

**Development of Love for God, Rom 5:4-5; Esprit de Corps with God Is Directed to Spouse, Friends, Others; Bible Doctrine Maintains This Harmonious Rapport**

35. Next we have that which courage under pressure produces:

**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 ];

36. Understanding what the integrity of God means results in confidence and capacity for blessings. God's integrity may be defined as the harmonious operation of two of His divine attributes—righteousness and justice—functioning in the sphere of His divine love.

37. The next verse beings by stating a fact:

**Romans 5:5a** - And confidence in God never disappoints because love *for* God has been poured out in our hearts ...

38. The mature believer is never disappointed by anything because his confidence is based in a complete knowledge of the will of God and the plan of God. [TXP: **Two Genitives of Reciprocal Love**]
39. The reciprocal response that occurs from this is love *for* God which is found in verse 5 in the objective genitive with the noun of action: ἡ ἀγάπη τοῦ Θεοῦ, *hē agapē tou Theou*.
40. This is introduced by the causal conjunction ὅτι, *hoti*: “because love *for* God.” This reciprocal love is said to be “poured out,” the perfect passive indicative of the verb: ἐκχέω, *ekcheō*: “has been poured out.”
41. Love *for* God is a gradual process. Therefore, the development of our “love *for* God” comes through spiritual growth. The believer must first develop respect for God and His Word. From this he acquires confidence in God and His Word. This generates within his stream of consciousness “love *for* God.”
42. The latter is stated next with the prepositional phrase: ἐν ταῖς καρδίαις, *en tais kardias*: “in our *kardais*: in our streams of consciousness. 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.
43. The source of this inculcation is “through the agency of the Holy Spirit who was given to us.”

**Romans 5:5** - 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** ].

44. Romans 5:1-5 instructs us that the development of esprit de corps builds courage in the soul and this courage in the face of adversity proves our character.
45. This proven character is the expression of human integrity that has as its foundation absolute confidence in the plan of God and complete submission to the will of God. [TXP: **Confidence & Courage Eliminate Fear**]
46. Knowing we have eternal security enables us to live life to the fullest without the baggage that comes through fear. Esprit-de-corps love drives out fear because it is the result of absolute confidence that the integrity of God underwrites His promises.

47. This absolute confidence never disappoints. This confidence is centered on advanced knowledge of biblical truth that gives us orientation to the plan of God and the capacity to submit to the will of God.
48. Such a disposition is developed over time and is reflected outwardly by an ever-growing love *for* God, all made possible by the teaching ministries of the Holy Spirit who functions in the soul of the believer that is consistent with rebound and habitual about Bible study.
49. In the sophisticated spiritual life of such a believer there is the consistent application of the problem-solving devices. Events, exigencies, problems, testings, and disasters are managed with these assets and enable the believer to orient and adjust to life.
50. The thought capacity of such a believer can manage whatever life presents and thus he has a powerful prayer life that is grace oriented and expressed from an esprit de corps understanding of the Word of God.
51. It is the content of the believer's doctrinal inventory that enables him to pray with confidence. He believes the Word of God, he orients to the plan of God, and he submits to the will of God.
52. The only way that the plan of God can be executed by the believer is for him to maintain *ex<sup>terik</sup> harmonia* with fellow believers as he engages in the Invisible War. We see this in our context, the Upper Room Discourse, in:

**John 13:34 -** "A new commandment I give to you, that you love one another, even as I have loved you.

**v. 35 -** "By this all men will know that you are My disciples, if you have love for one another."

53. To whom does our Lord address this "new commandment?" His apostles. They are given a commission to go out and take the message of salvation to the world and the only way this can be accomplished successfully is if they function under group harmony.
  54. Ambassadors for Christ are unable to represent Him if they are in opposition to other ambassadors. The apostles had to function under esprit de corps. Some would make mistakes, fail, and revert. But this was to be dealt with through love:
- John 13:35b - [ Apodosis: states the consequence of a conditional sentence ]** "You are My disciples, **[ protasis: states the proposition of a conditional sentence ]** if you have love for one another" **[ 3CC: ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, *ean agapēn echēte en allēlois* ].**
55. The love we must develop between each other and with the Lord may be "characterized" by several terms we have been using: group harmony, esprit de corps, and *ex<sup>terik</sup> harmonia*. These may be summarized into one concise term: harmonious rapport.
  56. And this harmonious rapport is established by the development of esprit de corps with the Word of God.
  57. The "integrity of God" is manifested by the esprit de corps that exists among the various attributes that make up His integrity: righteousness, justice, love, and grace.
  58. God is absolute righteousness. His standards are absolutes and do not vary or change. Therefore, His love functions in compatibility with the immutability of His righteousness. God is just and thus always fair and in complete coordination with the demands of His righteous standards. His love is expressed through the function of justice, our point of contact with His divine integrity, and under the policy of grace.

59. The divine provision of the completed canon of Scripture is a grace act that enables mankind, under the mentorship of the Holy Spirit, to learn, acquire, and execute the righteous standards of God. In so doing the believer becomes just in his thoughts, decisions, and actions.
60. French moralist Joseph Joubert \zhü-ber\ wrote, “Force and Right rule the world: Force, till Right is ready.” His aphorism considers the fallen nature of unrighteous man and the need for justice to control his behavior until all are made Right.
61. From the divine viewpoint Joubert’s quote might read this way: “Righteousness and Justice rule the world: what Righteousness demands, Justice executes.”
62. The love *of* God is expressed through grace and grace is the policy through which God bestows His unmerited favor on sinful humanity.
63. When righteous standards are found in the soul of man and he is motivated to function under their guidance, he is a just, loving and gracious person.
64. As a result he has esprit de corps within his own soul: *es*terike harmonia or inner harmony.
65. At the same time he has esprit de corps with the Word of God, his source for the development of true integrity: *ex*terike harmonia or outer harmony.
66. Esprit de corps with the Word of God results in esprit de corps with God: this is our expression of reciprocal love *for* God. Blessings and rewards are God’s recognition of our esprit de corps with His integrity.
67. God’s unconditional love initiated a relationship with fallen mankind expressed through the grace of the cross and the provision of the canon of Scripture.
68. With this evaluation in mind we can now incorporate these ideas into the verses we’ve been studying.