguishes God as being one in essence but three in personality: (1) "God" is the English word that translates the Hebrew אֱלֹהִים <sup>sp</sup>**Iohim** and the Greek Θεός, **Theos**, (2) "Jesus" is the English word that translates the Hebrew יְהוֹשֻׁעַ <sup>sp</sup>**Y'hoshua'** and the Greek Ἰησοῦς, **Iēsous** and (3) "Holy Spirit" are the English words that translate the Hebrew רוּחַ קֹדֶשׁ **Qodesh Ruach** and the Greek Ἅγιος Πνεῦμα, **Hagios Pneuma**.
  - (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 defines 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 the love *of* her husband.
- (13) The husband is mandated to love his wife as Jesus Christ loved the Church. This mandate found in Ephesians 5:25 includes the Lord's desire expressed in John 15:12, "Love one another, just as I have loved you."