

Doctrine of Self-Love

1 Corinthians 13

1. There is a concept that keeps coming up in counseling sessions that focus on self-love.
2. The idea is that when a person sins grievously they must love themselves enough to forgive themselves.
3. Each time this terminology is used I immediately challenge it for several reasons.
4. There is no biblical warrant for this language or the concept it conveys.
5. The whole problem of sin is not lack of self-love but too much self-love—which is why individuals find themselves in moral chaos. They loved sin and themselves too much to say no to evil.
6. The Word of God assumes that men naturally love themselves.
 - *Matthew 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.*
 - *Matthew 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.*
 - *Mark 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*
 - *Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*
7. Because individuals love themselves naturally and too excess Christ calls upon His disciples to a radical change in thinking and acting.
8. Christians are to humble themselves.
9. Christians are to prefer others to themselves.
10. Christians are to endure personal affronts for righteousness sake.
11. Christians are to love others.

- *1 Corinthians 13: 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.*