

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

**T/G/B**

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
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Hermeneutics
Linguistics
Epistemology 9 Existence 32
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

3/26/2014

The single greatest issue in life is personal love for God: Matthew 22:37-38; Romans 8:28. Romans 8:28 describes this virtue in a present participle (τοῖς ἀγαπῶσιν τὸν θεόν). Each person is either a lover God, at any level, or one who is not a lover of God because he is loving kosmos diabolicus. It is all about seeking...

The 3 kinds of people: 1) those who seek God and have found Him, they are wise and happy; 2) those who seek God and have not found Him, they are wise and unhappy; 3) those who live without seeking or finding Him, they are neither wise nor happy (Pascal). Seeking makes all the difference.

Seek and you shall find: Acts 17:26-28; Dt. 4:29; Psalm 119:2; Prov. 8:17; Jer. 29:13; Matt. 7:7-8.

Love for God always translates to seeking God, which translates to love for the Word of God (WOG) John 14:15, and remember: the WOG rejects the kosmos *in toto*, It is crucial to keep the central *issue* of life central, Mt 6:33.

**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-32

**OBJECTIONS TO CONCURRENCE.** We are now examining objections to concurrentism before we build a model on concurrentism that is easy to understand.

1. The first objection to concurrentism is LLO-1 (Little Lord's Objection #1): Proponents of LLO-1 contend that God's immediate involvement in creaturely causation is unnecessary for creatures have the power of CEN (creation ex-nihilo). However CEN power is simply beyond the reach of creatures, whether by nature or miracle (contra Monton).
  - A word about philosophical realism (PR) and the quantum world. PR's superiority over all other systems is due to three factors: understanding the nature of the knower, the quiddity of the object known (in contrast to superficial accidents), and correspondence truth. PR remains somewhat agnostic about knowledge of certain things like neutrinos.
  - Prominent Christian physicists who are not Realists tend toward occasionalism when it comes to micro physics, the quantum realm, due to lack of development of philosophical realism.

## EPISTEMOLOGY: #9, Grasp of Existence-32

### OBJECTIONS TO CONCURRENCE

2. The second objection to concurrence is known as LLO-2.
  - In this objection creatures are 'Little Lords,' not in virtue of the fact that they can create, but because in acting they are considered to be principle, proximate causes of the effects that they produce.
  - In other words creatures are Little Lords like God inasmuch as they exist and act and their action is immediately and completely and according to the nature of the creature.
  - If creaturely actions are sufficient, then God's activity is superfluous. There is no need for the assistance of a higher cause.

## EPISTEMOLOGY: #9, Grasp of Existence-32

3. However, to be a principal cause (or to operate by a sufficient power) does not imply an independence in acting. All the concurrentists need to do is show the reality of the creaturely dependence on God to show the need for a transcendent foundation from which the creature can exist and act.

## EPISTEMOLOGY: #9, Grasp of Existence-32

### 4. Analogy of concurrence with finite effects.

- Consider a lumberjack who cuts a piece of wood with an axe. The axe is the proximate cause of the effect produced, which is the cutting of the wood, and its causal powers are clearly sufficient for producing the effect.
- However, the lumberjack also created the effect. To divide the effect, or even the action, into two separate contributions or partial contributions of the same efficient causality would be a mistake.

## EPISTEMOLOGY: #9, Grasp of Existence-32

- The axe produces the whole effect, the action, and yet so does the lumberjack. The difference between the two is that the workman and the axe produce the effect according to different modes, order or species of efficient causality.
- The axe only cuts the wood by virtue of the efficacy which the workman imparts to it. He is the first and principal cause and the axe is the second and instrumental cause of the effect produced.

## EPISTEMOLOGY: #9, Grasp of Existence-32

### 5. Limitations of this analogy.

- The example does not come close to exemplifying the dependent relationship that creatures have on God, since God's providential influence penetrates far more deeply than that of the lumberjack on the axe—for God is responsible not only for apply the power of the creature to action, but is the creator and sustainer of the creature with all its causal powers.
- However, the example does show how one action involves two agents, both of which are the total cause of the effect, with only one of those agents being independent in action.

## EPISTEMOLOGY: #9, Grasp of Existence-32

6. Hence, to be a proximate cause does not imply independence in acting. Much more perfection is required for all 2<sup>nd</sup> causes (axe, creatures). There must be a first cause (lumberjack, God).

## MATTHEW 6:19-24

### Treasures and Virtue: Poor in Spirit vs. Pride/Greatness

- 19 Μὴ θησαυρίζετε ὑμῖν θησαυρούς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·
- 20 θησαυρίζετε δὲ ὑμῖν **θησαυρούς 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 Οὐδεὶς δύναται δυσὶ κυρίοις **δουλεύειν**· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον **ἀγαπήσει**, ἢ ἐνὸς **ἀνθέξεται** καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ **δουλεύειν** καὶ **μαμωνᾶ** (Ἰημυη).

## MATTHEW 6:19-23

### 1. God's warning concerning the vices of seeking anti-God "treasures."

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 ἀγαπᾶ 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.

- ✓ Understanding the "lust of the flesh," "the lust of the eyes," and the "pride of life" as anti-God philosophies rather than isolated acts of sin.

## MATTHEW 6:19-23

1. God's an Old Testament illustration to warn us about what happens to believers who continue to live in the anti-God philosophies of the lust of the flesh, the lust of the eyes, and the pride of life.

1 Cor. 10:12. Therefore let him who thinks **he stands** take heed lest he fall.

1 Cor 10:12. Ὡστε ὁ δοκῶν **ἐστάναι** βλεπέτω μή πέση.

Context: 1 Cor. 10:1-13. Consider the implications of 10:13.

For more on the privileges and pride of the Corinthians, see in 1:4-9, 30.

5. Consider Christ's Beatitudes in light of the vices of the flesh, eyes, & pride. Consider the conditions that Christ uses to be closer to us.

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

**#2, Blessed are those who mourn (πενθοῦντες) for they shall be comforted.** [Contrast with desire for pleasure and comfort]

**#3, Blessed are the gentle (πραεῖς)** [Contrast with desire for control]

**#4, Blessed are those who hunger and thirst for righteousness (δικαιοσύνην) for they shall be satisfied** [Contrast with spiritual apathy]

**#5, Blessed are the merciful for they shall receive mercy** [contrast with desire for justice and vengeance]

**#6, Blessed are the pure in heart (καθαροὶ τῇ καρδίᾳ) for they shall see God.** [Contrast with illicit sex and lack of desire for holiness]

**#7, Blessed are the peacemakers (εἰρηνοποιοί) for they shall be called the sons of God.** [Contrast with those have no peace with God or self]

**#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.**

[Contrast with those who want to be liked and live a long life]

## Beatitude #1- Poverty of Spirit

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

1. Matthew has “poor in spirit” whereas Luke has “poor” (Luke 6:20).
  - What is it about poverty that can bring a sense of humility before God?
  - What are the affinities between pride and the desire to be rich (1 Tim. 6:9)? Why would someone want to be rich? Aren't they connected with wanting to be great?
  - “Poor in spirit” is the opposite of pride. Pride is a desire to be great in and of oneself. To be poor in spirit is to be *detached* from this because of attachment to the grace and greatness of God.

## Beatitude #1-Poverty of Spirit

2. The first beatitude stands in stark contrast to all human philosophies. While mankind considers pride a virtue (cf. Aristotle and our culture), God considers pride the worst sin and the source of all other sins. God hates pride, Prov 6:16-19. Consider how much sin and evil that pride produces (from major decisions regarding direction of one's life to cultivating an entitlement and complaining spirit before God).

Proverbs 6:16 There are six things which the LORD hates, Yes, seven which are an abomination to Him: 17 Haughty eyes, a lying tongue, And hands that shed innocent blood, 18 A heart that devises wicked plans, Feet that run rapidly to evil, 19 A false witness who utters lies, And one who spreads strife among brothers.

## Beatitude #1-Poverty of Spirit

3. Before one can enter or advance in the plan of God, he must come through the low and narrow gate of genuine humility. He must be broken of his own righteousness and self-sufficiency.
  - It often takes great suffering before one recognizes that one is nothing before God and stands in dire need of His grace.
  - Consider the pain and suffering and loss that some of our loved ones will have to go through before they see their need of God and Bible doctrine.
  - The more they think they are doing fine or OK without God, the worse off they are.
  - In pride one does not see the need for grace, forgiveness, or sanctification, let alone God.

## Beatitude #1-Poverty of Spirit

4. If you think you are not afflicted with pride, then you certainly are—we *all* are! If you are even a little proud of your humility, then you are terribly proud indeed.

*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-Poverty of Spirit

5. 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 over the Word of God, rather than under the Word (cf., *Papa Don't Preach* vs. *Be it to me according to Thy Word*). Pride is doing things our own way.
  
6. 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 the heart, soul, mind, and strength rather than God. Pride is having self as god. Although pride is not adverse to using God (cf., Pharisees) to achieve hubristic desires.

## Beatitude #1-Poverty of Spirit

7. 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).
8. 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.

## Beatitude #1-Poverty of Spirit

9. God often punishes pride by allowing the proud to fall into perverse categories of sin patterns and evil ways of thinking, Romans 1:20-32. Unlike the correction of other sins, which are often dealt with specifically, with pride God actually hands people over to their debased self-directed wills.

## Beatitude #1-Poverty of Spirit

10. Pride blocks grace, James 4:6-17. If you cannot see God as your Treasure or live for the Lord, perhaps it is due to pride in your life.
11. 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.

## Beatitude #1-Poverty of Spirit

12. 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-Poverty of Spirit

15. The deepest reason God hates pride is that it keeps man from knowing God, his supreme joy. Pride keeps man from living in the presence of God, which is the only sphere for the development of true humility.
16. The God who loves us with an everlasting love is infinitely determined to break our pride and bring us into humility.
17. Humility, that poverty of spirit, is the greatest virtue in the sense that it is the first and foundational virtue. Without genuine humility there is no spiritual life.

## 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 2<sup>nd</sup> 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 with David from the point of conception to divine discipline in his adult life.
- 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

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

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

## Love for true good

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

## Special love for the royal family of God

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

## Preferential love and honor for fellow believers

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

## Faithfulness of love

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

## Earnestness of love

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

## Principles on spiritual indolence/sloth

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

## Principles on spiritual indolence/sloth

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

## Principles on spiritual indolence/sloth

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

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

## Principles on spiritual indolence/sloth

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

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

## Principles on spiritual indolence/sloth

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

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

## Genuineness of love illustrated in Romans 12

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

## The joy of love

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

## The endurance of love

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

Consider Abraham's perseverance in testing.

## The devotion of love

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

## The unselfishness of love

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

## The large-heartedness of love

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

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

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

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

## **Virtue: love that empathizes**

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

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

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

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

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

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

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

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

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

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

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

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

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

## **Spiritual virtue: a love that seeks peace**

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

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