

Doctrine of Love for God

A. Introduction.

C. The True Love of Jesus Christ.

1. Introduction.

a. The greatest manifestation of the dynamics of human love occurred at the Cross, when the human nature of Jesus Christ in hypostatic union received the imputation and judgment of all of our sins. Our Lord's staying power on the Cross came from His human love from His human nature. We never advance in the spiritual life without this same staying power.

b. The dynamics of love originate in the soul. True love always originates in the soul, [1 Pet 1:8](#).

c. Our Lord Jesus Christ had these same two categories of love for God the Father and God the Holy Spirit when He was on the Cross being judged for every sin in the history of the human race. Our Lord had enduring devotion and respect for God the Father and God the Holy Spirit while bearing our sins.

d. When Jesus Christ received the imputation and judgment of all of our sins, He did this because He had these two unique categories of love directed toward God the Father and perfect human impersonal love for the human race.

e. His aggressive love of enduring devotion and responding love of respect came from His true humanity. His prototype spiritual life was revolved around this love. He demonstrated

under the most awful circumstances of the Cross His enduring devotion and respect for God.

f. Aggressive and responding love were used to break the back of Satan in his appeal trial and to provide the most dynamic spiritual life in human history.

g. The humanity of Jesus Christ had perfect personal love for God the Father because He was born perfect and He never sinned. He had to have perfect personal love for God the Father and perfect impersonal love for every member of the human race to bear our sins. The power of love is phenomenal. Christ could not go to the Cross without perfect love for God the Father who was about to judge Him and for us to be a sacrifice for us. He had perfect enduring devotion and respect for God the Father. He had to remain in a state of respect for God the Father while bearing our sins. He didn't depend on His deity at any time.

2. In the person of incarnate Jesus Christ are two natures, divine and human, inseparably united, without mixture or loss of separate identity (The divine nature always remains the divine nature and the human nature always remains the human nature, and there is no bleeding over of the attributes of one into the other. Our Lord's human nature kept its identity on the Cross, and the power was in His personal love for God the Father and impersonal love for the human race.), without loss or transfer of properties or attributes (The attributes of the deity of Christ always adhered to His deity. The attributes of the humanity of Christ always adhered to His humanity.), the union being personal and eternal.

- a. The divine and human natures of Jesus Christ in hypostatic union remain distinct, complete, unchanged, without any transfer or loss of attributes at any time or under any circumstances.
- b. Therefore, the hypostatic union does not imply two separate and distinct persons. The doctrine of the hypostatic union means one Person with two natures—divine and human—which maintain their separate identity.
- c. Therefore, our Lord Jesus Christ has been, is now, and always will be undiminished deity and true humanity in one person forever.
- d. The attributes of each nature, divine and human, belong strictly to their corresponding natures, while at the same time, the attributes of each nature belong to one person—our Lord Jesus Christ. The divine nature of our Lord Jesus Christ possesses all of the attributes of deity, but no attributes of humanity. The human nature of our Lord Jesus Christ possesses all of the attributes of perfect humanity, but no attributes of deity. The attributes of deity are never attributed to His humanity and the attributes of humanity are never attributed to His deity.
- e. Therefore, there never has been and never will be any transfer of divine attributes to the human nature of Jesus Christ, and there will not be human attributes of Jesus Christ transferred to the divine nature in hypostatic union in the past, now, or forever. Jesus Christ is no less God because He is true humanity. He is no less true humanity because He is God.

f. Therefore, at the same moment while on earth, our Lord seemed to possess contradictory qualities. But the attributes of both natures are properly attributed to one Person. For example, Jesus could be weak and omnipotent at the same time. He could be increasing in knowledge in His humanity while omniscient as God.

3. The deity of Jesus Christ had perfect personal love for God the Father and God the Holy Spirit and His own righteousness from eternity past. The humanity of Jesus Christ in hypostatic union also had perfect personal love. This was perfect human love for both God the Father and God the Holy Spirit from His human nature in hypostatic union in the prototype spiritual life. Our Lord also had perfect human impersonal love for all mankind from His human nature. His perfect human impersonal love for all mankind while bearing our sins demonstrated His respect for the plan of God the Father. He had perfect impersonal love for all mankind from His humanity while bearing our sins or He would not have stayed on the Cross.

a. It is not His divine love that is the issue while bearing our sins on the Cross, but it is the human love of Jesus on the Cross for God and for all mankind that is the issue.

b. Jesus Christ did not want to go to the Cross in His humanity because He knew what He would face. He knew that every sin in human history would be imputed to Him and judged, and He knew that this was the Father's plan. Yet His love in His humanity was strong enough to go to the Cross because He said "Not My will but Your will be done," and that

was the responding love of respect for the Father's plan.

c. There is no transfer of attributes from His deity to His humanity while bearing our sins. The humanity of Christ did not depend on His deity while bearing our sins—the doctrine of Kenosis. Therefore, our Lord had to depend on His personal love for God the Father from His humanity and the impersonal love for all mankind from His humanity while bearing our sins. The human love of Jesus Christ for God the Father and all mankind was His motivation for going to the Cross and remaining on the Cross while bearing our sins.

d. [1 Pet 3:18](#), “For Christ also once and for all suffered as a substitute for our sins, the Righteous One as a substitute for the unrighteous ones [all members of the human race], in order that He might bring us to God, on the one hand having been put to death in the flesh, but on the other hand made alive by the agency of the Spirit.” Compare [Rom 8:11](#), “But if the Spirit of Him who raised Jesus Christ from the dead dwells in you, and He does, He [the Holy Spirit] who raised Jesus Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

4. The perfect human love of Jesus Christ.

a. When the prototype spiritual life, invented and executed by the human nature of Jesus Christ in hypostatic union, was passed on to the Church Age believer, the human love of Jesus Christ was included.

(1) Jesus Christ stayed on the Cross because of His human love for God the Father and His human love for the human race.

(2) We have this same fantastic love passed on to us at salvation. This means that we have a perfect reflection of the integrity of God. True love is never without righteousness and justice. True love always has integrity and is fair. Righteousness and justice which always function with the love of God also define it in terms of absolute righteousness and absolute justice expressed in grace.

(3) Therefore, we are mandated to execute this same fantastic love and we are given the meaning of doing it in our spiritual life. Our spiritual life is our harmonious rapport with God, which is our human love for God the Father and God the Holy Spirit. It begins with the filling of the Spirit and continues to develop as we metabolize the problem solving devices. Personal love for God the Father is the same personal love which Christ had on the Cross. Our impersonal love for all mankind is the same human love which our Lord had for all mankind on the Cross.

b. The greatest love for God in all human history came from that human love of Jesus Christ for God the Father and His plan for the human race plus our Lord's love for the Holy Spirit. There has never been anything like it before, nor will there ever be anything like it in the future. We approximate this love by executing a spiritual life that is far greatest than any other spiritual life before or in the future.

c. The pattern of our Lord's human love for God became the pattern for the unique spiritual life of the Church Age.

d. This means that the human nature of Jesus Christ in hypostatic union loved God in two categories—the

aggressive love of enduring devotion and the responding love of respect.

e. Both categories of personal love in the prototype spiritual life are the same as the personal love of the Church Age believer in two directions—toward God, [Rom 8:28](#), and toward certain persons in marriage, [Eph 5:22-33](#).

(1) The staying power of the man's love for his Christian wife is loving her as Christ loved the Church.

(2) The staying power of the woman's love for her Christian husband is respect for her husband through obedience. Respect includes the wife's deference for her husband, submission to his will, his judgment, and his opinion. This is based on admiration for him. Respect includes honor which emphasizes response to the integrity of her husband. Esteem is that part of respect that places her husband above all other men. The wife will inevitably demonstrate respect in terms of consideration and partiality.

(3) Both have equality of spiritual life.

f. The ultimate testimony of both categories of personal love are found in the Christian institution of marriage, where they provide the coalescence of souls resulting in the coalescence of bodies. The greatest testimony that ever existed in all human history against Satan in his appeal trial is the corporate testimony of Christian marriage. In every generation, just a few couples attain this. Their impact goes way beyond the fantastic marriage they have.

g. Both categories reside in the soul of the believer as a potential love for God and the ultimate of the spiritual life of

the dispensation of the Church.

h. The ultimate for these two categories of personal love is the function of the unique spiritual life of the Church Age directed toward God. This is the *modus vivendi* of the mature believer.

i. The aggressive human personal love of Jesus Christ in hypostatic union directed toward God is enduring devotion, and specifically on the Cross where it was tested far beyond anything any human being has ever had to face.

(1) Devotion is defined as the human personal love of the human nature of Jesus Christ directed toward God in three categories:

(a) In the dispensation of the hypostatic union with emphasis on the Cross.

(b) In the rest of human history from the resurrection, ascension, and session of Christ until the end of human history.

(c) Throughout the eternal state.

(2) Devotion also includes dedication. Dedication is based on cognition of the will and plan of God for the incarnation, the rest of human history, and the eternal state.

(3) Devotion includes consecration, which describes harmonious rapport with God the Father, with His own divine nature in hypostatic union, and with God the Holy Spirit under the filling of the Spirit.

(4) Dedication and consecration to the will of God demand thinking doctrine in the human soul of Jesus Christ. This doctrine nourished capacity for perfect soul love in the human

nature of Jesus Christ, a perfect soul love that gave Him staying power on the Cross. The greatest staying power in all of human history came from true love in the human soul of Jesus Christ.

(5) All true love and its perpetuated capacity existed in the humanity of Jesus Christ, hence “the thinking of Jesus Christ.” Therefore, we have a phrase in [1 Cor 2:16](#) mistranslated “the mind of Christ” which should be translated “the thinking of Christ.”

(6) Every Church Age believer has the thinking of Christ in the Scripture, “we have the thinking of Christ.”

(7) The objective of the believer is to transfer the thinking of Christ into his own soul through the mentorship of God the Holy Spirit. [Jn 14:26](#), “But our Mentor, the Holy Spirit, the Father will send in My name. He will teach you all things, and He will remind you of the all things which I said to you for your benefit.”

(a) The rate of learning Bible doctrine must always exceed the rate of forgetting Bible doctrine for the love of God to flourish in the soul resulting in harmonious rapport with God.

(b) When the rate of forgetting Bible doctrine exceeds the rate of learning Bible doctrine there will be a decline in your capacity for love. Hence, the importance of rebound on the one hand and repetition in learning Bible doctrine on the other hand.

(c) The spiritual life is constructed from thinking, never from emotion. Emotion does not build or construct anything. Emotion is a responder. When emotion becomes an initiator,

it is irresponsibility, irrational -- a disaster. Emotion at best is only the result or realization of thinking Bible doctrine pertinent to enduring devotion directed toward God from your human soul. True love in the soul is always related to the integrity of God, the integrity of the soul. There is no such thing as love on this earth with out integrity.

(8) In the case of our Lord Jesus Christ, true love for God was the quintessence of integrity expressed in the impeccability of His human nature in hypostatic union. That gave Him the staying power to be judged for our sins. Staying power is always thought, never emotion. Those who have staying power think; those who depend on ability emote. Emotion and staying power are antithetical. If you depend upon emotion, you run out of emotion.

5. The Staying Power of Our Lord Jesus Christ.

a. The doctrine of impeccability not only includes the hypostatic union but the fact that our Lord's humanity resisted real temptation through the filling of the Holy Spirit as per [Heb 9:14](#), "How much more will the blood of Christ, who through the agency of the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?" Often people are working, thinking this is the spiritual life. But this working is not based on staying power, because staying power is the power of God the Holy Spirit and Bible doctrine circulating in the stream of consciousness. In addition to the filling of the Holy Spirit from birth, our Lord deployed the problem solving devices on the FLOT line of His soul.

b. [Heb 12:2](#) is one of the major verses on staying power, “Be concentrating on Jesus [the humanity of Christ], the founder and perfecter of our doctrine, who because of His exhibited happiness [CHARA—pure, unalloyed happiness], He endured the Cross, disregarding the shame, then He sat down at the right hand of the throne of God.”

(1) The execution of this command demands staying power just to begin this spiritual life, to continue it, and to never stop growing spiritually. Too many people are enthusiastic at first, but soon distracted. You will face many distractions and temptations to discontinue the spiritual life.

(2) Sharing the happiness of God was the result of our Lord’s obedience to the Father’s will to remain on the Cross and be judged as a substitute for our sins. Jesus Christ remained pure with personal love for God and true happiness while bearing our sins.

(3) The phrase “He endured the Cross” is the verb HUPOMENO, which means “to endure” and is a reference to the staying power of the human nature of Jesus Christ through His human love for God the Father. Our Lord’s staying power on the Cross was motivated by personal love for God the Father and God the Holy Spirit from His human nature, not His deity. Our Lord also had harmonious rapport with His own divine nature.

(4) Our Lord handled the worst shame in all human history with His staying power—personal love for God the Father and God the Holy Spirit.

c. What our Lord accomplished in His human nature is the

greatest unbreakable record of staying power, when He stayed on the Cross long enough to receive the imputation and judgment of every sin. He gave us the same spiritual life with the filling of the Spirit and Bible doctrine to carry us through every testing, blessing, and punishment. Rebound is the basic key to staying power for us. If you do not rebound your sins, you have no staying power.

d. Staying power is seen in the Greek verb HUPOMENO, meaning “to endure” (“He endured the Cross”). He stayed on the Cross when He came into contact with our worst sins. Nothing was more repugnant to our Lord than sin and to be judged for someone else’s sins. Our Lord set the world’s record for staying power.

e. So part of our spiritual life is staying power, and we are going to be tested in every stage of our spiritual life concerning our staying power. Suffering for blessing is the testing of our staying power.

f. Principles.

(1) In the human nature of Jesus Christ, the perfect, aggressive, human love of enduring devotion not only resisted every temptation to maintain His impeccability and to sustain His love, but the greater reflection of the soul integrity expressed His enduring devotion. This is a demonstration of unique power, the staying power of the last three hours of the Cross—intensified suffering beyond our imagination.

(a) The impeccability of our Lord was on the line. This was the perfect, personal, human love for God the Father, who was imputing and judging these sins, so that the human

nature of Jesus Christ fulfilled the plan of God under the greatest testing of all human history. This is described in [Phil 2:5-8](#), “Keep on thinking this in you which [was] also in Christ Jesus, who though He existed in the essence of God He did not think equality with God a gain to be seized, but He laid aside His privileges, taking the form of a slave, having come to be in the likeness of men, and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death of the Cross.”

i. The spiritual life is a system of thinking doctrine, the same thinking which was in the humanity of our Lord Jesus Christ in hypostatic union during the first Advent. The spiritual life is not a system of emotion. Emotional revolt of the soul is counterproductive to the mechanics of the spiritual life. You are to think in the spiritual life, not emote. This thinking is based on metabolized doctrine circulating in your stream of consciousness. The thinking of this spiritual life was invented, tested, and proved by our Lord during the Incarnation.

ii. Jesus Christ had to become a man or God would be a liar, because God made a promise to David that he would have a son who would rule forever. Jesus Christ had to become a man to offer Himself as the only perfect efficacious offering to God for sin—unlimited substitutionary atonement.

iii. Jesus Christ never thought it was a gain to be equal with God, because He always was God. It was not something He needed to gain. He was always equal with God. He was not petty.

iv. “He laid aside His privileges” as deity in order to become

true humanity, a perfect slave to the plan of God. “The likeness of mankind” is a reference to the hypostatic union. The true doctrine of kenosis is that during the dispensation of the hypostatic union our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father’s plan for the Incarnation and first Advent. Jesus Christ voluntarily restricted the independent use of His divine attributes in compatibility with His own objective and purpose of living among men and their limitations. During the hypostatic union our Lord veiled His pre-incarnate glory of His deity by giving up the outward appearance of God. He did not use His divine attributes to aid his human nature.

v. Verse 8 is the ultimate statement in the respect as a part of our Lord’s true love for the Father’s plan and the staying power of true humanity in the spiritual life. Our Lord did not quit on the Cross. The same thinking, the same humility, the same spiritual mechanics are available to every Church Age believer as the unique spiritual life of all human history.

(b) The aggressive, perfect human love of enduring devotion demonstrated the unique power of the spiritual life in two ways on the Cross. First, there was the impeccable, personal, human love for God the Father, so that the human nature of Jesus Christ fulfilled God’s plan under the greatest testing of all time. Second, Christ was judged for every sin of every human being in the history of the human race, both believer and unbeliever—the doctrine of unlimited atonement,

[Rom 5:6](#); [2 Cor 5:14-15,19](#); [1 Tim 2:8, 4:10](#); [Tit 2:11](#); [Heb](#)

[2:9](#); [2 Pet 3:9](#); [1 Jn 2:2](#), “And He is the propitiation as a substitute for our sins and not for ours only but also as a substitute for the sins of the entire world.”

(c) Let us translate the doctrine of unlimited atonement into our Lord’s perfect human love for God the Father related to His staying power on the Cross. So perfect was the human love of Jesus Christ for God the Father that He demonstrated the highest degree of staying power in all of human history in two ways. First, He received the imputation of all the sins of human history imputed to Him on the Cross, [1 Pet 2:24](#); [2 Cor 5:21](#). Secondly, Jesus Christ endured the judgment of each sin of human history with the enduring staying power of enduring devotion, [Rom 5:8](#); [Isa 53:5-6](#); [1 Pet 3:18](#), “For Christ also once and for all suffered as a substitute for our sins, the Righteous One as a substitute for the unrighteous ones, in order that He might bring us to God, on the one hand having been put to death in the flesh, but on the other hand made alive by the agency of the Holy Spirit.”

(2) The power of this true soul love is far greater than anything else in life. It is available to every believer of the Church Age in the unique post salvation spiritual life which was given to us by our Lord. It is the love of maximum integrity directed toward God. It is a gift from Jesus Christ to everyone of us the moment we believe as one of the thirty-nine irrevocable assets we receive at the moment of salvation. It is the transfer of the prototype spiritual life to the operational type spiritual life for the Church Age only.

(a) Jesus Christ reflects the love of the integrity God the

Father in His human nature more than anyone who has ever lived. He did this in the prototype spiritual life and then gave this spiritual life to us as members of His royal family.

(b) [Rom 5:5](#), “And confidence does not disappoint us because the love for God has been poured out in our hearts by means of the Holy Spirit who was given to us.”

(c) [1 Cor 2:9](#), “And just as it stands written, `Things that the eye has not seen nor the ear heard, neither has it entered into the heart of man the things that God has prepared for those who love Him.”

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

(3) [Jam 1:12](#), “Happy is the person who has staying power [HUPOMENO] under testing, because, when he has passed the test, he will receive the crown of life which the Lord has promised to those who love Him.” The greatest power in the spiritual life is love. All true human love in history is the monopoly of the soul, so that it is totally compatible with both the righteousness and justice of God and results in the harmonious rapport with God. In the same context we have [Jam 1:2](#), “Think it all joy [pure, unalloyed happiness free from sin and emotion through personal love for God] whenever you encounter various testings.”

(4) [2 Thes 3:5](#), “And may the Lord direct your hearts into love for God even with reference to the staying power of Christ.”

(a) The word “direct” is the Greek verb KATEUTHUNO, which means to make a straight path, to direct something to someone. This is a potential based on the believer executing

the spiritual life of the Church Age.

(b) The “heart” refers to the stream of consciousness, the location of the seven compartments of the soul (the frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum department, wisdom department), where thought is circulated.

(c) Our first concept of love for God is related to the filling of the Holy Spirit. The filling of the Holy Spirit produces love. As we learn doctrine, we come to the point of personal love for God the Father and eventually occupation with Christ.

(d) The “Lord” is a reference to the Lord Jesus Christ in His hypostatic union who produces the action of directing our thoughts into personal love for God the Father and into the same staying power which He had on the Cross. Jesus Christ directs your heart, your thinking into the same love for God the Father which our Lord had as a human being in hypostatic union.

(e) The noun HUPOMONE means “endurance” or “staying power.” The staying power of Christ refers to everything our Lord did from rejecting the temptation to sin in the desert to the point of staying on the Cross and being judged as a substitute for us. The staying power of Jesus Christ on the Cross is a demonstration of the perfect human love of Jesus Christ from His human nature in hypostatic union directed toward God the Father.

(f) We have been given at the moment of faith in Christ as one of the thirty-nine [40] irrevocable assets the same potential for this staying power in true love developed in the

soul. You do not have true love in your soul until you have true love for God. It is the execution of the unique spiritual life of the Church Age. It is reflected in the love which the husband and wife have for each other in [Eph 5:22ff](#). This love is the only love which is totally compatible with the love of the integrity of God.

(g) The staying power of the Cross endured both imputation and judgment of all sins in human history. The staying power of Jesus Christ was motivated by perfect human personal love for God the Father, and perfect human impersonal love for all mankind. He had enduring devotion and respect. He responded to the imputation of our sins with love, respect, dedication, esteem for the Father, consideration and partiality for God the Father. All of this was thought in His stream of consciousness.

(h) The prototype spiritual life of the human nature of Jesus Christ in hypostatic union was motivated by this true love.

(5) [2 Cor 5:14-15](#), “For the love of Christ motivates us; having reached this conclusion, namely that One died as a substitute for all, therefore all died; in fact He died as a substitute for all, that they who live no longer live for themselves, but for Him who died as their substitute and rose again.”

(a) The phrase “The love of Christ” is a subjective genitive rather than an objective genitive (which would be translated “the love for Christ”). We are talking about the love from the human nature of Jesus Christ in hypostatic union.

(b) The Greek verb SUNECHO means to sustained, to hold together, to be occupied with, to absorb in, to urged on, to

impel, to be motivated. The love of Jesus Christ motivates us. How does the love of Christ motivate us? By going back to the Cross and seeing how Jesus Christ utilized the spiritual life that makes love the greatest power and the greatest dynamics spiritually that has ever existed. The gnomic present tense makes a statement of general, timeless fact. It happens in every general. The love of Christ motivates us without time limits throughout the Church Age. We are motivated to attain the love which our Lord had for God the Father in His humanity.

(c) The fact that our Lord died as a substitute for all is a reference to His staying power, His personal love for God the Father, which motivated Him to remain on the Cross and be judged for every sin. When anyone rejects Jesus Christ as savior, they are rejecting the love of Christ.

(d) Believers never execute the spiritual life because they are living for themselves and what they can get out of life by way of entertainment and stimulation. If you live for yourself, the love of Christ will never motivate you.

(6) [Jam 1:22-25](#), “But become doers of the word, and not hearers only, constantly deceiving themselves. For if anyone is a hearer of the word and not a doer [carnal believers], he is like a person who observes his natural face in a mirror; for once he glances at himself, then off he goes, and immediately he forgets what sort of a person he was. But he who looks intently into the perfect law, the law of freedom, and has persisted, not having become a forgetful hearer but a doer of accomplishment, he will be happy in what he does.”

(a) A doer of the word is a believer who metabolizes Bible doctrine. Metabolization of doctrine is how the mirror of Bible doctrine is formed in the soul. A hearer of the word is someone who gives the teaching of the word of God a hearing and reject it. Therefore, there is no metabolization of that doctrine. Rejection of Bible doctrine results in self-deception.

(b) If we do not develop this mirror through Bible doctrine circulating in the stream of consciousness, we will fail.

g. The aggressive true love of enduring devotion our Lord Jesus Christ for God the Father resulted in the decision to receive the imputation of all personal sins on the Cross. The responsive true love of respect for God the Father motivated our Lord to receive the judgment of those sins. The result is stated in one phrase in [2 Cor 5:21](#), “He made Him who knew no sin to become sin as a substitute for us, with the result that we might become the righteousness of God in Him.” Christ had to be made sin by imputation. But He retained His perfection while bearing our sins and being judged for them.

6. The Decisions of the Impeccable Human Nature of Jesus Christ on the Cross Related to His Substitutionary Atonement.

a. Two decisions are based on the imputation of all human sins to Christ on the Cross and the judgment of all human sins in Christ on the Cross.

b. The imputation of all human sins to the impeccable human nature of Jesus Christ in hypostatic union required impersonal love for all mankind in His status of spiritual

death.

c. The judgment of all human sins by God the Father required our Lord to have personal love for God the Father as the judge and never become bitter.

d. No one is fulfilling the spiritual life until he has personal love for God the Father and impersonal love for all mankind.

e. The aggressive true love of enduring devotion for God the Father resulted in the decision to receive the imputation of every sin in human history.

f. The responsive true love of enduring respect for God the Father resulted in receiving the judgment of every sin in human history.

7. There are three great powers of human love as found in the word of God.

a. The power of the human love of Jesus Christ in hypostatic union loved God the Father so much that He not only received the imputation of every sin in human history and its judgment, but He stayed on the Cross until that judgment was finished.

b. The potential power of human love in the Church Age believer as a result of the transfer of the prototype spiritual life invented, tested, and utilized in the dispensation of the hypostatic union and then given to the Church Age believer.

c. The power of human love in the Christian institution of marriage as a part of the corporate testimony of the Prosecution in the rebuttal phase of Satan's appeal trial.

d. In each case, this harmonious combination of power occurs in two categories, resulting in maximum glorification of

God.

(1) The greatest manifestation of this dynamic human love occurred at the Cross, when the human nature of Jesus Christ in hypostatic union received the imputation and judgment of all of our sins, resulting in eternal salvation through faith alone in Christ alone. He used both aggressive and responding love.

(2) In every case, this dynamic love in two categories (aggressive and responding) combines or originates in the soul of certain categories of mankind.

(a) The soul of the human nature of Jesus Christ in hypostatic union, [Rom 5:8](#).

(b) The soul of the Church Age believer who executes the unique spiritual life of the Church Age, [1 Pet 1:8](#).

(c) In Christian marriage, the soul of the husband with emphasis on aggressive love of enduring devotion and the soul of the wife with emphasis on responsive love of respect. In the function of Christian marriage two subcategories must be recognized.

i. The husband is under the divine mandate to have aggressive love for his wife. In the husband's spiritual life directed toward God, the Christian husband also has a strong responsive love toward God called respect. Most Christians do not have respect for God.

ii. The wife is under the divine mandate of responsive love or respect for her husband and obedience to his authority. At the same time in her spiritual life directed toward God, the wife has strong aggressive love toward God in enduring

devotion to perception of doctrine.

(d) Therefore, in the believer's love for God as a major part of spiritual dynamics, we follow the colors in two ways. We are aggressive in our love toward God through perception, metabolization, and application of Bible doctrine; hence, enduring devotion. We are responsive in our love toward God by obedience to the word of God.