

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
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Hermeneutics

Linguistics

Epistemology 9

Existence 15

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Trans. 50

Reality –Logic 32,

Truth 32

1/15/2014

Opening passages, Matt. 22:37-40; 1 Cor 13:1-7, 13; 2 Cor. 5:14; Eph. 3:14-21.

The emphasis, first and foremost, must be on loving the Lord with all of our hearts, souls, minds, and strength.

While learning Bible doctrine is a necessary condition, it is not a sufficient condition to achieve 2nd person love relationship with God (cf., Job). The emphasis must be on loving the Lord according to total truth, whole truth (rather than the idea that our love comes through osmosis of BD).

Loving God is never to be restricted to supernatural revelation, Word of God. We need whole truth, total truth, as represented on this chart. Our philosophical studies are now converging with our biblical studies on Rom. 12:1-2 and F/H/L.

The single greatest obstacle for every human being is suppression of the truth. It is the most dominant feature of our fallen natures. We love to create a God and “SL” of our own liking.

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-15

1. What is the one specific evil that so offends God in Romans 1:18? How do you feel about an angry or wrathful God?
2. Why is there willful suppression (κατεχόντων) and repression of the truth about the true nature of God?
3. Why is there no excuse for not clearly seeing God through creation as per Romans 1:18-23? What does this say about the need to understand truth, logic, metaphysics, and philosophy of science? A word about Aristotle, reality, and act-potential of reality. What does this say about the irrationality that exists in so much of modern Christianity?

EPISTEMOLOGY: #9, Grasp of Existence-15

4. Suppression of truth in unrighteousness (τὴν ἀλήθειαν ἐν ἀδικία κατεχόντων) is not just a problem with unbelievers. It is our fallen nature to suppress *the* truth about God. We all have biases that we must get past. The question is not ‘if we ever suppress the truth about the true nature of God, but the extent and the direction of our lives.’ Every man wants a God and a “spiritual life” that is to his liking that he or some pastor can justify.

5. Consider the truth that has been suppressed by believers in the areas of philosophy and science so as to render them incapable of seeing God’s concurrence in all things and thus unable them to properly honor God as God or give thanks for His concurrence. So many love to sing about God’s eyes on the sparrow, all the while living with atheistic and deistic worldviews of creation. How dishonorable to God and Christianity!

EPISTEMOLOGY: #9, Grasp of Existence-15

6. Consider how much truth is suppressed by pastors who spend all of their time catering to the “desires” of their congregation/sect, by carving up the Word of God to present a tailor-made sermon that makes believers feel good about themselves, their kingdom-building program, and God (cf., prosperity movement).

EPISTEMOLOGY: #9, Grasp of Existence-15

7. If there is no excuse for unbelievers to suppress truths of general revelation that testify to the true nature of God, what about the believer who has both special revelation, natural revelation, and special revelation on how natural revelation reveals the nature of God (Exod. 3:14; Job).

EPISTEMOLOGY: #9, Grasp of Existence-15

8. Consider the mess in modern Christianity due to rejection of philosophy of science: many say they believe in God, in the Bible, in science, and in a God who controls all things, but many have no clue how this works. Many sing about God's eye on the sparrow, but really do not believe God actively in control of all sparrows. Their view of creation is often like the atheists (physical is just there) or deists.

EPISTEMOLOGY: #9, Grasp of Existence-15

9. Due to rejection of philosophy of science, modern lay Christians are at a total loss as to how the providence of God, the absolute control of God over and in all things can be consistent with scientific explanation.
- Liberal Christians throw away what has always been non-negotiable Christian beliefs: Providential God who is in absolute control.
 - Many modern conservative Christians simply talk out of both sides of their mouths, totally blind to God's glory reflected in creation. Furthermore, they have no way of explaining how God is in control of all physical things in the face of the fact that science can explain all of these things without appeal to otherworldly or supernatural agencies. They have no way of explaining divine action in a world that does not seem to have room for God's working. This is inexcusable.

EPISTEMOLOGY: #9, Grasp of Existence-15

10. Out of the 6 theories of creation (physicalism, agnosticism, deism, conservationism, concurrentism, occasionalism), only concurrentism demonstrates God's *intimate* involvement with all of nature in a way that is fully consistent with the established observations of science. The world is not left to its own devices. It is very much a divine hands-on operation. The control of God in all things is very deep, indeed, He is in both 1st causes and 2nd causes.

11. Both God and creatures work co-jointly in all activity. This means that man is free but not autonomous.

EPISTEMOLOGY: #9, Grasp of Existence-15

12. Understanding God's infinite nature and power through the *existence* of a finite rock.
 - a. Romans 1:20 teaches that creation clearly teaches "His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."
 - b. It is important to understand that creating and sustaining are only conceptual distinctions. There are no real distinctions between the two. So the creating and the sustaining of this rock really amounts to the same thing. If the rock could create itself then it could sustain itself and vice versa.

EPISTEMOLOGY: #9, Grasp of Existence-15

- c. Finite things are always limited in that they cannot create anything. They do not have that potentiality. So what kind of nature would it take to create something out of nothing? A divine nature with divine power. All material things are limited to form.

- d. The power of a Creator is not reckoned from the substance made, but from the mode of its being made. To take something from non-being to being, from no potential to actual, requires a divine nature and power. The greater the degree of difference between potentiality and the act, the more power is required to produce the act/effect.

EPISTEMOLOGY: #9, Grasp of Existence-15

- e. Creation ex nihilo (CEN) is incommensurable (disproportional) with natural, creaturely power.
- f. If CEN is incommensurate with natural, creaturely power, then CEN-power must be infinite.
- g. When God creates, He does so in *toto*. This means that all operations, and energies are given existence by Him. For anything to have its own existence, it would have to be godlike. No creature or energy has the power to be its own efficient cause.
- h. There is no distinction between creating and sustaining, just as a creature cannot have the power for self-creation, it does not have the power for self-sustaining.

Understanding God's Loving Concurrence

1. The importance of understanding God's concurrent activity in all of creation (Gen. 1:1; 50:20; Exod. 2:3; Job 38-41; Psalm 139; Matt. 6:26-30; Acts 17:26-27; Rom. 8:28; Col. 1:17; Heb. 1:3). Which view of creation does the Bible support? Is God detached from creation or is He intimately and inextricably involved?

#1—Physicalism (physical is all there is, like this rock).

#2—Agnosticism (creation does not *clearly* teach eternal Creator).

#3—Deism (God created things, but now they operate on their own; power; historical motivation?).

#4—Conservationism (God sustains beings but not involved in their operations).

#5—Concurrentism (God sustains being and is intimately involved in all of their operations; both God and natural effects are produced both by God & creatures—we will develop this over the next few classes).

#6—Occasionalism (God does it all; on occasion of water reaching roots of a tree, God makes the tree grow).

Understanding God's Loving Concurrence

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

- Why does Job say this? Where is the answer to Job's protests against the fairness of God? Does the book of Job provide an answer to the problem of suffering in the life of such a righteous man? Is it really only about God's power?
- Job has been accusing God of betrayal. He has trusted in God, and now all that he has is gone. Surely, it takes more than God just talking about power to cause him to recant!
- Job's complaint was not metaphysical; it was personal and so his answer came in 2nd person experience. This is critical to understand regarding the problems we face in life. It is not just about character building.

Understanding God's Loving Concurrence

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

- What was it that caused him to shut up his mouth before God? God's power? accepting his "comforters" Stoicism? Did he end up calling evil good and good evil? Exactly what was it that God got through to him?
- Consider the power of grasping God's loving concurrence. To gripe and grouse is to betray lack of capacity to see the loving providence of god. All suffering is for primarily for the sufferer to accomplish in a face-to-face relationship with God what could not be accomplished apart from such suffering 😊

Understanding God's Loving Concurrence

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

- Need for a shift in our thinking. Most Christians focus on rational reasons for suffering (e.g., create virtue, be better person). However, the true solution to issues of suffering are found in 2nd person relationship with God, i.e. love. What is the effect on your suffering? Closer relationship with God?
- In suffering what the person needs is a 2nd person relationship with God, not 3rd person sermonizing from others. There is something obscene about sermonizing or philosophizing to a person reeling from shock of suffering.

Understanding God's Loving Concurrence

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

- This must be understood in the context of God's speeches which clearly are more than just raw, naked power.
- God fulfills all of His purposes in all of creation.
- Man is free but not autonomous. All men will fulfill God's purpose.

2 Timothy 2:20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.

Understanding 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."

- 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.

Understanding 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."

- 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.

Understanding 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."

- Job was shown God's personal omnibenevolent interactions with all of creation. This comports with concurrentism and modern science. Job wanted fairness, but got Love. That is the ultimate answer, cf., the Apostle Paul and sufferings.
- But this answer to the problem of evil is not persuasive to anyone who does not have a relationship. Consider child going through painful treatments at the hospital with her mother in whom she has a history of relations.

Understanding God's Loving Concurrence

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

- 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.
- Job's answer came by perceiving God's loving divine concurrence/providence.

Understanding God's Loving Concurrence

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

- It was not propositional truth in 1st or 3rd person that allowed him to see God's concurrence. It was 2nd person experiential knowledge. This is direct experiential knowledge of God in 2nd person, which cannot be imparted by propositional truth.
- 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.

Understanding God's Loving Concurrence

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

- "I retract" refers to all his complaints against God's power. He is withdrawing all of his complaints.
- "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.

Understanding 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.

- 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.
- 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.

Understanding 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.

- 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.
- 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.

Understanding 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.

- 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.
- 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.
- 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.