

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 31

Metaphysics -32
 Trans. 50

Reality—Logic 32,
 Truth 32

3/23/2014

The single greatest issue in life is personal love for God: Matthew 22:37-38; Josh. 22:5; Deut. 10:12; 11:1; 30:6; Job 42:5; 2 Cor. 5:14; 2 Thess. 3:5; Rom 8:28.

There is no such thing as a truly successful life, or even understanding the purpose of your life, apart from personal love for God. To move into personal love for God is to realize God as your greatest delight and highest treasure: “now I see why I have been created!”

Of course, there are many enemies between us and the development of personal love for God, many things to draw us away from really loving God, cf., 1 John 2:15-16 and 1 Tim. 6:6-12.

Everything God is doing in your life is to draw you to Him. The logical deduction from the fact that God is omniscient, omnipotent, loving/good, and sovereign is that everything that happens to us is exactly what we need.

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-31

1. Scripture on concurrence.

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

לְשִׁמְעָ-אָזְן׃ שְׁמַעְתִּיךָ **אֲעַתָּה** עֵינַי רָאִיתְךָ׃

EPISTEMOLOGY: #9, Grasp of Existence-31

1. Scripture on concurrence.

Colossians 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. 17 And He is before all things, **and in/by Him all things continue in being.**

Colossians 1:16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα **ἐν αὐτῷ συνέστηκεν,**

EPISTEMOLOGY: #9, Grasp of Existence-31

1. Scripture on concurrence.

Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and **upholding all things** by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

Hebrews 1:3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, **φέρων τε τὰ πάντα** τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

EPISTEMOLOGY: #9, Grasp of Existence-31

1. Scripture on concurrence.

Acts 17:28 For in/by him we live, and move, and **be** (have our being);

Acts 17:28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ **ἐσμέν**,

EPISTEMOLOGY: #9, Grasp of Existence-31

1. Scripture on concurrence.

Exodus 3:14 And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

Exodus 3:14 וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם:

EPISTEMOLOGY: #9, Grasp of Existence-31

1. Science, metaphysics, and philosophy on concurrence.
 - a. It is critical to make a distinction between CEN (creation ex nihilo) and manufacturing (making something out of preexisting material).
 - b. With CEN we have noted that there really is no distinction between creation and ongoing sustaining. This is due in part to the fact that there is no preexisting stuff, no foundation, in CEN for basis of sustaining.
 - c. In CUR (concurrency) we have noted that God's giving *esses* to creation goes beyond CON (conservationism) but does not entail OCC (occasionalism). Just because God is the Efficient Cause does not mean that there are not finite causes as per the nonsense of OCC. A total efficient cause does not rule out secondary causes.

EPISTEMOLOGY: #9, Grasp of Existence-31

2. As we proceed, we are going to note four objections to CUR, and then build a model of what CUR looks like in the visible world.
3. We have noted the distinction between existence and essence. There is nothing in the essence of anything that accounts for its existence. Its existence must come from outside of itself.

EPISTEMOLOGY: #9, Grasp of Existence-31

4. We have also noted that the giving of existence/esse to a creature involves the entire being of the creature with its properties in contrast to CON (conservationism). When creatures act or operate, they do so only with God's immediate causal assistance.
5. However, CUR does not mean that there is a division of labor in the cooperative activity between Creator and creation for the effect. Both are responsible for the effect.

EPISTEMOLOGY: #9, Grasp of Existence-31

6. The first objection to CUR is called the “Little Lords’ Objection (1)” (LLO-1).
 - a. This objection acknowledges that creatures cannot create themselves (CEN), but that they do have causal powers (hence, little lords) akin to God. Hence, God’s immediate involvement in creaturely causation is unnecessary and thus we default to CON.
 - b. However, CEN is simply beyond the reach of creatures, whether by nature or by miracle.
 - c. Furthermore, if it is not the case that all things are effected immediately by God, then neither is it the case that they are conserved immediately, given that an entity is related to its *esse* in the same way that is related to its being made.

MATTHEW 6:19-24

Treasures, Suffering, and Pride

Matthew 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῶ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

21 ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.

22 Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου **ἀπλοῦς**, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

23 ἐὰν δὲ ὁ ὀφθαλμός σου **πονηρὸς** ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

24 Matthew 6:24 Οὐδεὶς δύναται δυσὶ κυρίοις **δουλεύειν**· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον **ἀγαπήσει**, ἢ ἐνὸς **ἀνθέξεται** καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ **δουλεύειν** καὶ **μαμωνᾶ** (ἰηουῆ).

- Every human being is actively serving, loving, living in devotion, i.e. worshipping, his treasure.

MATTHEW 6:19-23

1. God is our Treasure in Heaven and on earth! He is the Goal, the End, the Summum Bonum of our lives. He is what the deep recesses of our souls long for. He is the Blessings to which all other blessings point and from whence they come. To lose sight of this is to lose sight of your very life.
2. To find God as your Treasure is to realize, *‘This is what I have been made for!’* *“This is why I have been created.”* Our hearts are restless until they rest in God, cf. David, a man after God’s own heart. The person who realizes God as his Treasure is a person who has developed true virtue and who will be able to love and live in the joy of God more intensely throughout eternity than those who never developed the virtue of personal love for God.
3. God is actively working in every life to bring that person to realize that their greatest need and treasure is in Him. God’s plan for man’s life is not simply ‘a good time was had by all.’

MATTHEW 6:19-23

4. Warning about how kosmic “treasures” destroy love for God.

1 John 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.

Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 16 Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν.

- ✓ Note the analogous reality that term “love” points to.
- ✓ How does love for the kosmos turn us away from loving God?
- ✓ How does lust of the flesh turn us away from loving God?
- ✓ How does lust of the eyes turn us away from loving God?
- ✓ Loving the things of the world preclude the development of virtue.

MATTHEW 6:19-23

4. Warning about how kosmic “treasures” destroys love for God.

1 Timothy 6:6 But godliness actually is a means of great gain, when accompanied by contentment (αὐταρκειᾶς). 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 griefs. 11 But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of faith . . . 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. 18 Instruct them to do good, to be rich in good works, to be generous and ready to share, 19 storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

MATTHEW 6:19-23

4. Warning about how cosmic “treasures” destroys love for God.

Matthew 19:24 "And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

5. Overview of the foundational *spiritual* virtues.

#1, Matt. 5:3: Blessed (Μακάριοι) are the **poor in spirit for theirs is the kingdom of heaven.**

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

#3, Blessed are the **gentle (πραεῖς)**

#4, Blessed are those **who hunger and thirst for righteousness (δικαιοσύνην) for they shall be satisfied.**

#5, Blessed are the **merciful (ἐλεήμονες) for they shall receive mercy**

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

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

#8, Blessed are **those who have been persecuted for righteousness and because of Jesus Christ. Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 "Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.**

6. Note all of the suffering that is involved in these virtues. Suffering is not only part of life, it is integral to gaining spiritual virtue.
7. You know when you turn the corner on suffering when you go from asking God and others to asking yourself regarding the meaning of your life.
8. Jesus did not come primarily to remove suffering. Rather, He came to transform it. He took suffering seriously, but He was far more concerned with sin than suffering. He taught it was far better to suffer from evil than to commit evil (cf. 1 Pet. 2:20-3:17).

9. How you view suffering makes all the difference in the world.
- If you are a Marxist, you see suffering as a result of inadequate social structures and class conflict; just remove these inequalities and people will be happy; we can have heaven on earth. However, people still die.
 - If you are a technologist, a god of sorts, you believe if you could control things, then you would be happy. To Freud's chagrin, technology has not made the human soul happier, let alone blessed.

9. How you view suffering makes all the difference in the world.
- If you believe in the God of the Bible, especially the Christian view of God, you still have major problems unless and until you grasp key metaphysical concepts like divine love, goodness, and sovereignty. Remember, He is the Transcendent Novelist who wrote human history.
 - When you realize that spiritual virtue, like wisdom, is far more important than pleasure, you can understand the need for suffering. However, even after you agree that going through the difficulty was worth it, very few would make that excellent bargain had God given them a choice.

10. Life and Suffering in light of Romans 8:28 and Hebrews 12:5-11.

- a. God is omnipotent. If God is weak, He really is no God.
- b. God is omniscient. If He is stupid, He is no God.
- c. God is all-good/loving. If He is wicked and cruel, then He is no God.
- d. Therefore, we must need everything we get: If He is omniscience, He knows exactly what we need. If He is omnipotent, He can supply it. If He is all good, He is doing nothing but good for us.

11. Suffering and faith. There is nothing like suffering to shake us up to the vertical perspective and thus to the very meaning of life. Consider how damn blind man can be to the issues of eternity.

12. Suffering and hope. There is nothing like suffering to move our faith in the future. Perhaps 99% of sufferings we endure are directly related to a future and eternal elevated joy and happiness in heaven. Even the most painful and tragic life will be no more than like on night in a sleazy hotel.

2 Corinthians 4:17 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison,

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

13. Suffering and love. When you really love someone, what you want more than anything else is unity, intimacy, closeness. Suffering has a way of bringing us closer to God. Furthermore, God entered into our suffering in the incarnation. He is more intimate with us in our suffering than we are to ourselves. He is with us in all things, so says Christianity.

Beatitude #1

#1, Matt. 5:3: Blessed (Μακάριοι) are the poor in spirit for theirs is the kingdom of heaven.

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

1. The first beatitude cuts deep into man's estimation of himself. This is the foundational virtue of genuine humility. It is required before one can be saved or grow in the plan of God. It often takes great suffering before one recognizes that one is nothing before God and stands in dire need of His grace.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

2. The first beatitude strikes out against pride. The single greatest sin is pride because in pride one cannot accept grace or know God. In pride one does not see the need for grace, forgiveness, or sanctification. In pride, the believer is often lukewarm and sees no need for seriousness with regard to God, even in light of the fact that Christ said that such believers make Him sick to His stomach. What a horrible thing to be known for through all of eternity.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

3. C.S. Lewis on pride, *There is one vice of which no man in the world is free; which everyone in the world loathes when he sees it in someone else; and of which hardly any people except Christians ever imagine that they are guilty themselves . . . There is no fault which makes a man more unpopular, and no fault which we are more unconscious of in ourselves. And the more we have it ourselves, the more we dislike it in others.*

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

3. Pride was the first sin (cf., Satan, Eve, Adam) and the source of all other sins. Pride is the desire to be like God: to be over the Word of God, rather than under it as reflected in *Pappa Don't Preach vs. Be it to me according to Thy Word*. Pride is doing things our own way.
4. Pride is the first and greatest sin because it is the violation of the first and greatest commandment. It turns it on its head by loving self with all of your heart, soul, mind, and strength rather than God. Pride is having self as god. However, it is not adverse to using God (cf., Pharisees) to achieve these godlike desires.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

5. Pride is our civilization's fundamental sin and goal. It is also the lifeblood of pop psychologists. It is all about "My will be done," "I did it my way," "accept yourself" (which is only good for animals and plants).
6. Pride is not only against God, it is against others, from neighbors to fellow believers. For there can be only Number One. Pride is too competitive to be a blessing to others. There is simply too much competition for attention.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

7. God often punishes pride in people by allowing them to fall into the various sins and evils of their self-wills, Romans 1. Unlike the correction of other sins, which are often specific to individual sins, with pride God actually hands people over to their debased self-directed wills. Perhaps the reason you do not have power over certain sins is because of the root of pride.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

8. Pride blocks grace, James 4:6-10. If you cannot see God as your Treasure or live for the Lord, perhaps it is due to pride in your life.
9. If you think you are not afflicted with pride, then you certainly are. If you are even a little proud of your humility, then you are terribly proud indeed.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

10. Pride has more to do with the will than with the mind. The same is true of humility. Just as humility is not thinking less of yourself, but less *about* yourself, pride is not really thinking too highly of self, just too much of yourself. It is a lust of will that runs very deep.
11. Only true humility, that poverty of spirit, will change the will from “my will be done,” to “Thy will be done” regardless of the circumstances of life. It is something that must be learned through suffering, Heb. 2:10; 5:8; 2 Cor. 12:7-10; Philip. 4:10-13.

Beatitude #1

Matthew 5:3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

12. The deepest reason God hates pride is that it keeps the man from knowing God, his supreme joy. Pride keeps man out of living in the presence of God, which is the only sphere that develops true humility.
13. The God who loves us with an everlasting love is infinitely determined to break our pride and bring us into humility.
14. Humility, that poverty of spirit, is the greatest virtue in the sense that it is the first and foundational virtue. That humility, that poverty, is a detachment from *kosmos diabolicus* and all of the “treasures” it offers.

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
- 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.

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.

Spiritual virtue: supernatural love illustrated

Moral love

#9: hating evil (moral love) (Ἀποστυγοῦντες 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.