

Bible Doctrines (The True-Good-Beautiful)

T/G/B

Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
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3/26/2014

Virtue love for God (VLG) is the greatest issue of our lives, our *summa bona* (Luke 10:27; 1 John 4:9; Rom. 5:8; Gal. 2:20). VLG is supreme love and devotion to God that overshadows everything else in life. This is not a game. This is SL-101.

We all start out as enemies, haters of God, and idolaters (Eph. 2:1-4; 1 Jn 2:15-16; Psa. 115:1-8). In our current culture, the philosophy of the kosmos is ubiquitous as it seductively steals believers' hearts and very lives away from God by taking devotion from God to the things of the kosmos. It is all about the heart. Find out the devotion of your heart and you will find God or your treasured idol. We are constantly bombarded with the idolatry of self, & more self, from all media outlets.

Several significant Christian scholars have been warning of the danger of the destruction of the Christian mind for several decades. The destruction is astounding! This chart is to regain the Christian mind, and by doing so gain capacity for virtue worship, from the foundation upwards.

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-33

OBJECTIONS TO CONCURRENCE. Before we look at an easily understandable model on concurrentism that comports with science and the Bible, we are noting four objections to concurrentism. We are in the midst of the 2nd objection: LLO-2 (Little Lord's Objection-2).

1. LLO-1 is implausible as it is beyond the reach of creatures to create anything *ex nihilo* (out of nothing) naturally or supernaturally.
2. LLO-2's claim that finite effects *demand only* finite creatures does not hold as shown with the ax and the lumberjack. A finite effect does not say anything about its dependence on First Cause, which we have already established as the necessary cause for existence of contingent beings.

EPISTEMOLOGY: #9, Grasp of Existence-33

3. In concurrence there are two causes.
 - The First Cause, which operates independently.
 - Second causes which are totally dependent upon First Cause all the while producing finite effects according to their natures. These secondary causes, e.g., the axe cutting the wood, are sufficient in producing the effects in proportion, but not *independently sufficient* for the action.
 - Second causes, are dependent (contingent, not necessary) and therefore require an immediate influence on the part of the First Cause, “on whom all things depend.”

EPISTEMOLOGY: #9, Grasp of Existence-33

4. Central to LLO-2, then, is a misunderstanding of what it means to be an independent cause, for to have sufficient power to act only explains what the second agent is able (*in potentia*) to bring about.
5. Secondary powers must be applied to act, i.e. taken from potentiality to actuality—in some way by a higher or superior cause, in virtue of its complete dependence on that higher cause.

EPISTEMOLOGY: #9, Grasp of Existence-33

6. The relationship of dependence is not one of mediation as if God were acting *ON* the creature from the outside, but rather subordination or subjection: a working *through* or *with* creation.
7. The response to LLO-2 is that the cooperative/instrumental causality is rooted in dependence of 2nd contingent causes to First Cause, from all created beings on the Creator. We will see how this looks after noting a two more of objections.

MATTHEW 6:19-24

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

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 γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ **ἡ καρδία σου**.

➤ Your heart is the most important thing about you:

Proverbs 4:23 Watch over your heart with all diligence (רָחַץ-לְבָבִי-לִמְעַלְמֵי-רָחַץ), For from it flow the issues of life.

- The nature of your heart (לֵב, **καρδία**).
- The issues of life and the spiritual warfare.

MATTHEW 6:19-24

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

- 19 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ἦ ὁ ὀφθαλμός σου **ἀπλοῦς**, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.
- 20 ἐὰν δὲ ὁ ὀφθαλμός σου **πονηρὸς** ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
- The nature of evil (πονηρὸς) is one of privation, a privation that sucks in all kinds of false doctrines.
 - We have noted this dark “light” of humanism, existentialism, pragmatism, materialism, hedonism, secularism, reductionism, technologism, and positivism.

MATTHEW 6:19-24

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

6:21 Οὐδείς 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** (ἰιηϋη).

- Issues of the heart: serve, love, and devotion to God or Mammon? What really moves your heart? God or stuff? What are your deepest commitments? What do you think about most of the time? If not about God and the things of God, then the world has your heart and mindset. Are you the same before and after church? Back to the kosmos?
- Every person becomes like his god/God.

Psalm 115:4 Their idols are silver and gold, The work of man's hands. 5 They have mouths, but they cannot speak; They have eyes, but they cannot see; 6 They have ears, but they cannot hear; They have noses, but they cannot smell; 7 They have hands, but they cannot feel; They have feet, but they cannot walk; They cannot make a sound with their throat. 8 Those who make them will become like them, Everyone who trusts in them.

MATTHEW 6:19-23

1. More on the spiritual warfare and our hearts.

1 John 2:15-16 **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. καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

- Genesis 3:6 When the woman saw that the tree was **good for food**, and that it was a **delight to the eyes**, and that the tree was **desirable to make one wise**, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

MATTHEW 6:19-23

1. More on the spiritual warfare and our hearts.

- Matthew 4:2 And after He had fasted forty days and forty nights, He became famished. 4: 3 And the tempter came and said to Him, **“Since You are the Son of God, command that these stones become bread.”** 4 But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'" 5 Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, 6 and said to Him, **“Since You are the Son of God throw Yourself down;** for it is written, 'He will give His angels charge concerning You'; and 'On their hands they will bear You up, Lest You strike Your foot against a stone.'" 7 Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'" 8 Again, the devil took Him to a very high mountain, **and showed Him all the kingdoms of the world, and their glory;** 9 and he said to Him, "All these things will I give You, if You fall down and worship me." 10 Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'"

MATTHEW 6:19-23

1. More on the spiritual warfare on our hearts.

1 John 2:15-16 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. καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

- Loving the world and the things of the world is to give the world and all of the stuff of the world your primary love and attention. This is nothing short of concrete worldliness and idolatry.
- In idolatry God and the things of God are no longer your passion. Learning about and loving God is no longer the supreme love of your life. It is all about the stuff of the kosmos.
- Idolatry does not mean that one has no reference to God, often there is reference to solving problems and getting more stuff. The problem is that the view of God is corrupted and perverted.

5. Consider how Christ's Beatitudes cuts deep in the rotten flesh of man's cosmic desires with its short term foci. Consider how unpopular such a message would be today in our culture of "encourage me!"
- #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.**

Beatitude #1- Poverty of Spirit

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

1. Poverty of spirit and the charge against Christianity that it is a crutch for the weak and crippled.

- There is a sense in which Christianity is a crutch.

Mark 2:17 And hearing this, Jesus said to them, "it is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

- The notion of needing a crutch is offensive to those who do not think that they are crippled. The only ones who come to Jesus are those who know they are sick and crippled spiritually. They are anything but self-righteous.

Beatitude #1- Poverty of Spirit

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

2. Poverty of spirit stands in stark contrast to human self-esteem and pride.
 - The world treasures self-confidence, self-reliance, self-determination, personal greatness, and self-esteem—this is gospel of pop psychology.
 - Consider how many Christians have fallen for the fake treasures of self-esteem, especially in light of the fact that nowhere in the Bible does God ever tell any believer that the solution to low-self esteem is cultivate more of his self-esteem and sense of greatness.
 - As long as man is hung up on his pride of self-esteem, he will not be in a position to accept or follow the Messiah who offers grace and mercy to the needy and replace self-reliance with total reliance on God.

Beatitude #1- Poverty of Spirit

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3. Poverty of spirit stands in stark contrast to self-righteousness and self-idolatry of any kind.
 - Christ and the spiritual life remain huge stumbling blocks to the prideful, self-righteous, Pharisees, and modern pop-psychologized affluent man and prosperity-minded Christians.
 - The greatest form of idolatry has always been self. Today it takes the form of self-esteem and actualizing one's own greatness. Trust yourself, love yourself, affirm yourself! all in the name of Christ. Is this what the Bible teaches?

Beatitude #1- Poverty of Spirit

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

4. Poverty of spirit and the grace of God.

- Without poverty of spirit there is no sense of the need of God's grace. Unless and until a person recognizes the bankruptcy of his own soul, he needs neither God, the gospel, the spiritual life, doctrine, or the local church. Without poverty of spirit there is no desire to take up cross daily.
- The biblical solution to low self-esteem is not pop psychology and building up self-esteem. It is finding your esteem in the LJC. Picking up your cross daily and denying self to follow Him.
- It is through poverty of spirit that we enter the world of grace and the unfathomable riches of God and all of reality.

Beatitude #1- Poverty of Spirit

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

5. Illustrations of poverty of spirit in some of the greatest men in history.

Abraham:

- Genesis 18:27 And Abraham answered and said, "Now behold, I have ventured to speak to the Lord, although I am but dust and ashes.

Jacob:

- Genesis 32:10 I am unworthy of all the lovingkindness (יְהוָה) and of all the faithfulness which Thou hast shown to Thy servant;

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Moses:

- Exodus 3:11 But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"
- Exodus 4:11 And the LORD said to him, "Who has made man's mouth? Or who makes him dumb or deaf, or seeing or blind? Is it not I, the LORD? 12 "Now then go, and I, even I, will be with your mouth, and teach you what you are to say."

Beatitude #1- Poverty of Spirit

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David- in bad times and good times:

- Psalm 51:17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise;
- 1 Chronicles 29:14 "But who am I and who are my people that we should be able to offer as generously as this? For all things come from Thee, and from Thy hand we have given Thee.

Beatitude #1- Poverty of Spirit

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Job:

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

Isaiah:

- Isaiah 6:5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts."

Beatitude #1- Poverty of Spirit

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John the Baptist:

- John 1:27 "It is He who comes after me, the thong of whose sandal I am not worthy to untie."
- John 3:30 "He must increase, but I must decrease."
- Luke 7:28 "I [Jesus] say to you, among those born of women, there is no one greater than John; yet he who is least in the kingdom of God is greater than he."

Beatitude #1- Poverty of Spirit

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The tax collector:

- Luke 18:13 "But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!' 14 "I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted."

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The Canaanite woman:

Matthew 15:26 And He answered and said, "It is not good to take the children's bread and throw it to the dogs." 27 But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." 28 Then Jesus answered and said to her, "O woman, your faith is great; be it done for you as you wish." And her daughter was healed at once.

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Peter:

- Luke 5:8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord!"

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Paul:

- Romans 7:18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.
- 2 Corinthians 4:7 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;

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Paul:

- 1 Timothy 1:15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. 16 And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

Beatitude #1- Poverty of Spirit

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

6. When Jesus says, “Blessed are the poor in spirit,” He refers to those who have come to that realization of bankruptcy of soul and have found their esteem in God. Objectively speaking everyone is poor of spirit. All are born spiritually dead and live in the clutches of kosmos diabolicus and its ruler.

Beatitude #1- Poverty of Spirit

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

6. Poor in spirit essentially refers to being humble of spirit. Humility of spirit is a prerequisite to denyin self and picking up your cross *daily* (Luke 9:23-26). It is also a prerequisite to not letting human temptations to greatness get between you and the true Treasure of God Himself.

Luke 9:23 And He was saying to them all, "If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me. 24 "For whoever wishes to save his life shall lose it, but whoever loses his life for My sake, he is the one who will save it. 25 "For what is a man profited if he gains the whole world, and loses or forfeits himself? 26 "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and the glory of the Father and of the holy angels.

Beatitude #1-Poverty of Spirit

7. Poverty of spirit vs. pride.

- a. Pride is the first and greatest sin because it is the violation of the first and greatest commandment. It turns it on its head with *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.
- b. 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). It is also the curse of much of modern "Christianity."

Beatitude #1-Poverty of Spirit

7. Poverty of spirit vs. pride.

- c. 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.
- d. God punishes pride by giving the person over to 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 and base lusts.

Beatitude #1-Poverty of Spirit

7. Poverty of spirit vs. pride.

- e. 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
- f. 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.
- g. 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

8. 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.
9. The God who loves us with an everlasting love is infinitely determined to break our pride and bring us into humility.
10. 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.
11. For more on pride, see FBC website: <http://www.fbcweb.org/Doctrines/Pride-1.pdf>;
<http://www.fbcweb.org/Doctrines/Pride-2.pdf>; <http://www.fbcweb.org/Doctrines/Pride-3.pdf>;
<http://www.fbcweb.org/Doctrines/Pride-4.pdf>; <http://www.fbcweb.org/Doctrines/Pride-5.pdf>;
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<http://www.fbcweb.org/Doctrines/Pride-12.pdf>

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 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

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.