

Biblical-Philosophical Psychology 96—Spiritual virtues 36 (Treasures and Virtues)

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 26
Metaphysics -32 Trans. 50
Reality—Logic 32, Truth 32

Opening passages, John 8:32; Rom. 1:20-21; 1 Thess. 5:12-13; Matt. 22:37-40; 1 Tim. 6:6-11; Psa. 27:4; 42:1-2; Luke 12:15-21; Num. 6:23-24.

The greatest challenge for every believer is growing in the whole truth. Apart from growth in the whole truth, it is impossible for the believer to grow in spiritual, intellectual, moral, volitional, and appetitive virtue, all of which are all required for loving God. Without spiritual virtue, the believer will default into viewing God in religious and utilitarian terms.

Not only do we all have real challenges to overcome with regard to understanding God, creation, and man, we also have challenges with regard to grasping the very meaning of life existentially—the **μακάριος** life. The 1st part of class will deal with understanding existence and God. The 2nd part will focus on spiritual virtue. Confession of sin as it relates to free will, the goodness of God & spiritual virtue—which counts forever.

Stage 3

Stage 3 – Christian metaphysician = life of glory!

- Metaphysical understanding of God.
- Virtuous love for God: Intellectual, 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-26

1. The importance of grasping existence as such.
 - ✓ To grasp existence as such is to enter a whole new world of reality in regard to understanding God, creation, the Bible, and human nature, e.g., my experience as a doctrinal believer for over 40 years.
 - ✓ We can't escape being metaphysicians and theologians. God made us in His image, and we are built to think in theological, universal, causal, first and ultimate principles. Only by grasping ultimate causes can one get the Big Picture, the Ultimate.
 - ✓ Since all knowledge deals with causes, it is imperative that every believer be able to think in terms of ultimate causes with respect to creation as well as the spiritual life.

EPISTEMOLOGY: #9, Grasp of Existence-26

1. The importance of grasping existence as such.
 - ✓ Grasping existence as such has many important ramifications as far as understanding, glorifying, and honoring God as God, Rom. 1:20-22.
 - ✓ Regarding God, consider its advantages over the nominal approach, which begins with a conceptual idea of God as a most perfect being and what perfect must include. Modern results . . .
 - ✓ However, when one starts with existence (the classical model), he goes in other direction: extrapolating what we know about sensible objects and argue that there must be a First Cause. And because it is the First Cause, it has to have all of these classical attributes like simplicity, immutability, omnipotence, omniscience. We also see that in God there is no distinction between essence and existence.
 - ✓ By beginning with existence, there is no tendency to postulate God as thing separate from the universe, e.g., like some giant spaghetti monster a la Dawkins.

EPISTEMOLOGY: #9, Grasp of Existence-26

2. Review of 6 views: Your view of creation and thus God make a big difference in your life. (Rom 1:20).

Non-Christian

- Physicalism. No God, no minds, no values, no right, no wrong, no meaning, and no plausible means for evolution. Secularism destroys all notions of the transcendental. It is only about here and now.
- Agnosticism. Lack of intellectual or veridical integrity, hypocritical, cowardly, and generally “tender minded.”
- Deism – consider the problem of Christian deism in light of Jesus Christ.

Monotheistic options:

- Conservationism = God’s activity in creation in only giving existence.
- Concurrentism = God’s activity in the existence & properties of creation.
- Occasionalism = God’s activity is total; He does not transfer any power.

3. Of the 2-3 dozen arguments for the existence of God, it is the existential argument that provides the *logical* proof for the existence of God. In other words, from the existence of things we can *logically prove* the existence of God. Other arguments:
- Psychological arguments.
 - Evidential arguments.
 - Design arguments.
 - Moral Arguments.
 - Arguments from human desire.

4. Existence and the Existential/Contingent Argument: The First Cause of all exists.
- ✓ A first cause is an absolutely first cause, an uncaused cause. Something that causes the existence of other things but is not itself caused. This would be God. A creator by definition is a first cause of everything but Himself.
 - ✓ There is either a first cause or there is not. If there is no first cause then there are no second causes either because second causes operate only if they are caused by a first cause. Whether there is only one second cause or an infinite number of second causes, it does not matter.
 - ✓ Unless there is an uncaused cause there cannot be second causes.

- ✓ Sense observation tells us that there are 2nd causes. The entire universe is all about these second or caused causes.
- ✓ If no first cause then no second cause, there are second causes therefore there must be a first cause.
- ✓ First does not mean temporal first: e.g., this podium is holding up my Bible, but the podium does not exert its causality first in time and after it finishes, then the paper begins to be held up. The cause and the effect are simultaneous. So God does not have to be in time in order to be the first cause, He can be simultaneous giver of existence of all that exists.

5. Distinction between essence and existence.

- The essence of a dollar in my pocket is different than one that exists.
- Nothing exists simply because of its essence.
- We see nothing in the universe and can imagine nothing in the universe in which its essence accounts for its existence.
- Therefore everything in the universe is contingent on something else for its existence.
- However, since God is not a creature, but a Creator, God does not receive existence from anything else. He is not contingent on any other being for His existence. He exists by His own essence, necessarily. This is aseity.

MATTHEW 6:19-34

**Where your treasure is
there will your heart be also**

MATTHEW 6:19-21

Read Matthew 6:19-34 – Virtues and treasures.

1. Matthew 6:19, Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς
 - a. Although material rewards are promised to faithful believers in heaven in relation to their spiritual virtue, this is not what really brings happiness in heaven, and is not our Lord's emphasis in Matthew 6. The emphasis here is on values: the earthly or heavenly.
 - b. Lose of intellectual and appetitive virtue regarding spiritual value is often seen in common attitudes regarding temporal treasures in regard to ourselves as well as loved ones. The earthly treasures are often much more of concern than spiritual state with God. Regarding ourselves and suffering, we need to remember that God is in control, God is good, and therefore certain sufferings are necessary and good.

MATTHEW 6:19-21

Read Matthew 6:19-34 – Virtues and treasures.

1. Matthew 6:19, Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς
 - c. Your treasure is what you prize above all else whether you possess it or not. Note the earthly treasures in mind in the previous section, Mt. 6:16-18. Compare this with 2 Corinthians 5:1-10 and 2 Pet 1:2-11.
 - d. Either our treasure, our highest values, are in God or in the world (materialism, approbation, self). There is no greater blessing than living a life that pleases God, a life that will be honored as such for eternity.
 - e. Your treasure is going to be determined by your intellectual, volitional, appetitive, spiritual, and moral virtues. Consider how much virtue is required in Matthew 6. A person without intellectual or appetitive virtue cannot see the greatness of God, cannot desire Him. It takes virtue to see goodness, which will cause you to treasure it.

MATTHEW 6:19-21

Read Matthew 6:19-34 – Virtues and treasures.

1. Matthew 6:19, Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς
 - e. The frightening dangers of seeking material riches over spiritual riches have to do with our relationship with God and the kind of people we become, cf., 1 Tim. 6:6-11.
 - f. Modern Christians often deceive themselves into confusing means and end with reference to God and materialism. Many modern believers simply attempt to use God for their own earthly treasures. However, they fail in times of testing. Our pagan culture no longer sees life as a “meaningful story of honor.” Therefore, all suffering is meaningless.

MATTHEW 6:19-21

2. The rewards believers receive in heaven are inextricably connected with their character. Discussion of how you will retain your identity forever (including your relationship with your church and believers in that church). Consider how far you have we have all come in understanding truth as such. It is not about pragmatism.

Revelation 3:4 'But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white; for they are worthy.'

Revelation 14:13 And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them."

Revelation 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done."

MATTHEW 6:19-21

3. By treasuring the things of heaven above the things of earth, the believer is actually able to enjoy all things of the earth as well as secure for himself inexhaustible treasures in heaven that last forever. He is able to live in the confidence knowing that since God is his treasures, he shall never lose these treasures. He understands that his greatest wealth is in God, which can never be taken away.

MATTHEW 6:19-21

4. The believer who treasures the things of heaven more than things of the earth lives a life far different from believer who shackles himself to this fleeting earth and pierces himself with many pangs.

Psalm 73:24 With Thy counsel Thou wilt guide me, And afterward receive me to glory.

1 Timothy 6:6 But godliness actually is a means of great gain, when accompanied by contentment. 7 For we have brought nothing into the world, so we cannot take anything out of it either. 8 And if we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang. 11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness.

Jesus Concept of Happiness, Treasures, and Rewards (Matt. 5:3-12)

1. The different attitudes to happiness/blessedness between ancient culture (Aristotle, Socrates, Plato, Jesus) and modern paganistic culture (Freud to present) are due to materialism and subjectivism. If happiness is a subjective state that depends on the body/senses, then it cannot be lasting or true blessedness.
2. The importance of understanding the subjective and objective elements of happiness and treasures to orient to the objective over the subjective elements and thus be able to maintain the objective state of happiness while enjoying the subjective states.
3. What does our subjective, materialistic world value? What would be on a list of things that would make people happy?

4. Christ's list. The 8 things that Christ said brings the most blessedness.

#1, Matt. 5:3: Blessed (Μακάριοι) are the poor in spirit.

- This is in contrast to attitude that blessings are in riches (Lk 6:20) and honor, i.e., “pride.”
- In poverty of spirit, man bows before God in humility and opens himself up to receive the grace of God.
- The poor of spirit are not weak; they are exactly the opposite. One has to be very strong to be detached from the world's values.
- Those who are poor in spirit are those who are not enslaved by the world's goods.
- The greatest demonstration of the power of those who are poor in spirit is in accepting the will God in all circumstances, thanking God for all things because of understanding of one's own poverty before God.
- Christ's poverty achieved our true riches, 2 Cor. 8:9.
- Lack of poverty of spirit = arrogance, James 4:6.
- This is the source and root of all of the other spiritual virtues that follow.

#2, Blessed are those who mourn (πενθοῦντες) for they shall be comforted.

- This is a result of the former, i.e. understanding one's true poverty before God and His Greatness, Isa. 6; Luke 5:8.
- This is the only mourning that is ever blessed and it is compatible with the highest joy, from the inner to outward.
- Christ did not come to remove all suffering; He came to transform its meaning.
- Consider the blessed state of a person who is mourning in recognition of their evil in contrast to a former state of "pleasure" in evil.
- This comfort begins now only to be completed in the future with Him.

#3, Blessed are the gentle (πραεῖς).

- This attitude begins with God and then moves to others.
- Those who are in poor in spirit and recognize their own unworthiness before God accept His will with humility.
- They are blessed because they do not seek human honor.
- They are OK with not being known, with being anonymous.
- Consider the meekness of Christ in contrast to the Pharisees as well as the Herods and Pilates and Machiavelli's of the world.
- These believers are very strong, they are not wimps or dishrags or hippies.
- The meek are those who do not harm. Do not seek to trample over others for self aggrandizement.
- The meek recognize that the best things in life are found in the spiritual things and not the physical things—in wisdom, and truth, and God rather than in human power or fame or money.
- The spiritually meek are always happy.

#4, Blessed are those who hunger and thirst for righteousness (δικαιοσύνη) will be satisfied [here and in the next life].

- Substantive use of the present active ptc for hungering and thirsting.
- This strikes at the root of self-sufficiency. Failure to have hunger and thirst for righteousness means that you are self-satisfied in yourself. Recall what Jesus said to Laodecians.
- This is in stark contrast to spiritual self-complacency, Laodecianism.
- Failure to have hunger and thirst is failure to desire a sanctity that we must have lest we cultivate indifference in our lives.
- This is found in every winner believer in the OT and the NT. They all had a passion for holiness, a hunger and thirst for righteousness.
- This is often dismissed as fanatics, but this is what the Lord commands: to love God infinitely, to put Him above all things.
- Those who do not have a passion for great things only increase their passions for smaller things— a form of demonic power, an insanity to focus and worry about small things while ignoring eternal life.
- It is the seeking and hungering that makes all of the difference: Seek and you shall find!

#5, Blessed are the merciful (ἐλεήμονες).

- Mercy brings peace. God started the mercy with us.
- Would it be safe for you to pray the Lord's Model Prayer? Would you feel comfortable praying for God to forgive you as you are forgiving others?

#6, Blessed are the pure in heart (καθαροὶ τῇ καρδίᾳ) for they shall see God.

- This refers to all purity of heart in all issues of life.
- Sex is our society's new god. Almost everything is sacrificed (self, love, faithfulness, marriage, family) and destroyed for this god of pleasure.
- Purity of heart is blessed because anything that is natural is blessed when it is in its purest condition.
- Adam and Eve enjoyed sex far more before the Fall than after.
- Sex is blessed when pure, in the context of love and intimacy rather than reduced to animalistic lust. When reduced to physical pleasure then love is more about the pleasure than it is about loving the person—let alone respect for his or her soul and its good.
- Impure desires are not just confined to sex. They are involved in millions of things human beings are involved with false motives.
- This blessing is experienced in this life and perfected in the next.
- Consider how many believers, because they do not have a pure desire for Truth as such, have become blind to the greatness of God and reality.

#7, Blessed are the peacemakers (εἰρηνοποιοί) for they shall be called the sons of God.

- The peacemakers are not pacifists.
- Happiness and blessedness is not found in pacifism; rather it is found in peace.
- These believers make peace with God, self, and neighbors.
- We can never be at peace with ourselves unless and until we are at peace with God first and foremost.
- There can be no peacemaking apart from victory in spiritual warfare.
- This is not making peace with the world, the flesh, and the devil.
- The only way to have this peace is by winning the war against the world, the flesh, and the devil.

#8, Blessed are those who have been persecuted for righteousness and because of Jesus Christ.

- This blessing is not just in pain and suffering but real persecution—a suffering that is imposed by rejection and hatred.
- Doesn't everyone want to be loved and accepted?
- We are to love our enemies. However, they are still our enemies. In other words, we do not love them by denying that certain people are enemies of Christ and Christianity.
- Persecution is not blessed in itself. It becomes blessed if it is because of righteousness sake, for the sake of God.
- This is being persecuted for being what God wants you to be, to be godlike. Such persecution is testimony that you are a child of God, thus blessed. It is a sign that you are a member of His kingdom.
- This righteousness is real and it is from the LJC and Bible doctrine.

Philippians 4:4-13 – More on Spiritual Value of and Virtue for faith/hope/love

- ❖ Philip. 4:4-13. Note the emphases on natural and spiritual virtue.
- ❖ Philip 4:4, “rejoice in the Lord, again I say rejoice.” It is a spiritual virtue to be able to rejoice in the Lord always. The Lord is the one area of our lives that cannot be affected by the circumstances of life.
- ❖ 4:5, “Let your forbearing spirit be known to all men. The Lord is near”
“Forbearance” refers to contentment in life and generosity with others. It is evidenced of having a gracious attitude toward others, especially their faults and failures, even in light of any injustices. This requires total trust in God’s Providence. The Lord being near is spatial; this is living in the presence of God.

- ❖ Philip 4:6. “Be anxious for nothing.” Is this not what Jesus taught in Matthew 6? The importance of prayer as a means of developing an open and intimate relationship with God in 2nd person.

1 Thess. 5:17, “*pray without ceasing.*”

Jude 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the [power of] Holy Spirit;

- ❖ Anxiety indicates lack of trust in God’s wisdom, sovereignty, and power. Note the extend of God’s concurrence: “in everything.” God is in absolute control.
- ❖ You turn the corner when you stop asking God “Why?” to realizing God is asking you “why” = “why are you here? What is the purpose of your life?”

- ❖ Philip 4:7. Supernatural virtue cannot be attained unless God imparts it into the believer. This peace cannot be gained by mental or psychological mechanics. This is transcendent.
- ❖ Philip 4:8-13. Discussion of the nature and development of spiritual virtue.

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

- Psalm 23. Note God's loving concurrence in all of David's life. Note the hope it brings in the valley of the shadow of death. It is not what is the solution to the problems of life, but Who!
- Psalm 32. God's loving concurrence in divine discipline.
- Psalm 51. God's loving concurrence in divine discipline.
- Psalm 139. God's intimate loving 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.

Supernatural virtues

MIND



WILL

Romans 12: Spiritual Virtues

VIRTUE Intellective love
Sense love

1. Verses 1-2: Supernatural dedication to God.
2. Verses 3-8: Supernatural humility.
3. Verses 9-21: Supernatural love.



Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

Romans 12:1-2

➤ Virtues 1-4: The Supernatural Virtues associated with dedication to God.

- 1) **Present** (παραστήσαι) your bodies to God.
- 2) **Stop being conformed** (μὴ συσχηματίζεσθε) to this age.
- 3) **Be transformed** (μεταμορφοῦσθε) by the renewing of the mind.
- 4) **Discern** (δοκιμάζειν) the good, enjoyable, and perfect will of God.

Romans 12

➤ **Virtues 5-7: Supernatural virtue of humility. This follows dedication to God.**

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 love (follow humility)

8) Supernatural love: Romans 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

- 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

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

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

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- 19) Contributing to the needs of the saints
 - 20) Practicing hospitality
 - 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.

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 ἑαυτοὺς ἐκδικοῦντες). True Christian love is not vengeful.