

Doctrine of Impersonal Love

A. Introduction.

1. Nomenclature.

a. God's love is the integrity of God.
b. One of the most difficult things to study in the word of God is the love of God, because people are constantly bringing God down to their level or humanizing God by restricting God to human frame of reference.

c. The composite of God's love is focused on four components: omniscience, righteousness, justice, and grace.

d. God has chosen to reveal Himself through His integrity, which is synonymous with the love of God.

e. Nomenclature is the name or terms that comprise a system. Nothing is more important than doctrinal orientation to the system and language in which God reveals Himself to us as Church Age believers. He revealed Himself in the original languages of Scripture, which were the best languages to reveal Himself (not the English language).

f. For centuries, the love of God has been described by theologians as an attribute of the essence of God. The love of God has been described as a part of the whole. The love of God is not an attribute of the essence of God. The love of God is the essence of God. God is love. The love of God is the sum total of all the other attributes or characteristics or components of God.

(1) Righteousness is the function of the love of God. It is a characteristic of the love of God.

(2) The omniscience of God is what God knew in eternity past. It is a component of the love of God.

(3) The justice of God is a characteristic of God under the love of God. It is a part of the love of God.

(4) Grace is the policy of the love of God.

g. The love of God is the integrity of God. The love of God is righteousness, justice, omniscience, and grace.

h. The composite is the whole and is classified as the love of God, synonymous with the integrity of God. A composite is made up of several parts. The several parts or components are omniscience, righteousness, justice, and grace.

i. The omniscience of God is where the love of God knew all about us in eternity past. The love of God was never diminished

toward us even though the love of God knew all about our sins and failures. The omniscience of God turns all of this knowledge over to the righteousness of God in eternity past before there was time. The righteousness of God then programmed every sin and wrongdoing into the divine decree, and there they stayed until God invented time. God invented time for the creation of mankind and the resolving of the appeal trial of Satan related to the prehistoric angelic conflict.

j. In the right time the righteousness of God, which had condemned all these sins, turned them over to the justice of God for judgment, and the justice of God gave every member of the human race a fair shake by imputing every sin to the impeccable human nature of Jesus Christ for judgment. This is the beginning of a fair shake for every human being. There is no such thing as a person who does not have equal opportunity to believe in Christ. There is no such thing as geographic isolation or language barrier or any other factor that can keep a person from believing in Christ. Once a person believes in Christ, there is no such thing as race or gender. This continues our fair shake. All of us receive discipline from God for wrongdoing, [Heb 12:6](#), which continues our fair shake. All of this is a part of the grace of God.

k. Without reciprocity the believer has no spiritual integrity. Without spiritual integrity there is no spiritual life. Without spiritual life there is no glorification of God. Without the glorification of God there is confusion about salvation.

2. God made a decision in eternity past in the divine decree to reveal Himself in such a way that every member of the human race would have a fair shake.

a. The idiom “fair shake” is used in reference to the justice of God as a composite of the love of God. A fair shake denotes sameness or uniformity—the quality of being uniform in the overall sense of sameness. A fair shake is an idiom for everyone receiving the same thing from the justice of God. It is an equal distribution to everyone involved.

b. “Fair shake” emphasizes the equality and sameness of something received. It is the absence of injustice. God is fair in treating the human race alike in the potential for salvation. When the justice of God punishes, there is no sameness or uniformity. Certain sins receive more punishment than others. God does not give a fair shake to carnal believers in dying. They go through warning

discipline, intensive discipline, and dying discipline. The justice of God has provided sameness for the believer at the point of salvation, rebound, and death.

c. Salvation is not available only to a few members of the human race per the doctrine of limited atonement. Salvation is available to all. Every person of the human race receives a fair shake. There are four characteristics of this fair shake regarding salvation, which combine to make sure that there is no such person who does not have a chance to be saved.

(1) [1 Jn 2:2](#), “And He himself is the propitiation for our sins, and not for our sins only, but also for the sins of the entire world.” God gives every member of the human race a fair shake by judging every sin on the cross.

(2) [Rom 5:6](#), “For while we were still helpless, at the right time, Christ died as a substitute for the godless ones.” We were all totally helpless at birth, because of total separation from God and total helplessness to do anything about it. Jesus Christ was judged for every person born into this world. “At the right time” is the fullness of time, when God the Father called for the imputation of personal sins to Christ on the cross.

(3) [1 Tim 2:6](#), “Who gave Himself a ransom, a substitute for everyone, the testimony to be given at the proper time.” The proper time is the time you hear the gospel.

(4) [Tit 2:11](#), “For the grace of God has appeared, bringing salvation to all mankind.” The grace of God appeared in the person of the Lord Jesus Christ during the dispensation of the Hypostatic Union.

d. Fair means treating all human beings alike with justice and equality, without bias, hence, equal opportunity for salvation as noted in the doctrine of unlimited atonement.

e. The justice of God gives every person a fair shake at birth. At birth every member of the human race is condemned by the imputation of Adam’s original sin to the genetically formed old sin nature. We are born spiritually dead, so that we all may be saved. The names of all members of the human race are written into the book of life. Those who die without reaching the age of accountability or those who are born without having the mental ability to believe in Christ are automatically saved. This is God giving a fair shake to all members of the human race at birth.

f. The justice of God gives every believer a fair shake at four

points: salvation, rebound, death, and resurrection. There are always results associated with each fair shake from God.

(1) At salvation every person receives the forgiveness of pre-salvation sins and thirty-nine irrevocable assets plus one revocable asset (the filling of the Spirit). In the spiritual life all believers get a fair shake, because every believer receives equal privilege and equal opportunity to execute the spiritual life. The carnal believer has the same spiritual assets as the spiritual believer. The only difference is that the spiritual believer is using his assets.

(2) At the point of rebound ([1 Jn 1:9](#)) every believer, who names his or her sins to God, receives the same things: forgiveness of post salvation sins, recovery of the filling of the Holy Spirit, restoration of fellowship with God, and resumption of the unique spiritual life. We all receive the forgiveness of sins because our sins were already judged on the Cross. [1 Cor 11:27-32](#) says we have the right to examine ourselves and avoid judgment from the Lord by judging ourselves through the use of rebound. We judge ourselves rightly by recognizing our sins objectively and naming them to God. Carnal believers are disciplined by the Lord so that they will not be condemned with the world. That is a fair shake for all carnal believers.

(3) The justice and grace of God extends to the believer at death.

(a) At death both the carnal and spiritual believer get a fair shake from God, being absent from the body and face-to-face with the Lord in an interim body.

(b) Believers either die in a state of carnality or under the filling of the Spirit. This means there are two different deaths that come to believers, but immediately after death every believer gets a fair shake. The carnal believer gets a fair shake in death, but not in living or in dying.

(c) The justice of God gives every believer a fair shake in death, but not in dying. All believers get a "fair shake" in death, [1 Cor 15:55-57](#).

(d) The justice of God gives every believer a fair shake in the matter of death regardless of how you have lived your life. We receive an interim body, are reunited with loved ones, and have eternal life.

(e) The justice of God does not give every believer a fair shake in dying. Our dying is compatible with our execution of

the spiritual life.

(f) The carnal believer and unbeliever should fear death. The person who fears death does not know how to live.

(g) The believer who understands the love and integrity of God will never have a problem with death.

(h) The justice of God causes believers to die in different ways, depending upon whether they have executed the spiritual life, whether they are filled with the Spirit because they continually use rebound, whether they continually learn doctrine, or whether they have lived lives of perpetual carnality.

(i) Mature believers receive the victory of death in dying. Loser believers receive the sting of death by dying the sin unto death. But the moment we die, we all receive a fair shake in the victory over death.

i. The integrity of God decides the time of our death. The love of God decides the manner and place of our death.

ii. Therefore nothing can remove us from this life apart from the integrity or love of God.

iii. Once the love of God decides the time, manner, and place of our death nothing can keep us on earth.

iv. What the righteousness of God decides, the justice of God executes. The righteousness of God disapproves of the carnal believer. Therefore, their dying is not dying grace, but dying punishment. But for the believer who has executed the spiritual life, the justice of God blesses with dying grace. But at death both receive a fair shake from God in the form of an interim body and eternal life.

(4) Every believer gets a fair shake at the exit-resurrection of the Church in the reception of a resurrection body. Both the dead in Christ and those alive at the Rapture of the Church all get their resurrection bodies almost simultaneously. But the eternal rewards and decorations are different for the spiritual and carnal believer.

3. The doctrine of reciprocal love expresses the mutual love relationship between God and the Church Age believer the ministry of God the Holy Spirit in which the believer responds to the perfect love of God in kind. The believer responds to God's love by producing virtue love through the execution of the unique spiritual life of the

Church Age. Therefore, reciprocity results in salvation through faith alone in Christ alone. The response of the believer to all the blessings of salvation, time, and eternity is reciprocal love for God.

a. The love of God demonstrates that human love and human integrity are never separated, but are part of the virtue of the human soul of the believer.

b. The love of God is far greater than virtue-love. It is synonymous with integrity.

c. We learn to love the Lord through Bible doctrine, and we learn to respect the Lord through divine punishment.

d. The forty things God gave us at salvation tell us that God loves us and His love for us is from His integrity, which is His love, and that the spiritual life is designed to give us integrity, and therefore, a love which is integrity.

4. Reciprocity includes eternal love of God for the Church Age believer. Reciprocity means a mutual giving and receiving. The mutual giving started in eternity past, when God knew all about us. Receiving reciprocal love is a matter of understanding the doctrine of reciprocal love for God. Reciprocity is God's love for the believer in eternity past, and through that love provides blessings and advantages and privileges and happiness superior to anything mankind has to offer.

5. The potential for reciprocal love for God from the Church Age believer is accomplished through the spiritual life of the Church Age. Reciprocal love for God is the greatest spiritual life in all of human history. This is why so many unique things have been given to the Church Age believers.

6. Reciprocity began in eternity past before any creature existed. This was a part of antecedent grace. God knew everything about us and loved us in eternity past.

7. The Church Age is the dispensation of the demonstration of reciprocal love for God. Reciprocity only occurs during the Church Age because of the pre-historic angelic conflict and the rebuttal of the Prosecution.

8. God's love for us never diminishes. Now we have the opportunity

to reciprocate through personal love for Him and impersonal love for all mankind.

9. With reciprocal love we can solve our own problems and have a far greater happiness beyond all we could ask or think.

10. We do not get to reciprocal love overnight. We must attain a personal sense of destiny first—the beginning of the adult spiritual life. Then we move on to personal love for God and impersonal love for all mankind. Most people do not have what it takes to keep going, because they are easily distracted. The greatest distractions to personal love for God are other believers.

11. Without virtue-love we are nothing, we gain nothing, [1 Cor 13:2-3](#). Our life is meaningless without reciprocal love for God. We have an attitude toward people that we have never had before and an attitude toward God that we have never had before. We come at this point to share in the happiness of God, which eventuates in occupation with Christ.

12. Personal love for God is reciprocation. We have a mutual relationship between the Father, the Son, and the Holy Spirit on the one hand, and the Church Age believer on the other hand.

13. The Stages of Reciprocity.

a. The first stage of reciprocity is personal love for God and impersonal love for mankind.

b. The second stage of reciprocity is sharing the happiness of God.

c. The third stage of reciprocity is occupation with Christ.

14. Reciprocal love for God is the greatest motivator in the life. Competition among Christians is the worst motivator.

15. We have a completed canon of Scripture, so that we could reciprocate to His love.

16. The fulfillment of reciprocal love for God includes grace benefits that never before existed in the history of the human race; for example, the indwelling of the Trinity and the universal priesthood of

believers.

17. The challenge of reciprocity is the witness for Christ in the Church Age, the dispensation of the rebuttal phase of Satan's appeal trial.

18. Reciprocity results in salvation through faith in Christ and benefits given at salvation plus the greater benefits after salvation plus the blessings of the eternal state.

19. Reciprocity is enduring love.

a. Reciprocity is the response to the grace of God as a component of the love of God in response to the integrity of God.

b. Reciprocity is the enduring love for God from the accumulation of epignosis doctrine in the seven compartments of the stream of consciousness, knowing God through the Scripture. It is inevitable that when we learn how God loves us we are going to respond with a reciprocal love for God.

c. Reciprocity is the aggressive function of the soul in vigorous pursuit of cognition, metabolization, and application of Bible doctrine, which is tantamount to enduring devotion.

d. Enduring devotion is intense love for and profound dedication to consecration and occupation with God; hence, dedication to God based on the metabolized Bible doctrine circulating in the stream of consciousness.

e. Reciprocity is dedication to harmonious rapport with God, resulting in the principle of advancing to spiritual maturity and pleroma status.

f. Reciprocity is respect for God, which is the response to the grace of God as the ultimate expression of God's love from divine integrity. Respect demands the fulfillment of [Prov 3:34](#) as quoted in [Jam 4:6](#) and [1 Pet 5:5](#), "...but He gives grace to the humble believer." This grace is a part of the integrity of God. The integrity of God is the love of God. Reciprocity is response to the grace of God as a composite of the love of God. When we start treating people in grace, then we know that the garbage in our subconscious is beginning to be cleaned out.

g. The spiritual life goes deeper than casual knowledge and relationship; for the love for God demands both categories of true love (enduring love and respect for God).

(1) Enduring love as the aggressive function of the soul in vigorous pursuit of cognition, metabolization, and application of Bible doctrine. This is tantamount to enduring devotion.

(2) Respect for God, which includes every aspect of worship: admiration, deference, esteem, consideration, partiality. Respect is response to the grace of God as the ultimate expression of God's love from divine integrity. Respect is the believer's response to the love of God, expressed in the grace of God. The only true worship of God is under the principle of respect.

h. We must never think of love as separate from integrity, and this is the love of God as our point of reference in the spiritual life.

i. We learn to love the Lord through doctrine. We learn to respect the Lord through discipline. There is no love of God in our life unless we have virtue and integrity in our soul.

20. To be promotable in the spiritual life we must be compatible with the integrity of God.

B. Scripture.

1. We must first understand the phrase HE AGAPE TOU THEOU.

a. HE AGAPE is the definite article and Greek noun of action, "love."

b. TOU THEOU is the genitive from the definite article and noun THEOS, meaning, "God."

c. The genitive can be a subjective or objective genitive. The subjective genitive is translated "the love of God." The objective genitive is translated "the love for God." If God is producing the action, then we have a subject genitive. If God is receiving the action of being loved, then we have a subjective genitive. When the word in the genitive receives the action of the noun of action, then the genitive is an objective genitive and should be translated "the love for God." When the word in the genitive produces the action of the noun of action, then the genitive is an subjective genitive and translated "the love of God. If the noun in the genitive receives the action, then we have an objective genitive.

d. The "love of God" is God's love toward us, which is God's integrity. The "love for God" is our love toward God in reciprocity.

2. There are two great passages of Scripture related to this doctrine.

- a. [1 Jn 4:12-19](#), which ends up by saying, “we love because He first loved us.”
- b. [1 Cor 13:4-8](#).

3. Other Related Passages.

a. [1 Jn 2:5](#), “but whoever keeps His word, truly in him the love for God has been completed.”

(1) The word in the genitive “God” receives the action of the noun of action “love.” Therefore, the correct translation is “the love for God.”

(2) “Love for God” is our reciprocal love directed toward Jesus Christ, and is dogmatically declared by the objective genitive with the noun of action. The definite article is a monadic definite article, which means, this love is one of a kind.

(3) Our love for God is completed through the execution of the spiritual life through the power of the Holy Spirit and momentum through metabolized doctrine.

b. [Rom 5:5](#), “Christ in you the confidence of glory, and confidence does not disappoint us, because the love for God has been poured out [circulated] in our hearts through the personal agency of the Holy Spirit, who was given to us for our benefit.”

(1) “Absolute confidence [hope] does not disappoint us” means that we have taken in enough Scripture so that we now understand that God knew all about us in eternity past and loved us so much that Jesus Christ was judged for every one of us. So hope does not disappoint us, when it is responsive to the love of God in eternity past. We are never disappointed by God. [Col 1:27](#), “to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is, Christ indwelling you, the confidence of glory.”

(2) The love of God is the subjective genitive and produces the action implied by the noun of action (“love”). The subjective genitive noun of action indicates that God loved all mankind in eternity past with emphasis on the believer. The objective genitive noun of action is not stated in this verse, but is stated in terms of reciprocity through the personal agency of the Holy Spirit. The love that comes from God and produces our love for God has been poured out in our hearts.

(3) God’s love for us in eternity past is the source of our reciprocated love for Him in time.

(4) Reciprocation can only come through the ministry of God the Holy Spirit as our Mentor and our Teacher. The inevitable result is sharing the happiness of God, which is occupation with Christ.

(5) The power of the Holy Spirit and Bible doctrine is the basis for reciprocal love.

(6) We have the opportunity for reciprocation in love for God as no one else in history, because the spiritual life, which Jesus Christ used in His humanity, has now been given to us.

(7) The Greek phrase HE AGAPE TOU THEOU in this verse is unique, because it is a plenary genitive, combining both the subjective and objective genitive in one sentence. Because the genitive with the noun of action has the exact same words for two difference phrases, both categories (subjective and objective) cannot occur in the same Greek sentence. Therefore, when the plenary genitive occurs, the phrase HE AGAPE TOU THEOU can only occur once, whether it is subjective or objective. The one not used must be implied by a different construction in the sentence. The subjective genitive is stated first because the love of God was poured out in our hearts first.

(8) All of this is for our benefit that we not be disappointed in spiritual things.

c. [Gal 5:22](#), “The profit of the Spirit is virtue-love, ...”

(1) The word KARPOS means “gain, profit, advantage” as well as “fruit.”

(2) The profit, gain, advantage of the filling of the Spirit is virtue-love.

d. [1 Pet 1:8](#), “And though you have not seen Him, you love Him. And though you are not seeing Him now but believing [faith-perception], you greatly rejoiced with inexpressible happiness, thinking your way to glory.” The perfect passive participle of the verb DOXAZW (which is translated “full of glory”) is an idiom, which means that by loving God now in time we glorify God in the eternal state.

e. [Eph 3:17](#), “so that Christ may be at home in your hearts through doctrine, when you have become firmly rooted and when you have been established in a secure place in reciprocal love.”

f. [2 Cor 5:14-15](#), “For the love for Christ motivates us, having reached this conclusion, namely that One died as a substitute for all, therefore all died [the spiritual death of the human race at birth]. In

fact He died as a substitute for everyone that they who life should no longer live for themselves but for Him who died as a substitute for them and rose again.”

(1) The word CHRISTOS is the subjective genitive, which is correctly translated, “the love for Christ.” The verb SUNECHW means to hold together, to sustain, to devote oneself completely, to be completely absorbed, to be motivated.

(2) Our love for Jesus Christ motivates us, which means occupation with Christ. The positive believer advances in the spiritual life through reciprocity.

(3) The believer is motivated by the staying power of Christ on the cross being judged for the sins of all mankind.

(4) [Rom 5:5](#) cf. [2 Cor 5:14](#) indicates that it was for our benefit that we were spiritually dead at birth. This must also be compared with [Rom 5:6](#), “For while we were still helpless, at the right time Christ died as a substitute for the godless ones [all human beings at birth].” Spiritual death at birth was the best thing that could happen to us, because we are now candidates for eternal salvation.

(5) The high point of the spiritual life is when we finally love Jesus Christ—occupation with the person of Jesus Christ. When this happens, we are truly motivated in life.

(6) When we execute the unique spiritual life, we are using the power that raised Jesus Christ from the dead. [Eph 1:19](#), “and what is the surpassing greatness of His power to us who have believed for the working of His superior power, which power He put into operation by means of Christ, when He raised Him from the dead.” This is the power mentioned in [2 Cor 5:14](#).

g. [1 Cor 13:2, 3](#), “If I do not have virtue-love, I am nothing.” “If I do not have virtue-love, I gain nothing.”

h. [Eph 3:19-21](#), “and to get to know the love for Christ which surpasses knowledge, in order that you may be filled resulting in all the fullness of blessing from the source of God. Now to Him (God the Father) who is able to do infinitely more than all we could ask or think on the basis of the power that keeps working in us, to Him the glory in the Church and in Christ Jesus with reference to all generations of this unique dispensation of the ages.”

i. [1 Cor 2:9](#), “But just as it stands written, ‘Things which the eye has not seen and the ear has not heard nor has it entered into the heart of mankind all that God has prepared for those who love Him.’”

j. [1 Thes 5:8](#), “But since we are of the day [we can see what’s

going on], let us attain spiritual self-esteem, after we have put on the breastplate of faith [four stages of the faith-rest drill] and virtue-love.”

k. [Rom 5:8](#), “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us.”
The power behind everything is the love of God.

l. [2 Thes 3:5](#), “May the Lord direct your hearts to the love for God and to the staying power (perseverance, endurance) of Christ.”

C. Introductory Principles.

1. In eternity past, each member of the Trinity had perfect, eternal love for each other. They co-existed in perfect harmony and love for each other. The love of each member of the Trinity for each other provided a fantastic relationship and a happiness beyond description.

2. Because God has omniscience, God loved all believers in eternity past. He knew everyone of us as Church Age believers and the wonderful spiritual life that would be given to us because of the work of Jesus Christ in hypostatic union.

3. God loved us in eternity past no matter how we would fail in time.

4. The Personality of God.

a. God has personality. Personality denotes self-consciousness and self-determination. Self-consciousness always precedes self-determination. We do not have self-determination without self-consciousness.

b. Each member of the Trinity recognizes himself to be a person, and as such, God acts rationally.

c. Infinity describes God as without boundary or limitation, uniting in Himself those perfections which belong to His character.

d. Therefore, God cannot be complicated with ignorance or absurdities, emotion or irrationality.

e. Infinity is theological nomenclature, used to describe all that God does including the function of His integrity.

f. In eternity past, God existed in three persons with identical essence. Self-existence is the first principle of infinity. Eternal, divine existence is the meaning of infinity, and that is where the personality of God starts.

g. God is governed by His own integrity. Therefore, each

person of the Trinity functions from righteousness, justice, and love.

(1) God must always act in accordance with His own love, and He never acts outside of His integrity.

(2) If the integrity of God requires punishment for sin, and it does, God is not free to disregard or omit punishment. Can God forgive sin apart from satisfaction or propitiation of His righteous claims? Not so long as He is righteous. Righteousness and justice demands satisfaction, but love solves the problem.

(3) To forgive without satisfaction or propitiation would be to fail in the proper function of His divine integrity. What would be destroyed if God let us get away with anything? His love.

(4) God's integrity cannot be satisfied unless all sins are judged. God's integrity cannot be satisfied apart from the judgment of sin.

(5) God's love has found a way to solve the problem of our sin and the satisfaction of His justice apart from our righteousness and justice, and He solved the problem with His love, not with His righteousness and justice. Love is the solution in the integrity of God, but God's love can never be divorced from His righteousness and justice.

(6) Atonement is the judgment of every sin in history. There is no such thing as reciprocal love with God where sin is concerned. There is no way we will ever have blessing from God unless something is done about our sins. Jesus Christ made the decision in eternity past to become the atonement for all the sins ever committed in the history of the human race.

(7) God the Father demands propitiation—that every sin in human history be judged. In that propitiation there must be a basis for reconciliation. Reconciliation is not based on how good we are or what we have done or are doing for God. Reconciliation is based on faith in the judgment of Christ of the Cross as our substitute to reconcile us to God. This is called the redemption solution, and includes atonement, propitiation, and reconciliation. This is accomplished through the greatest motivation in history—divine love. This is expressed in grace, [Eph 2:8-9](#).

(8) Why does the Scripture say when we sin we are punished? [Heb 12:6](#), "Whom the Lord loves, He punishes." Does He punish us for the sins we commit? No. why? They were punished on the Cross. So the basis for our punishment is our wrongdoing, which includes: grieving, quenching, and lying to the Holy Spirit, when

we sin, as well as our Christian activism. We are punished for our wrongdoing, which is failure to execute the spiritual life. When we use the rebound technique ([1 Jn 1:9](#)) and acknowledge our sins to God, God forgives us our sins and purifies us from all wrongdoing. [Col 1:14](#), “in Whom we have redemption, the forgiveness of sins.”

(9) Why should Christ be judged for the sins of the world, if any other means of salvation were available? Because no other means of salvation was available. Jesus Christ provided the only solution that was available by becoming true humanity and going to the Cross as a substitute for us. God’s love for us has never diminished or changed, because He loves His own righteousness and justice.

(a) [Ps 33:5](#), “He loves righteousness and justice; The earth is full of the steadfast love of the Lord.” When you love something that is right, you will do it.

(b) [Ps 89:14](#), “Righteousness and justice are the foundation of Your throne; unending love and doctrine go before You.”

(10) Do affections (emotion or sentiment in human love) belong to God? The absolute attributes of God are on a higher plain than human affections, including love. Therefore, any category of emotion is not a part of divine essence. In the word of God, affections are ascribed to God as anthropomorphisms to explain divine policy. Because God is perfect virtue, His love is totally devoid of sin, human good, altruism, or any source of evil reaction or emotion. Since God is always has been and always will be perfect love and virtue, He does not fall in love. God’s love cannot be complicated by ignorance, absurdities, silliness, or emotion. God’s love cannot be bribed or patronized or compromised by human works, legalism, or Christian activism. No matter what happens to believers in time, there is not greater security than the eternal and perfect personal love of God, whether the believer is spiritual or carnal, winner or loser. Therefore, the personal love of God guarantees eternal relationship with God forever, even the most sinful and evil believers who ever exist.

5. When you love someone, you must respect them. The first concept in human love must always be respect. Respect must come before rapport or be a part of rapport. Respect is the major factor in love in any category.

6. Respect is the higher form of love and purity of motivation. There

is a lot of love without purity of motivation.

7. Respect is the highway of reciprocity or reciprocal love for God. Reciprocal love for God is a new lease on life (a chance to enter a happiness and tranquility that you never experienced before), not a new leash on life. A lot of love has many strings attached.

8. Reciprocal love for God is a part of what is found in [Jam 4:6](#) that God gives us greater grace at the moment of salvation and that God makes war against the arrogant believer and gives grace to the humble believer. The beginning of the understanding of the fantastic love we have from God and responding to it is the humbling fact that we have been loved by God for billions of years.

D. Reciprocal Love For God.

1. When you truly come to love someone, you respect them. Respect is the higher form of love and purity of motivation. Respect is the highway of reciprocity.

2. Reciprocal love has a great tranquility, knowing that we will remain here as long as the Lord wants us to be here. Our Lord was willing to go to the Cross for us because of His personal love for God the Father, impersonal love for all mankind, and a perfect tranquility in His human nature.

3. Now we can have this personal love for God the Father, impersonal love for all mankind, sharing the happiness of God, and occupation with Christ, which produces reciprocal love for each member of the Trinity.

4. Reciprocal love for God is our response to God's love for us from eternity past. Reciprocity is personal love for God by the Church Age believer, which is accomplished through the execution of the unique spiritual life of human history.

5. Reciprocal love for God is one of the highest motivations, one of the most fantastic things that can ever come into our life.

6. Reciprocal love was given to us at salvation as a potential, but it does not come until we reach a personal sense of destiny. With it

comes the greatest happiness in the world and tranquility.

a. Everyone is living their life on the basis of adventure, which is a waste of time. Adventurers are not good lovers, are not stable in life, are not dependable, are always changing their mind, are always seeking greater excitement or something more.

b. But the basis for stability in life is tranquility. Tranquility means you have a system of values that you would not change for anything in the world.

c. Tranquility begins with reciprocal love for God. You stop reacting toward people; you stop being an irritable person.

d. Tranquility under pressure equals wisdom.

7. Worship is a matter of reciprocity. [1 Jn 4:16](#), "We have come to know and have believed the virtue-love which God has for us. God is love, and the one who remains in that love remains in association with God, and God remains in association with him."

a. This is reciprocal love for God, tantamount to fellowship with God under the principle of harmonious rapport with God. The believer remains in harmonious rapport with God through reciprocal love for God.

b. Reciprocal love for God is the execution of the post salvation spiritual life through the power and mentorship of God the Holy Spirit as per [Jn 14:26](#).

c. Reciprocity brings a new kind of love to worship and subsequent execution of the unique spiritual life, and these occur simultaneously. Reciprocity is worship as well as spiritual advance. They are simultaneous. When you have one, you have the other.

d. Reciprocity brings in occupation with Christ and with it worship, which results in honor and maximum homage directed to all three members of the Trinity.

e. The combination of the fulfillment of the unique spiritual life of the Church Age and reciprocal love for God then becomes the highest form of life on this planet.

8. The first reciprocal love toward God is to believe in Jesus Christ as savior.

9. We cannot find our self until we find God in reciprocal love.

a. Once we see the invisible God through the perception, metabolization, and application of Bible doctrine Our reciprocal love

for God motivates true spiritual self-esteem. Only true spiritual self-esteem has the ability and capacity to respond to the love of God.

b. Spiritual self-esteem has the ability to love and be loved.

c. Spiritual self-esteem plus impersonal love destroys inordinate competition for someone else's love.

d. The power of God the Holy Spirit under spiritual self-esteem is never insecure in love and affection and never feels threatened by arrogance or jealousy. Self-changing your life and personality and lifestyle is a major tenet of arrogance and legalism. Spirituality is not changing your lifestyle.

e. Your reciprocity must keep up with your intake of doctrine. They have to advance together. Your love for God cannot advance without the increase of doctrinal understanding in your soul, and your doctrinal understanding cannot advance without your love for God.

f. Spiritual self-esteem is the beginning of a true change of character, not of personality.

g. Spiritual self-esteem is the fulfillment of divine blessing related to reciprocal love for God.

E. Reciprocal love for God is the basis for eternal rewards.

1. [Jam 1:12](#), "Happy [is] the person who perseveres under testing; for when he passes the test, he will receive the crown of life, which the Lord has promised to those who love Him."

2. Testing is generally associated with pressure and stress, which is not normally associated with happiness, but here it is. Persevering under testing is the opportunity for spiritual growth, the opportunity to apply your love for God to the pressure and testing.

3. Reciprocal love for God under pressure and testing is knowing that God has never let you down and never will.

4. The believer who uses reciprocal love for God to persevere and endure the testing and pressure will receive the eternal reward of the crown of life. As Bible doctrine increases in the human soul there is a understanding in the soul that creates a system of worship that keeps place with our spiritual advance. We have a simultaneous advance between perception and metabolization of doctrine and an increase in worship that combines with the Scripture we have learned. This is

what our Lord meant when He said, “They that worship Me must worship Me by means of the Holy Spirit and by means of the truth (of the word of God),” [Jn 4:24](#). Worship is a mental attitude which results in its fulfillment in occupation with Christ.

5. Reciprocity or reciprocal love for God will inevitably result in the highest decoration of the crown of life.

6. Reciprocity brings a new kind of love to worship and simultaneously to the execution of the unique spiritual life of all human history. Christian worship is reciprocal love for God, not works, not ritual.

7. This same love for God motivates the execution of the unique spiritual life of the Church Age. Therefore, the spiritual advance to PLERWMA status and maximum glorification of God is simultaneous with the function of reciprocity.

8. Fulfillment of reciprocal love for God is the highest form of spiritual life that can possibly exist. This is the invisible impact of that winner believer.

9. The verb AGAPAW refers here to reciprocal personal love for God.

10. [Rev 2:10](#), “Do not fear what you are about to suffer. Note that the Devil is about to cast some of you into prison that you may be tested, and you will have special persecution ten times. Keep on being faithful until death and I will give you the crown of life.”

11. [1 Jn 4:17](#), “Because of this (PLERWMA status), reciprocal-love has been brought to completion with us, that we may have confidence in the day of evaluation; because just as He is, so also are we in this world.”

a. God has provided all of these things for us, and we respond with confidence. Confidence sets aside all the inconsequentials in life.

b. Every Church Age believer will be evaluated on one principle: the spiritual life that we have received demands responsibility—that we make responsible decisions, that we establish

a scale of values that is so high that it motivates us through love for God to enter into the execution of this spiritual life and make Bible doctrine number one on our scale of values.

c. “Just as He is” refers to the prototype spiritual life of our Lord during the Hypostatic Union. “So also are we” refers to the operational spiritual life of the Church Age.

d. [1 Jn 2:28](#), “Now, little children, stay in fellowship with Him, that if He should appear, we may have confidence and not shrink away from Him in shame at His coming.”

12. [1 Pet 1:8](#), “And though you have not seen Him, you love Him. And though you are not seeing Him now, but believing, you greatly rejoice, full of glory.”

13. [Col 1:27](#), “Christ indwelling you, the absolute confidence of glory.

F. Reciprocal Love and Corporate Testing.

1. Every system of authority has three categories.

a. The first category is related to management, leadership, and change of command.

b. The second category is the objective for the system derived from its management. Authority must have objectives.

c. A policy for the execution or fulfillment of the objective. There has to be a system to fulfill the objective.

2. A system is defined as an organization composed of people under the command of other people, functioning under a policy, which is designed to fulfill a specific objective.

a. Illustrations of a system: business organizations, military services, professional organizations—medical, law firms, engineering, etc., church organizations, denominations, athletic organizations, the divine institution of marriage, governments.

b. There are good and bad organizations, good and bad systems, good and bad leadership and authority, good and bad policies, and good and bad objectives. Therefore, there are many areas of system testing related to people, policy, and purposes of any given organization.

c. Because no one is perfect and everyone has an old sin

nature, personnel, policy, and purpose often conflict.

3. Three areas of system testing exist.

a. Personality conflict within the organization. Unfair and unjust treatment from someone in charge, playing favorites.

b. Policy pressures in the system. The testing comes from policy that is unreasonable or policy that conflicts with normal living or policy that conflicts with norms and standards or policy that is stupid and still enforced.

c. Pressure in fulfilling the objective of the organization. Unreasonable objectives that are impossible to execute; lack of ability to fulfill the objectives; conflict of personal life with the objectives. The greatest enemy of any organization is arrogance plus incapability plus laziness plus distraction by wrong priorities plus ignorance equals ineptizoid people.

4. Reciprocal love motivation is the divine solution to corporate authority problems.

a. For the Christian to glorify God in corporate environment, the believer must be motivated by the simultaneous advance in two spheres of the spiritual life.

(1) The advance in the perception, metabolization, and application of Bible doctrine.

(2) The advance in reciprocity—love for God.

b. There are three stages in the advance of the spiritual life, which are significant: spiritual self-esteem, spiritual autonomy, spiritual invincibility. Beginning with the motivation of spiritual self-esteem, the believer can deal with the unfair policy and treatment from management, because these advances in the spiritual life represent the function of reciprocity.

(1) You put the matter in the Lord's hands and carry on doing your job as unto the Lord. You continue to have impersonal love for all. Together these move you to occupation with Christ.

(2) Beginning with the motivation of spiritual self-esteem, the believer can deal with unfair policy and treatment from management and go right on and do his or her job.

(3) Your motivation for passing the testing is continuing to do your job as unto the Lord.

c. Motivation to pass system testing comes from reciprocal love for God.

(1) Reciprocal love for God motivation does not complain because the love for God is the point of reference for the spiritual life, not competition with others.

(2) Reciprocal love does not become involved in organizational conspiracy.

(3) Impersonal love as a part of reciprocal love does not get involved in personality conflict.

(4) Through the function of the faith-rest drill plus the right application of metabolized doctrine, you do not complain about unfair treatment, but put the matter in the hands of the supreme court of heaven and carry on. The person who hangs in there under system testing and does a good job will be promoted by the Lord.

d. While arrogant leadership is unfair, the grace of God expressed in reciprocal love sees corporate testing as the opportunity to glorify God.

e. By combining the function of the faith-rest drill plus the right application of metabolized doctrine with reciprocal love for God motivation the believer does not complain, but puts the matter in the hands of the Supreme Court of Heaven.

f. Every time you quit an organization under the testing of unfair treatment, you have not only flunked the test, but you have failed to advance to the high ground on that occasion. Just because you flunk a test once does not mean that it is all over. You will have another chance under other circumstances. [Prov 24:10](#), "If you falter in times of trouble, how small is your strength?"

g. The believer who hangs in there under testing and is motivated by reciprocity to do a good job will be vindicated and promoted by the Lord.

5. [Col 3:17-4:1](#), "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father. Wives, submit to the authority of your husbands, as is fitting in the Lord. Husbands, love your wives and stop being bitter against them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, so that they will not become discouraged. Labor obey management in everything, not with eye-service, as men-pleasers, but with virtue of the stream of consciousness, respecting the Lord. Whatever you do, keep functioning from your own soul, as to the Lord and not to mankind, knowing that from the Lord you will receive the reward of your

inheritance. You serve the Lord Christ. For anyone who does wrongdoing will receive the consequences of that wrongdoing, and there is no partiality. Management, provide for your employees what is right and fair, because you know that you too have a Manager in heaven.”

a. Reciprocity has the power to accept authority in a system without becoming arrogant.

b. Reciprocal love has the power to handle unjust and unfair treatment or any authority problem that may exist. Reciprocal love has the power to put the case before the supreme court of heaven and leave it there.

c. Reciprocal love carries out the policy of management without becoming bitter or discouraged or conspiratorial.

d. Reciprocal love fulfills the objective of the organization no matter how incompetent, inefficient, or unreasonable others in the organization may be.

e. System testing is a major source of peer pressure.

f. Reciprocal love has the power to put the problem in the Lord's hands and carry on without bitterness, implacability, self-pity, hatred, revenge motivation and function.

g. What God does not remove, He intends for us to bear.

h. The husband must take the responsibility of becoming a leader in marriage. You do not become a leader by doing something to punish your wife. Bitterness is your failure to take responsibility for your decision to marry someone.

i. You serve the Lord by recognizing legitimate authority.

j. Summary.

(1) Reciprocal love has the power to accept authority in a system without becoming involved in the sins of arrogance and emotion.

(2) Reciprocal love executes the policy of management without bitterness or discouragement.

(3) Reciprocal love fulfills the objectives of the organization no matter how incompetent, inefficient, or unreasonable others in the corporation may be.

(4) While system testing is a major source of peer pressure, reciprocal love motivation has the power to carry on without sinful reaction.

(5) Reciprocal love has the power to put the problem in the Lord's hands under the doctrinal principle of a personal sense of

destiny.

(6) [1 Jn 5:3](#), “And this is love for God that we keep His mandates, and His commandments are not difficult to fulfill.”

(7) [1 Jn 2:5](#), “Whoever guards His word, truly in him the love for God has been brought to completion.”

6. [1 Cor 10:13](#), “No testing has overtaken you but such as is common to mankind; in fact God is faithful, who will not allow you to be tested beyond what you are able (to bear), but with the testing will also provide the way of escape, that you may be able to endure it.”

7. The result of passing system testing is happiness, [Jam 1:12](#), “Happy [is] the individual believer who perseveres under testing; for having been approved, he will receive the crown of life, which the Lord has promised to those who love Him.”

8. To avoid becoming a source of system testing to others, the believer must understand the difference between management and leadership in the exercise of authority.

- a. Leadership motivates; management regulates.
- b. Leadership establishes authority through virtue, integrity, and honor; management uses enforcement of petty, bureaucratic regulations as a system of bullying and unjust treatment.
- c. Leadership delegates authority; management hordes authority through bullying and unfair treatment of subordinates.
- d. Leadership encourages efficiency and good ideas; management resents good ideas and is jealous of efficiency.
- e. Leadership produces esprit-de-corps; management creates frustration, dissatisfaction, dishonesty, laziness, and conspiracy.
- f. Leadership creates integrity; management creates inordinate ambition and destroys job integrity.
- g. The leader type pastor teaches doctrine faithfully and does not interfere with the privacy of the believer’s priesthood. He expresses his love through the accurate teaching of the doctrine. The manager type pastor develops a program dependence by which he seeks to regulate the life of the congregation. The leader-pastor delegates authority to the members of the congregation, while the manager-pastor retains all the authority and bullies or courts his congregation.
- h. Leadership delegates authority; management abuses

authority.

i. Leadership establishes authority through the teaching of Bible doctrine; management establishes influence through programs, sharing, counseling, creates lonely-hearts clubs, or a Disneyland type atmosphere.

j. Leadership produces response; management produces reaction.

k. To fulfill the objective, leadership teaches, while management bullies and shames his congregation.

l. Leadership gets attention; management wants attention, but does not get it.

m. Leadership improves government, military, law enforcement, business, athletics, academics, etc. Management undermines the morale and esprit-de-corps of the same.

n. Leadership encourages; management discourages.

o. Leadership brings integrity into an organization; management brings pettiness into an organization.

p. Spiritual autonomy flourishes under leadership, but is tested under management.

q. Leadership provides inspiration; management provides testing.