

**Bible Doctrines (The True-Good-Beautiful )**

**T/G/B**

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

**P.R. - 32**

Hermeneutics
Linguistics
<b>Epistemology 9</b>
<b>Existence 14</b>
Metaphysics -32
Trans. 50
Reality –Logic 32,
Truth 32

1/15/2014

Opening passages, Matt. 22:37-40; 1 Cor 13:1-7, 13; Gal. 5:22a.

The ultimate objective is to love the Lord our God with all of our hearts, souls, minds, and might. This requires a radical change in our nature through regeneration & sanctification, which require continual growth in truth, whole truth, total truth, in the context of fellowship with God the Holy Spirit.

The believer is either fellowshiping with God or living in the absence of God, either living in submission to Him or suppression of God, either seeking God’s glory or self-glory.

Ministry of FBC is all about whole truth, total truth, which is in contrast to devotional or functional distortions of Christianity. Each Bible class advances us in foundational natural truths of Realism and the supernatural truths of the Word of God. Both are required to really understand and love the Lord with all of our hearts, souls, minds, and might.

**Stage 3**

**Stage 3 – Christian metaphysician = life of glory!**

- Metaphysical understanding of God.
- Virtuous love for God: Intellective, volitional, emotional love of God. Enduring fellowship.
- Life of “above all you could ever ask or imagine”

Holy Spirit  Bible Doctrine

**Stage 2**

**Stage 2 – Christian doctrinal believer = life of doctrine!**

- Nominal understanding of God.
- Through BD this believer has gained a great deal of perinoetic truth about God & the spiritual life.
- However, he continues to have some pagan views about God’s *nature* due to lack of metaphysics.
- He has become more stable, but still very dependent on others for confidence in absolute truths.

Holy Spirit  Bible Doctrine

**Stage 1**

**Stage 1 – Christian baby = life of ups and downs.**

- Utilitarian understanding of God.
- All baby believers have a great deal of pagan views of God due to pagan horizon of meaning. All baby believers are tossed here and there by kosmos diabolicus, Eph. 4:14.
- For baby believers it is primarily about pragmatism. In other words, if it works or feels good , they think it must be true.

## **EPISTEMOLOGY: #9, Grasp of Existence-14**

1. The goal in these philosophical studies is to enable the believer to grasp existence as such, to recover what has been lost in modern anti-intellectual Christianity. Grasping existence is required for grasping the nature of reality as such, which is required for epistemology.
2. Our philosophical studies have come together with our biblical studies in a unique and extremely powerful manner. Because of this, I may spend more time in the next several classes on these philosophical and scientific studies than usual. All of the hard work we have done on truth, logic, Esse, act-potential, are leading to great breakthroughs in Job.
3. While philosophical realism as such must be kept distinct on a conceptual level from the special revelation of the Bible, it must never be separated from studies of God or truths of the Bible.

## **EPISTEMOLOGY: #9, Grasp of Existence-14**

4. Consider the paganism of modern Christianity due to separating theology from science and philosophy, cf., Job, Matthew 6; John 9, Luke 13; Acts 17:26-27; Rom. 8:28; Col. 1:17; Heb 1:3. What Christian really lives in these philosophical and scientific realities? Job, the very book on evil and suffering is a closed book to much modern Christianity. Are these truths only for Christian philosophers and theologians? Is it OK for “lay Christians” to think like pagans as long as they have the mechanics down on how to live the spiritual life—but isn’t that paganistic too?

## EPISTEMOLOGY: #9, Grasp of Existence-14

5. Consider this rock and Romans 1:20.

- What is the distinction between making and creating.
- The reason that this rock points to infinite nature and power is because of the mode of creation.
- While a finite effect does not show an infinite power, yet to create it from nothing does require an infinite power.
- What kind of power would it take to make something out of nothing? To go from something with no potential to actuality? There is no scale for such a thing.
- What kind of power is required to bring about a being without any material cause? Immaterial divine power!

## EPISTEMOLOGY: #9, Grasp of Existence-14

6. In our study of existence we are examining existence of beings as well as the motion of beings. Consider the 6 views in light of Jesus (Matt. 6).

#1 – Physicalism. What is this view and why is it implausible?

#2- Agnosticism. What is this and what subcategory is it under?

#3 – Deism. What is the view and why has it always been rejected by orthodox Christianity, Judaism, and Islam?

#4 – Conservationism. What is this view and why must it necessarily exclude the divine providence found in God's Word?

#5 – Concurrentism. What is this view and why is this the only view that comports with reality, rationality, and the Bible?

#6 – Occasionalism. What is this view and how does it exaggerate God's providence and sovereignty?

## EPISTEMOLOGY: #9, Grasp of Existence-14

### The six views of creation, from the rock to the bird and man

#### #1: Physicalism.

- God controls nothing, because He does not exist. No need for God in physicalist view of creation. Things just exist, period! Things have power in themselves to exist. Period! Note the suppression.

#### #2: Agnosticism.

- “I don’t know.” In light of Romans 1:20, this is a result of suppression of the knowledge of God. It actually goes against the nature of man not to inquire. Consider any small child with regard to creation.
- Notice how easy it is for people to suppress this knowledge in contrast to the natural inquisitive rational nature of all men.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #3: Deism.

- This view has always been rejected by all of the monotheistic faiths.
- Yet, this heretical view is the common viewpoint of modern, uninformed, and unphilosophical/irrational Christians. However, deism is a minority view among Christian philosophers and theologians—always has been.
- Historically, deism was a result of the attempt to reject spiritual obligations implied by Creator God.
- If deism is true, then Romans 1:20 and 8:28 are false.
- Forms of deism are the dominant views in pagan religions, e.g. Plato's Demiruge.
- In deism, there generally is no creation ex nihilo, let alone the metaphysical principles associated with ex nihilo.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #4: Conservationism.

- In conservationism God creates and sustains all of creation moment-by-moment, but He contributes nothing to the secondary operations/effects of beings.
- In conservationism, God only sustains beings, each being has its own inherent powers for operations. They have sufficiency in themselves for their own natural effects.
- Conservation is too weak to account for God's causal activity in nature, philosophically as well as biblically.
- If God only conserves things, then He really is not in control except by some miracle. The creature is in control of what it is doing.
- Conservationism is the theory of choice among contemporary liberal theologians, who believe God's general providence can be established by Him by creating and conserving all contingent things.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #5: Concurrentism.

- Proverbs 16:9, “In his mind a man plans his course, but the Lord directs his steps.” Acts 17:27-28, “In Him we live and move and have our being.” Romans 8:28; Matthew 6.
- God creates all things, conserves all things, and acts in the causal operations of creatures.
- In concurrentism, God’s providence implies a deep and intimate involvement of a metaphysical sort in all the affairs of His creatures; there is nothing that goes on in the universe which God does not, in some way, directly or immediately provide for.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #5: Concurrentism.

- In concurrentism both God and creation must make a genuine causal contribution to the effect.
- However, this cooperative activity does not consist of a division of labor between the Creator and creature.
- Unlike God, creatures are metaphysically unable to act on their own. Although they are true causes in nature, they would not be able to produce any kind of effect were God to withhold His general concurrence.
- Contrary to conservationism, creatures can in no way be independent in power or acting
- Contrary to occasionalists, creatures do have causal powers—powers that are indeed different from the causal power of God.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #5: Concurrentism.

- Consider:
  1. The effect and/or acts of creatures involve the production of *being simply (esse)*.
  2. Only God can produce *being simply (esse)*.
  3. Therefore, God Himself must contribute to the effects and/or acts of creatures.
  
- God's *non-miraculous* activity in nature is not exhausted by creation and conservation, i.e., God also acts immediately in the operations of His creatures and/or in the production of creaturely effects.
  
- God is transcendent throughout all things—i.e., He is omnipresent.

## EPISTEMOLOGY: #9, Grasp of Existence-14

### #6: Occasionalism.

- All causal actions are direct results of God's will.
- The necessary connection between all causes and effects is just so that creatures cannot obtain them and that an infinitely perfect, omnipotent being is required to guarantee all necessary connections.
- God is supremely sovereign – He really does everything. Remember, technically we cannot see causation with our senses.
- A very thin or weak view of substances.
- Both conservationist and the occasionalist run into trouble by assigning God or beings as “univocal causes.”
- The only view that accounts for both God and beings involved activity is concurrentism.

# Beholding God's Loving Concurrence

**Job 42:2 "I know that Thou canst do all things, And that no purpose [מְזַמָּה] of Thine can be thwarted [וְלֹא יִבְצָר]."**

1. Overview of the inadequacies of modern views of modern Christian views on Job. Failure to see God's lesson here is to undermine ability to see the true nature of visible reality as such as well as the reality of God in all circumstances, and thus have no solution to the problem of evil. Due to separation of the Word of God from philosophy and science, Job is a closed book to almost every modern "lay Christian"—so is Matt. 6; Col. 1:17; Heb. 1:3; Acts 17:26-27; Rom. 8:28.
2. Recall that Job has readily granted that God has power. Job never denied divine omnipotence to do all things. What was the issue of Job was God's goodness. All agree on this point. The issue was never power, it was goodness in the use of power.

# Beholding God's Loving Concurrence

**Job 42:2 "I know that Thou canst do all things, And that no purpose of Thine can be thwarted.**

3. Recall that Job refuses to submit to a God who is not good no matter how powerful he is. This is what so vexed Job's friends.
4. Recall that Job makes a powerful indictment of God, an indictment that goes unanswered if power was the only issue. If the issue is only power then I agree with those who say that God's response is "a surprise and a disappointment" because Job's point is completely ignored, no explanation for Job's suffering is offered. God's love, mercy, and justice are indeed ignored. The complete issue of suffering is totally ignored if God's answer is 'I have the power!' If this is the case, then God's answer is irrelevant and so is the book of Job as far as the problem of suffering.
5. If the only attribute of God that is on display in God's speeches is power, then the whole issue of God's justice and goodness is ignored, irrelevant.

# Beholding God's Loving Concurrence

**Job 42:2 "I know that Thou canst do all things, And that no purpose of Thine can be thwarted.**

6. Did God fail to address Job's charge? Is the book of Job a disappointment regarding the problem of evil and suffering?
  
7. However, if God never answered Job, then what explains Job's repentance and retraction and admission that He now sees God? He submits to God in humility, but is not this so surprising as to call into account that the issue is mere power of God? Is it really plausible that after all of this focus on God's goodness, and all of Job's defiance of the power of God, that God speaks of naked power and this causes Job to collapse into a heap of humility and love? I do not see how anyone could read it this way.

# Beholding God's Loving Concurrence

**Job 42:2 "I know that Thou canst do all things, And that no purpose of Thine can be thwarted.**

8. How could God's speeches on power causes *such* a change in Job *that would go so far*. He was willing to face the power of God to call in God's goodness. What type of goodness melted the heart of Job? Love! What vindicated Job's view of divine providence was God's loving concurrence.
9. Note how much more is revealed, and in 2<sup>nd</sup> person, to Job than naked power—note God's loving concurrence of God in Job 38-41. Sure there is power, immense power, but that is not all!! God is viewed as giving existence to all things and intimately involved in all of creation. What we see is not just the metaphysical attributes of power, we see God's loving providence, His concurrence. He gives birth to creation and actively engaged in all of creation—inanimate as well as animate.

# Beholding God's Loving Concurrence

**Job 42:3 'Who is this that hides counsel without knowledge?' "Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know."**

1. Job's acknowledgment of the incompleteness of his and all men's capacity to understand divine concurrence. Note how Job begins by quoting God's rebuke, that stung him so. It had cut him deep, and now Job makes it his own confession.
2. Job goes from being a critic of God to a worshipper of God. He acknowledges his rashness and foolishness. He had no idea of God's loving concurrence. We do not know all of the reasons either. There are deep unsearchable mysteries in God's dealings with man. But what He has revealed is that all suffering is designed to bring the sufferer closer to God in a way that was not possible apart from such suffering.

# Beholding God's Loving Concurrence

**Job 42:4 'Hear, now, and I will speak; I will ask Thee, and do Thou instruct me.'**

1. Job 42:4. Job again quotes God (38:3). Here Job turns it into a prayer to God for wisdom. Job longs to understand in his new condition of humility. He had racked his brain trying to figure it out on his own, through human viewpoint.
2. Job's answer came by perceiving God's loving divine concurrence/providence.

# Beholding God's Loving Concurrence

**Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee;**

1. It was not propositional truth in 1<sup>st</sup> or 3<sup>rd</sup> person that allowed him to see God's concurrence. It was 2<sup>nd</sup> person experiential knowledge. This is direct experiential knowledge of God in 2<sup>nd</sup> person, which cannot be imparted by propositional truth.
2. Second person is direct, full, thrilling consciousness of God which makes all words about Him pale in comparison. This is direct awareness of loving concurrence. This is seeing the beauty of God, the TGB, in His concurrence. This is what will turn frustration and anger against God into submission in love and enable any believer to present himself wholly to God, Rom. 12:1-2.

# Beholding God's Loving Concurrence

**Job 42:6 Therefore I retract, And I repent in dust and ashes."**

1. "I retract" refers to all his complaints against God's power. He is withdrawing all of his complaints.
2. "I repent in dust and ashes" carries his confession a step farther. He recognizes guilt in his rash speeches, and bows before his God confessing his sin. One sight of God's loving concurrence in and with all things and all of his assertions are gone. Likewise, if we would see His loving concurrent providence in all of our sorrows, we too would respond the same way.

# Beholding God's Loving Concurrence

**Job 42:7** And it came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

1. The very men who tried to vindicate God's righteousness are charged with not having spoken that which is right. Yet, Eliphaz and his colleagues had said a great many wonderful doctrinal things about God, and, yes, Job many arrogant wrong things about God.
2. However, Eliphaz and his friends never spoke of divine providence, rather they provided a distorted view which mandated a uniform and direct connection of sin with sorrow. Furthermore, Job's friends were speaking by rote. They were anti-intellectual and anti-philosophical. Job was speaking from his heart, as he was seeking whole truth, total truth. Job was right to want to see the goodness of God. What He demanded of God was goodness.

# Beholding God's Loving Concurrence

**Job 42:8 "Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has.**

1. Job is put in the place of intercessor—a humiliation for them and an honor for him. They submitted at once (42:9), showing that they have learned their lesson, as well as Job his.
2. Job, the sufferer becomes their priest, he has a grace attitude toward his accusers. This requires virtue, the virtue of being compassionate toward those who have wronged you and in the light of the faults of others.

# Beholding God's Loving Concurrence

**Job 42:10** And the LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.

1. Notice the “when.” The turning-point and complete reversal was not merely the confession, but the act of virtue. It is the act of virtue that makes a person virtuous.
2. The restoration of outward good in double measure is not a statement of universal law of Providence. However, it does point to blessings that follow seeing and bowing to the loving providence of God in time and in eternity, Heb. 12:1-2.
3. Those who would turn to the loving providence of God will see more of God and find empty places in their lives and homes filled.

## **David's faith/hope/love in God's loving concurrence.**

- Psalm 23. God's concurrence in all of David's life and the Hope it brings in the valley of the shadow of death.
- Psalm 32. God's concurrence in divine discipline.
- Psalm 51. God's concurrence in divine discipline.
- Psalm 139. God's concurrence with David from the moment of conception.

## **Habakkuk's faith/hope/love in God's loving concurrence, Habakkuk 1:2-6; 12-13; 2:1-3; 3:16-19.**

- ✓ Note the change of attitude on the part of Habakkuk once He understood the concurrence of God.
- ✓ It was trust in the providence/concurrence of God that caused him to rejoice, even in the face of personal “tragedy.”

## **Jesus's faith/hope/love in God's loving concurrence with inanimate and animate creation,**

- ✓ Matt. 6:19-34
- ✓ Luke 13.
- ✓ John 9.

## The Apostle Paul's faith/hope/love in God's loving concurrence.

- Romans 8:28 And we know that God causes all things to work together (πάντα συνεργεῖ ) for good to those who love God, to those who are called according to His purpose.
  - ✓ Irresistible logic, teaches that nothing ultimately bad can happen to you, if you love God.
  - ✓ In fact everything that happens to you is for good, if you love God.
  - ✓ God is the primary cause of everything that happens and has the power in His providence to make every single thing that happens to us for our good.
  - ✓ Do you believe this? Do you believe the Bible?
  - ✓ Concurrence really is the antidote to all fear.
  - ✓ Chance really is incompatible with the nature of God.
  - ✓ We believe our own belief in the God of the Bible and Jesus Christ when we believe that anything can happen by chance.
  - ✓ Characteristics of love who truly love God in contrast to the mass of carnal Christians with their cycles of carnality and reversionism.

## **The Apostle Paul's faith/hope/love in God's loving concurrence.**

- Colossians 1:17 And He is before all things, and in Him all things continue in being.
- Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.

- 2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,
- Philippians 1:21 For to me, to live is Christ, and to die is gain. 22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the flesh is more necessary for your sake. 25 And convinced of this, I know that I shall remain and continue with you all for your progress and joy in the faith,

- 1 Timothy 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.
- 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.
- Titus 2:11-3:8

## Summary of theological superhuman love

- ❖ Discussion of theological love (Matt. 22:37-39; 1 Cor. 13:1-13; Eph. 3:16-19; 1 Thess. 3:12; 1 John 3:16-18).

## Romans 12

### ➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should never be confused with what is known as “taking pride” in accomplishments. There is a valid and healthy esteem that one can “take pride in” with regard to accomplishments, friends, family, and even country.

**Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another.**

## ➤ Virtues 8-37: Spiritual virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest virtue!

- 9) Abhorring evil,
- 10) Clinging to good,
- 11) Devoted to one another
- 12) Preferring one another,
- 13) Not lagging in diligence,
- 14) Fervent in Spirit,
- 15) Serving the Lord,
- 16) Rejoicing in hope
- 17) Persevering in tribulation
- 18) Devoted to prayer
- 19) Contributing to the needs of the saints
- 20) Practicing hospitality

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –  
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE  
DIRECTION OF A PERSON'S THOUGHTS.**

- 21) Bless our persecutors
- 22) Don't curse our persecutors
- 23) Rejoice with those who rejoice
- 24) Weeping with those who weep
- 25) Being like-minded
- 26) Not being haughty,
- 27) Associating with lowly,
- 28) Not being wise in self-estimation
- 29) Not repaying evil for evil
- 30) Respecting what is right before all men
- 31) As far as possible, being at peace with all men
- 32) Never taking revenge
- 33) Trusting God to right the wrong
- 34) Feeding others (providing goods to enemies)
- 35) Giving drink to others (returning good to enemies)
- 36) Not being overcome by evil
- 37) Overcoming all evil.

**THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!**

## Spiritual virtue: supernatural love illustrated

### Moral love

**#9: hating evil (moral love)** (Ἀποστύγοῦντες τὸ πονηρόν), 9. True Christian love hates evil. Unless there is hatred for evil, there is no true love of what is good. One cannot love God and love evil simultaneously. People love what they think is their good.

## Love for true good

**#10: clinging to the good [goodness of love]** (κολλώμενοι τῷ ἀγαθῷ), 9.  
True Christian love loves true good. Our love will necessarily show itself in our determination to hold fast to the good. What is your good?

## Special love for the royal family of God

**#11: devotion to fellow believers in brotherly love [special love]**  
(φιλόστοργοιτῆ **φιλαδελφία** 10. Christian love naturally manifests its in love for fellow believers (1 John 3:14; Gal. 6:10).

## Preferential love and honor for fellow believers

**#12: in honor preferring fellow believers** (προηγούμενοι τῇ τιμῇ), 10 [preference in love]. True Christian love honors fellow believers. This is an expression of love in humility—“leading the way” in honor fellow believers.

## Faithfulness of love

**#13: not indolent, not lagging behind in diligence** (τῇ σπουδῇ μὴ ὀκνηροί), 11 [faithfulness in love]. True Christian love is not lazy or indolent about the things of God. Sloth is perhaps the most deadly sin today.

## Earnestness of love

**#14: being fervent in spirit** (τῷ πνεύματι **ζέοντες**), 11 [earnestness of love]. True Christian love is always fervent. Christ predicted that the love of many would grow cold in the last times, Matt. 24:12. Our lives are to ones of fervency regarding God and the things of God.

## Principles on spiritual indolence/sloth

1. God's grave warnings regarding spiritual sloth.
  - Don't drift, Heb. 2:1-4
  - Don't wander, Heb. 3:12-13
  - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
  - Don't shrink back, Heb. 10:26-31.
  - Listen! 12:25-29.

## Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

## Principles on spiritual indolence/sloth

### 3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

## Genuineness of love illustrated in Romans 12

**#15: serving the Lord** (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

## The joy of love

**#16: rejoicing in hope** (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

## The endurance of love

**#17: persevering in tribulation** (τῇ θλίψει ὑπομένοντες), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

## The devotion of love

**#18: devoted to prayer** (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

## The unselfishness of love

**#19: contributing to the needs of the saints** (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

## The large-heartedness of love

**#20: practicing hospitality** (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

## **Virtue: Love that blesses persecutors.**

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

## **Virtue: love that empathizes**

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

## **Spiritual Virtue: a love that seeks common ground**

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

## **Spiritual virtue: spurning pride and arrogance.**

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

## **Spiritual virtue: love that avoids conceit**

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

## **Spiritual virtue: love that refuses to take revenge**

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

## **Spiritual virtue: love that respects the true, good, and beautiful**

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

## Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.

## **Spiritual virtue: love that entrusts its cause to God.**

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ). True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

## **Spiritual virtue: love that returns good for evil.**

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

## Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowing point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.