

Wake Up! Get Dressed! Love!

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New Albany Fellowship

Romans 13:8-14

How many of you like to watch a favorite movie over and over again? Some families have a tradition during the Christmas season of always watching *It's a Wonderful Life* with Jimmy Stewart. You know, "Every time a bell rings, an angel gets his wings." Or maybe you watch *The Christmas Story* about a little guy named Ralphie who desperately wants a BB gun for Christmas. But his mom keeps saying, "You'll shoot your eye out." Are there any movies on your favorite list that you've watched at least 10 times? You can recite the lines? Maybe you can recite through *The Princess Bride* with a friend. "Inconceivable." Or "My name is Indigo Montoya. You killed my father, prepare to die." Or maybe it's *The Godfather* where Clemenza says, "Leave the gun. Take the cannoli." Or when the godfather says, "I'm going to make him an offer he can't refuse."

My wife, Marlene, has to be in the top 1% for rewatching movies that she loves. When we fly overseas, I always watch new movies on the plane because it's an opportunity to see something that's just come out in the theaters. Marlene always rewatches movies that she loves whenever we fly. And her all-time favorites are two romantic comedies from the 1990s - *Sleepless in Seattle*, and *You've Got Mail*, both with Tom Hanks and Meg Ryan.

In *Sleepless in Seattle*, Tom Hanks plays a grieving widower who's lost the love of his life to cancer. Tom's young son is so concerned about his dad that he calls a radio

therapist. There used to be, for those of you who are younger, psychologists on the radio who would give free counseling for folks who would call into the station. Well, his son calls in this radio therapist and puts his dad on the line. And in a really memorable scene, the therapist asks Tom Hanks, “What made your wife so special?” And he replies, “Everything.” And then he goes on to list some of the things he loved about his wife. Then the therapist asks, “How are you surviving?” And Tom Hanks says, “Well, I’m going to get out of bed every morning, and breathe in and out all day long. And after a while, I won’t have to remind myself to get out of bed in the morning and breathe in and out.” What Tom Hanks is saying is that healing from loss isn’t about trying to feel better - it’s simply about doing the next ordinary thing.

- Get out of bed.
- Breathe.
- Make it through the day.

We’ve been doing a series from the Book of Romans since the church opened in January. In the text that we’re going to read today, I was struck by how simple and straightforward Paul’s counsel is to Christians. Not just about how to survive in life - get out of bed - breathe in and out - make it through the day - not just how to survive, but how to thrive every day of your life. And Paul’s counsel can be boiled down to these three commands.

- Wake up!
- Get dressed!
- Love!

We're going to unpack these three commands in just a moment, but before we do, let's pray. And then we'll turn to Romans 13:8-14 together.

SLIDE #1 Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. ⁹ The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself." ¹⁰ Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

SLIDE #2 ¹¹ And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. ¹² The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. ¹³ Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. ¹⁴ Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh. [Romans 13:8-14, NIV]

I'm going to use a little pastoral license and reverse the sequence of these paragraphs because while I think there's certainly an inner logic in the way that Paul wrote this, reversing the sequence gives us a logical sequence in how we typically go through our day. We wake up, we get dressed, and then, we love. So, let me start with wake up:

SLIDE #3 Wake up!

Romans 13:11-12a says:

SLIDE #4 ¹¹ And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. ¹² The night is nearly over; the day is almost here. [Romans 13:11-12a, NIV]

Paul is saying that the hour of Jesus' return - the time when all the wars and violence in the world will cease, and all the cancer will be healed and all pain in people's bodies will disappear, and every addict will be freed and all the insanity coming out of Washington and every other capital in the world will stop, and every funeral will suddenly end, and every grave will open, and every tear will be dried - that day is nearer to us now than when we first believed. The time for our bodies to be redeemed, for our full freedom to be won, for our salvation to be enjoyed. That time is nearer now than when we first believed. The first rays of the dawn broke over the horizon through the life, death, resurrection, and ascension of Jesus Christ. The gifts of the Holy Spirit and new creation came through the first coming of Jesus. At Jesus's second coming, we won't just be experiencing the dawn of a new day, but high noon - the fullness of God's glory radiating through all of creation. So Paul says, stop sleeping! It's time to wake up!

You know, the Bible has two different messages about sleep. On the one hand, the ability to get a good night's sleep - to have peaceful dreams, to wake up refreshed - is seen as a gift, a blessing from the Lord.

SLIDE #5 Sleep is good.

We read about this continually in the Psalms. For example, Psalm 127:3, says this:

SLIDE #6 In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to those he loves. [Psalm 127:2, NIV]

The reason why anyone can sleep peacefully is given a few psalms earlier. Here's what we read in Psalm 121:3

SLIDE #7 He will not let your foot slip— he who watches over you will not slumber [Psalm 121:3, NIV]

We can go to sleep because our Father in heaven never sleeps. Sleep is a sign of spiritual and psychological health. That's why the Psalmist says,

SLIDE #8 In peace I will lie down and sleep, for you alone, LORD, make me dwell in safety. [Psalm 4:8, NIV]

It's because of Jesus' childlike trust in his heavenly Father that we read about Jesus peacefully sleeping on a cushion in a boat while a storm is raging all around him and his disciples are freaking out. Could you imagine being so confident in the Lord's care for you - come what may, you know you will be okay; you know you're in his hand - that you could put your head down on a pillow and go to sleep, knowing that God's got this?

But in contrast, sleeplessness, whether in Seattle, like Tom Hanks, or in central Ohio, or in the Bible, sleeplessness is always a sign that something is wrong - something is wrong spiritually; something is wrong emotionally; something is wrong physically. Sometimes, we're sleepless because of stress or anxiety about our work, about family, about finances. Sometimes, sleeplessness is a signal that we're depressed or struggling with depression. Sometimes, the problem is chronic pain. Sometimes it's the medication we're on. Sometimes it's some other physical condition. Sometimes it's guilt. In the Bible, insomnia is especially a problem for kings and for the wealthy. The wealthy worry about their money. The writer of Ecclesiastes says:

SLIDE #9 The sleep of a laborer is sweet, whether they eat little or much,
but as for the rich, their abundance permits them no sleep. [Ecclesiastes 5:12, NIV]

We see insomnia over and over again with rulers. Pharaoh had a hard time sleeping because he had dreams that troubled him way back in the book of Genesis. In the book of Daniel, Nebuchadnezzar couldn't sleep because he also had troubling dreams. King Darius also couldn't sleep in the book of Daniel because of guilt. I've heard of politicians

who stay up half the night pounding out self-congratulatory or angry tweets. There are politicians that seem to struggle with insomnia. They are sleepless in Washington.

Let me ask you a question. How are you sleeping? Peacefully, restfully, serenely, knowing that you and all that you love are being watched over by your heavenly Father who never sleeps? Or at night is your sleep fitful? Is it restless - tossing and turning - you just really struggle with sleep. What we see in the Bible is on the one hand, sleep is a precious gift. And many of us long for that gift; we pray for that gift. "Lord, allow me to sleep. Allow my loved one to sleep." But on the other hand, the Bible has another message about sleep. And that is: wake up! Sometimes,

SLIDE # 10 Sometimes, sleep is bad.

In Romans 13:11-12, it's as if Paul is saying, don't you know what time it is? Get out of bed! This is not the time to lounge around! Evil is pressing all around you and your family, and you're not fighting! You're not resisting! You're not being watchful! You've become spiritually complacent. You've gotten dull and lazy, lackadaisical. Wake up!

Have you ever noticed in the scriptures how often people are said to be sleeping when they should be awake and alert? There are at least a dozen examples that come to mind, but I think of the disciples who were sleeping in Gethsemane. Even though Jesus had warned them that the hour of darkness, the hour of temptation had come upon

them, that he was about to be betrayed, and things were going to go from bad to worse, Jesus had to keep saying to his sleepy friends, "Wake up. Wake up, wake up."

I think of Samson asleep in Delilah's lap, completely oblivious to the dangers all around him. I think of the foolish virgins in Jesus' parable who were asleep and totally unprepared for the bridegroom's sudden arrival. Has there ever been a bride who overslept on her wedding day? But Jesus says there were five foolish virgins who slept when the bridegroom came on their wedding day. They weren't watching. They weren't prepared. And in one of Jesus' other parables, we read about a farmer who slept while his enemy was sowing weeds in his field of wheat.

May I ask you some personal questions? If you were honest before God, would you say that you are a fully awake Christian - watchful, spiritual, alert, fully engaged? Or are a sleepy Christian, spiritually dull, spiritually sluggish, overweight, struggling to keep your spiritual eyes open? Has the enemy been sowing weeds in your soul - weeds of lust or envy or escape and boredom while you sleep? Have you been spiritually lazy and complacent?

One way to figure out whether you are asleep or awake is to ask whether you ever wrestle in prayer for things that matter? Do you ever find yourself passionately crying out to God for more of his kingdom, more of his presence for you, for people you love? For the world? Do you ever find yourself fighting in prayer for the salvation of your kids or your family members? Or for those who are far from God? Or is the whole idea of

wrestling in prayer something that, frankly, tires you out? It just feels like way too big of a rock that you could ever push up a hill in your present spiritual condition. You've trained yourself to avoid wrestling with God by distracting yourself - maybe scroll through your social media feed or TikTok or watch another video - as you see your kids or your grandkids or fellow Christians being attacked by the enemy. As you see people you care about just being led by the hand from the Lord by our culture - as you read the crazy stuff that's happening in the world and as you feel the darkness pressing in - do you find yourself ever crying out to God? Or instead, do you just put your fingers in your ears, close your eyes, and escape into spiritual slumber? The apostle Paul says to us, wake up. Pay attention. Be alert! Open your eyes! We're in a war. We're in a fight. People we care about are in a war. They're being attacked. It's time to wake up.

And second, if we want to thrive, not just survive, the Apostle Paul says,

SLIDE #11 Get dressed!

Romans 13:12b-14 says this:

SLIDE #12 So let us put aside the deeds of darkness and put on the armor of light. ¹³

Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. ¹⁴ Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh. [Romans 13:12b-14, NIV]

When I was in college, I worked during the summers spreading tar on flat roofs. When you pour tar out and you spread it around with a brush, it splatters. It got on my pants, sometimes got on my hands and on my shoes. How do you think my wife Marlene would have felt if I had come home with all that tar on my clothes after sweating on a hot roof, and climbed into bed at night with my filthy clothes and work boots on? What do you think she would have said? Marlene would have said, “Are you crazy? Get out of bed with those filthy clothes on!

SLIDE #13 Take off your filthy clothes!

Just like you wouldn't wear filthy clothes into your bed, here in Romans 13, Paul tells us to take off three pairs of things.

SLIDE #14

- **Carousing and drunkenness.**
- **Immorality and debauchery,**
- **Dissension and jealousy.**

Paul is talking about the lewd, drunken party culture that drenched the Greco-Roman world, especially among the wealthy. I love the way one commentator put it. He said, Greco-Roman revelry could make a frat house toga party look like a convent in

comparison. He went on to say, “I like to call Greco-Roman culture Las Vegas during spring break, with the Emperor Caligula as the MC.”

Brothers and sisters, there are things that we just need to take off. To update Paul's statement, he's saying, very simply, a follower of Jesus should never drink too much - should never get tipsy, much less drunk. Followers of Jesus who have the Holy Spirit living inside them should never smoke weed. They should never be intoxicated. We have to keep our wits about us. We should never be under the influence of anything other than the Holy Spirit. Someone who calls Jesus their Lord should exercise sexual self-control, and self-control in their speech and in their relationships.

But rather than feel superior and say, “That's not my thing anyway,” we should allow the Bible to interrogate us. I mean, Marlene and I have about as much chance of engaging in the practices that Paul is speaking against in Romans 13 as me playing center field for the Yankees. I drink a beer a month. I haven't smoked weed since I was a freshman in college. Marlene, like some of you, has never taken a puff on a cigarette. She's never smoked weed. She's never vaped. She's not about to start.

But of course, if you ever feel let off the hook as you read the scriptures - if you ever say, “You know what? I'm way better than the people that this text is addressing,” - if you ever feel let off the hook as you read the scriptures - then you are not letting the scriptures read you. Because the dirty clothes that we're to take off or not, is not just the party scene that we engaged in in college or in our 20s.

Listen to what the apostle tells us in Colossians 3:8-10:

SLIDE #15 ⁸ But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. ⁹ Do not lie to one another, since you laid aside the old self with its *evil* practices, ¹⁰ and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him— [Colossians 3:8-10, NASB]

We can't say, "Great. I don't get drunk. I'm not involved in the rave scene." We have to let the scriptures interrogate us all the time. Okay, you never get intoxicated. Great. Do you ever slander anyone? Do you gossip? Do you ever bend the truth when it's inconvenient to give an honest account? How are you doing with your anger? Does anything or anyone ever trigger you - someone in your family, someone in your past, an ex-spouse, a person at work? Friend, if Romans has taught us anything, one lesson that we should have gotten is that we cannot proudly rely on our own righteousness to stand before Holy God. The only righteousness on which we should stand is the righteousness of Christ. As the hymn puts it, "On Christ the solid rock I stand, all other ground is sinking sand."

We understand that we need to take off dirty clothes. That's pretty straightforward. But what should we put on? The positive side is found in verse 14.

SLIDE # 16 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh. [Romans 13:14, NIV]

SLIDE # 17 Put on the Lord Jesus Christ.

What does that mean? It could mean that we're supposed to clothe ourselves with Christlike attributes, like love, or gentleness, or truthfulness. We can understand that. But what does it mean to put on the Lord Jesus Christ? How do we put on another person?

One of the best explanations comes from the usage of this idea in ancient Greco-Roman theater productions. To put on another person meant that an actor adopted a role so completely that they lived it. They breathed it. They inhabited it. The idea is that the actor gets so into another character, that their own identity is submerged into this other person.

There are some actors now who are sometimes called method actors, who completely immerse themselves in the role they're going to play. For example, Daniel Day Lewis, who played Lincoln and won an Academy Award for that, (he's one of my favorite actors) totally structures his entire life around the role that he's going to play.

Back in the 1980s, he won his first Oscar in a movie called *My Left Foot*. In it, Lewis plays an Irish poet and painter named Christy Brown, whose cerebral palsy meant that

he could only work with the toes of his left foot. So what did Lewis do in order to play Christy Brown? He moved to Ireland for several months and he spent those months living in a wheelchair while he learned to write and paint just with his foot. He also spent those months interacting with children and young adults who were severely disabled. Lewis hunched over for so long in his wheelchair that he ended up breaking two ribs. And that's all so that he could credibly play a role in a film.

One actor asked him why he goes to such lengths to inhabit a role, and his response was just perfect. He said, "I'm not a good enough actor not to." In other words, Daniel Day Lewis was saying, "I can't just turn on being an artist with cerebral palsy when the director says '3 - 2 - 1 - roll it,' and then just turn it off when the director says, 'cut.'"

Brothers and sisters, this has such a clear example to us about how to put on Christ. We have to immerse ourselves in Christ. We have to inhabit the role of being Christlike for days and months and years. We can't just turn on our Christianity in the moment of temptation, or in the moment of crisis. Jesus is not a mask that we put on and then take off.

Our practice has to start much earlier, before the temptation, before the crisis, before the feeling of being overwhelmed. If we're going to love people the way Jesus loved them, if we're going to have peace inside instead of anxiety, if we're going to have self-control over what we say, and what we look at, and what we daydream about, if we're going to forgive people who have really hurt us the way Jesus forgave, we have to

engage in the practices and activities that Jesus engaged in that enabled him to do the things that he did - like waking up early, taking time alone with our heavenly Father - meditating on God's word - being obedient to God in little and big things - being generous with what we have. Again, we can't just turn our faith on and off when the moment comes. Like Daniel Day-Lewis said, we're just not that good of an actor. We have to inhabit the role. We have to immerse ourselves in the Lord Jesus Christ.

- Wake up,
- Get dressed,

and here's the 3rd thing. Love.

SLIDE #18 Love!

Let's listen to what the apostle says in Romans 13:8

SLIDE #19 ⁸ Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. [Romans 13:8, NIV]

Paul has already referred several times in the book of Romans to the importance of paying our debts. In Romans 1:14, he says that we're in debt to the unbelieving world to share the gospel with it. In Romans 8, he talks about us being in debt to the Holy Spirit to live a holy life. And then in Romans 13, he says that we're in debt to the government to pay our taxes. In fact, this reference to debt forms the transition between verse 7 and

verse 8. Paul says, "Let no debt remain outstanding except the continuing debt to love one another." In other words, we need to pay our bills. We don't buy a house and then figure out whether we can afford it. We don't take out loans, and then suddenly discover that we don't have the income to pay off this loan. Christians are people who pay what we owe. Even if it takes years, we pay back what we borrowed. Christians don't just walk away from our debts even if the rest of the world does.

Now, Paul says that this debt that we owe is a continuing debt to love one another -

SLIDE #20 The debt of love.

And what he's saying is that we never pay this debt of love off. Every other debt when you think about it, can be paid off. If you take out a student loan, there comes a time, for some of us it's decades after college, but eventually, the loan can be paid off. The same thing with a mortgage on your house. It's an incredible day when the bank sends you a "Mortgage Paid in Full" letter saying that you no longer owe anything on your house - that your balance is zero. But the Apostle Paul says there's one debt that we can never pay off, and that's the debt of love.

Back in the 3rd century, there was an early church father named Origen and he put it this way:

SLIDE # 21 Let your only debt that is unpaid be that of love - a debt, which you should always be aiming to discharge in full, but will never succeed in discharging.

[Origen]

In other words, we'll never be able to say to someone, "You know what? I've loved you enough. I'm done loving you. I'm turning off the tap. You didn't love me the way I needed or wanted to be loved, so I'm not going to love you any more." God says in Jeremiah 31:3

SLIDE # 22 The LORD appeared to us in the past, saying:

"I have loved you with an everlasting love; I have drawn you with unfailing kindness.

[Jeremiah 31:3, NIV]

God never turns off the tap with us and we have no right to turn off the tap with any other person. If we owe people a debt of love, we need to figure out what do we mean by love? What's

SLIDE #23 The definition of love?

And let's read Romans 13:8-9

SLIDE # 24 ⁸ Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law. ⁹ The commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,”^[a] and whatever other command there may be, are summed up in this one command: “Love your neighbor as yourself.” [Romans 13:8-9, NIV]

Paul defines love by pointing to God's law.

Back in the 1960s, there was an Episcopal moral philosopher named Joseph Fletcher, and he wrote a book called *Situation Ethics*. In the book, he presents a series of really hard cases, and he says that the only way to figure out what was right in these hard cases is to love. He said love is the only rule. Love is the only norm. Whatever is loving in a situation, that's what makes your action good, regardless of any rule or law. The problem with Fletcher's situation ethics is that the Bible tells us that we are so self-deceived, so self-centered, so selfish, that if God simply said, “Love one another,” we would do all kinds of terrible things to each other, believing that we're loving.

For example, we might believe that the most loving thing to do with our spouse is to lie to their faces. “I just didn't want to hurt their feelings by telling them that I’ve been carrying on an emotional or physical affair for years.” That would really be hurtful. So I'm just going to lie and deceive. And concerning the affair, I think it's okay, because I really love this other person.” The Apostle Paul says love is not so squishy. It's not so

subjective and elastic. Love has real objective content. It has a spine. It has a backbone. Throughout the Bible, God draws a connection between

SLIDE #25 Love and God's commandments.

Listen to the way the Apostle John puts it in 1 John 5:2, 3:

SLIDE # 26 ² This is how we know that we love the children of God: by loving God and carrying out his commands. ³ In fact, this is love for God: to keep his commands. And his commands are not burdensome [1 John 5:2-3, NIV]

When the Apostle Paul says here in Romans 13 that love fulfills the law, what he's saying is that love is the goal to which God's commandments point. Sometimes people read through the Old Testament and they say, "What's the point of all these commandments? Why do we have all these rules?" The Apostle Paul says here that all these rules, all these commands, especially in the Ten Commandments are pointers. They are road signs. Paul is saying that if you follow the purpose of God's commands long enough, you're going to eventually get to your destination, to the ultimate goal of God in creating the world from the beginning - to form a community of love in which God and humans and all creation are swept up in this beautiful symphony of love.

God's commandments give content to love. God's commandments give a backbone to love. God's commands free love from our subjectivism and our self-deceit. You can't say you love another person while you drool over their possessions, or drool over their spouses, or want what they have for yourself. However we think of ourselves - we all believe that we're better than we are and kinder than we are - but if we covet what belongs to another person, we're not being loving. We're not loving when we steal someone's reputation by slandering them, or steal credit from someone else that doesn't belong to us. Love goes beyond the law. It's what the law and the prophets point to and are reaching for. But love never falls below the law. You can't be disobedient to the commands of God and at the same time be a loving person. Being disobedient to God's commands, by definition, means you're failing in love.

But Jesus and Paul don't simply tell us to just obey the law and you'll understand what a good life is about. They say that a good life is a life characterized by love. If you really want to understand what love is, it's summed up in this

SLIDE #27 Love and the second great commandment

"Love your neighbor as yourself."

Let me finish up this message by applying that text to us. Again, we're trying to figure out what it looks like to not just survive, to get out of bed every day, breathe in and out,

and try to get through the day, but once we wake up and get dressed, what does it look like to thrive? And Paul says the way you thrive through the day is that in every concrete situation, you ask yourself, "What does love demand here?" The way I figure out what love demands is by saying, "How would I want to be treated? I'm to love my neighbor as myself."

Would you want someone to visit you or to help you if you were sick or poor or hungry or lonely or in trouble? Then visit or help someone who you know is in that situation. Do you want your mistakes interpreted in the most charitable way? Then extend that same charity to others. Do you want to be listened to and taken seriously? Then ask questions and listen to your spouse and your kids and your neighbors instead of turning the conversation back to your own interests. When you hurt someone, do you want to be forever defined by your worst moments? Love your neighbors means extending forgiveness and leaving room for repentance and change.

Right now across the nation, there is a raging debate about how Americans should relate to undocumented immigrants. The current administration has removed what's called TPS, temporary protected status for people who were facing some really difficult situations in their home country. So, for example, 300,000 Haitians that live in America and 30,000 here in Central Ohio have had their temporary protected status removed, and now they are facing deportation. There are all kinds of economic and security and legal and political issues around the withdrawal of protection for our Haitian neighbors. But in

the midst of all of this complexity, Christians want to be asking themselves not just political or economic or security questions. Jesus says, I want my followers to constantly ask themselves “What does loving my Haitian neighbors mean? How would I want to be treated if I were an immigrant?” If you had to go back to a country that has descended into chaos, where there is no government, and there are roving gangs, and you had no work, how would you want to be treated? How would you want to be treated if you were afraid for your safety or the safety of your children?

Brothers and sisters, followers of Jesus are invited to do more than survive. We are invited to share in the very life of God, to live lives that resemble the life of Jesus - each day to wake up, to get dressed, and to love.

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Rich Nathan

8/30/2026

New Albany Fellowship

Romans 13:8-14

I. Wake Up! (Romans 13:11-12a)

A. Sleep is _____.

B. Sometimes, sleep is _____.

II. Get Dressed! (Romans 13:12b-14)

A. Take off _____.

B. Put on _____.

III. Love! (Romans 13:8-10)

A. The _____ of love

B. The _____ of love

1. Love and God's _____

2. Love and the _____