

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
Epistemology 9 Existence 15
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

1/15/2014

Opening passages, Matt. 22:37-40; 1 Cor 13:1-7, 13; 16:22; 1 John 3:17; Eph. 3:14-21.

Loving the Lord with all of our hearts, souls, and minds is the issue and this requires loving whole truth, total truth, which means loving God as He is revealed in natural revelation as well as supernatural revelation (cf., Job, Jesus, Paul).

What loving God in whole truth looks like in contrast loving Him in partial truth: In partial truth there are endless cycles of returning to God after being overcome with difficulties. However, the problem of evil is never dealt with in a way that enables the believer to live a life of honoring God as God and living in appreciation of Him. To love God with all of one’s heart and soul and mind is to live a life with Him and for Him in whole truth instead of absence and ignorance of God.

Our current focus: the transformation that is required F/H/L before a believer can really present himself to the Lord.

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-16

1. There is a critical need for the believer to grasp existence as such to understand Reality and many crucial passages that deal with creation and the existence and honor of God, Romans 1:18-23.
2. It is the Bible-only mentality that has destroyed the modern believer's ability to truly understand the nature of science and reality as approached in philosophy of science.

EPISTEMOLOGY: #9, Grasp of Existence-16

3. Philosophy of science is a 2nd order discipline that examines the philosophical assumptions in science. The philosopher of science stands over the shoulders of scientists and examines their presuppositions of ultimate reality, what the experiments tell us about reality, what is the true value of the claims in light of reality, and how a scientist's theories effect his conclusions.
4. To grasp existence as such is to make great strides in philosophy of science regarding reality (true science) and strip science of its mystique and allow the believer to examine the logical, metaphysical, and epistemological claims. It is generally agreed that most scientists (or science books) cannot tell us what science really is. Scientists can do science but not really tell you what it is or its limits.

EPISTEMOLOGY: #9, Grasp of Existence-16

5. Note the philosophical and spiritual implications of Romans 1:18-23.

- God's indignation. Note what so provokes God.
- The brilliant display of God's invisible attributes, eternal power, and divine nature throughout the theatre of all of creation. This is far more powerful than if you saw God being interviewed on TV.
- How methodological naturalism (scientism) conceals His glory.
- Note the spiritual ramifications of not honoring God as God or being appreciative.
- Repression: exchanging God for idols. Consider Jesus' connection of faith, hope, and love with God's visible concurrence throughout creation and His warning about the idol of Mammon , which leads to dislike of God, which means dislike of Bible doctrine. Idols would include philosophical concepts.

EPISTEMOLOGY: #9, Grasp of Existence-16

- God's glory in creation is so plain and so clear that every person who encounters it is left without excuse. The modern excuse that "God has not given sufficient evidence of His existence to prove His existence" is bogus—a result of repression. It is not an intellectual issue, it is a moral and spiritual issue.
- Neither the unbeliever nor the believer will be able to claim "ignorance" as an excuse. His glory is manifest everywhere.
- The problem of suppression of God is not solved by regeneration.

EPISTEMOLOGY: #9, Grasp of Existence-16

6. Discussion of the 6 options on God's providence, creation, and ultimate reality. They are listed from weakest to strongest view of providence. Consider them in light of natural revelation and Scripture.
 - a. Physicalism.
 - b. Agnosticism.
 - c. Deism.
 - d. Conservationism.
 - e. Concurrentism.
 - f. Occasionalism.

EPISTEMOLOGY: #9, Grasp of Existence-16

7. Concurrentism.

- a. We must always remember that we must start with creation ex nihilo. With creation ex nihilo there really is no distinction between creating and sustaining.
- b. If there is no distinction between creating and sustaining, then a being has no more power to continue its own being anymore than creating its own being.

EPISTEMOLOGY: #9, Grasp of Existence-16

7. Concurrentism.

- c. God continuously gives *esse* to every being. There are two effects of all objects, immediate and mediate, 1st and 2nd causes, which are one act caused by two subjects, *Esse* and an *esse*. More details to come.

- d. For any being or any operation/energy to be able to operate on its own autonomously apart from God would require that it be self-sufficient, a god of sorts, which is impossible. Nothing in the universe is self-sufficient. Everything in our universe is radically contingent on existence as such.

EPISTEMOLOGY: #9, Grasp of Existence-16

7. Concurrentism.

- e. God is in all things through in His power, insofar as all things are subject to His power.
- f. God is in all things through His presence, insofar as all things are uncovered and exposed to His sight.
- g. God is in all things through His *essence*, insofar as He comes to all things as the cause of their being.

John 19:11 Jesus answered [Pilate], "You would have no authority over Me, unless it had been given you from above;

Understanding God's Loving Concurrence in all of Creation

- **A look at the divine invitation to see, in 2nd person, God's loving concurrence in all of creation, Job 38-39.**
 - God's concurrence in inanimate creation extends not only insofar He gives *esse* [to be] to all created things (i.e., that they are something rather than nothing), but that He is also intimately involved as the Universal cause for all *esse's*/beings acts and potentials, Job 8:1-38.
 - God's concurrence in animate creation is not only insofar as giving *esse* to all beings, but that He is also gives *vivere* [to live] and instincts to all living things.
 - God's observable love for all of creation is taught throughout the Bible and endorsed by Jesus Christ.
 - Review of how both God (universal cause) and natures (particular causes) work concurrently.

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

- Job's response to seeing God's loving concurrence in all essences of creation—inanimate and animate.
- 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.
- 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.

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. Consider mother taking her child, with whom she had a history of personal relations, to hospital for painful medical treatments. 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.

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 Esse's speeches of loving concurrence with *esses*.
- God fulfills all of His purposes in all of creation.
- Man is free but not autonomous. All men will fulfill God's purpose.

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.

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—based on insight into the natural order. He acknowledges his rashness and foolishness.
- He had no idea of the purposes of God's loving concurrence. It was not *primarily to teach Satan a lesson*. 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.

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.

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.

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.

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.

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 loving 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.

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.

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.

Jesus's faith/hope/love in God's loving concurrence in inanimate and animate creation, Matt. 6:19-34.

- Christ and science. Christ countered the pagan views of creation of his time. For the pagans of His time, the stars were so steady as to be taken for divine beings. However, Jesus said they will pass away. He also contradicted the supreme pagan dogma of the eternity of the world.
- Note how Jesus uses natural revelation of the created as a motive for the development of faith, hope, and love for God the Father. Jesus is clearly teaching that God's love is manifested in nature. Jesus, of course, incorporates all the good characteristics in man. He is the embodiment of wisdom and resistance to evil of His age.
- Note the Lord's warning of idolatry, and what idolatry does to the spiritual life. The more a person lives for the world, the less he will care for God and the spiritual life.
- Note His warning about living like pagans.

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.”

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) (Ἀποστουγῶντες 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 ἑαυτοῦς 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.