

**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

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Hermeneutics
Linguistics
Epistemology 9 Existence 35
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

4/9/2014

The single greatest issue in life is virtue love for God (Matt. 22:37-40). It is why you were created and it is what your being longs for, unconsciously and/or consciously. It is not only the essence of our lives, it is the essence of the entire Word of God. Christ said the entire Word of God hangs (**κρεμάννυμι, kremannumi**) on virtue love. Remove that peg and the meaning of the Bible is lost, for the entire Bible with all of its commandments and covenants, prophecies and promises, types and testimonies, invitations and exhortations, points to the love of God which demands a requiting love.

Virtue love is the one thing that all supergrace heroes possessed (Job, Abraham, David, Mary Magdalene, Paul) and the one thing that all loser believers lacked (Lot, Saul, Solomon, Demas, the Laodceans).

Virtue love is supernatural and can only be gained through supernatural means, thus the need for an active, thriving, and growing spiritual life. It is a matter of the heart.

**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-35

### 4<sup>th</sup> Objection to Concurrentism

1. Concurrence refers to the way to the way God is intricately involved in the existence and activities of all that exists. We are noting 4 objections to concurrentism before providing a clear model of how concurrence comports with the Bible and science--with all of reality.
2. Objection #1: LLO-1 says that creatures can create. This is implausible; it is simply beyond the reach of any creature or finite entity to create *ex nihilo* (out of nothing).
3. Objection #2: LLO-2 says that creatures alone account for effects. However, this charge does not take into account the need for the First Cause of all contingent creatures and the nature of concurrence.

## **EPISTEMOLOGY: #9, Grasp of Existence-35**

### **4<sup>th</sup> Objection to Concurrentism**

5. Objection #3: “The Not-One-Act” Mantra charges that both God and the creature cannot both participate in the one act to produce the one effect. However, we are not talking about univocal causes. There are different modes.
  
6. Objection #4: “The Problem of Subordination.”
  - This objection is based on the fact that since God is the First Cause and is responsible in the concurrent act, then God is responsible for the defects that occur in those actions or effects.
  
  - In other words, since the First cause enters more into the effect than does a second cause, it follows that the defects that occur in voluntary and natural actions are to be ascribed to God rather than nature or will.

## **EPISTEMOLOGY: #9, Grasp of Existence-35**

### **4<sup>th</sup> Objection to Concurrentism**

- The objection claims that since the woman with the pen and the lumberjack with the ax are the directing the action, then they, as primary causes, are ultimately responsible for the effect produced.
- This is problematic in that imperfect effects are primarily caused by a Perfect First Cause.

## EPISTEMOLOGY: #9, Grasp of Existence-35

### 4<sup>th</sup> Objection to Concurrentism

#### 7. Response:

- The key is understanding the type of subordination that is involved between First and second causes.
- In this subordination there is a mutual dependence between first and second causes, like the woman (*a priori* dependence) and the pen (*a posteriori* dependence). She is the principle of motion as the acting agent, but she cannot write without the pen. The pen is the *a posteriori* dependent agent that is subordinated to the *a priori* agent.

## **EPISTEMOLOGY: #9, Grasp of Existence-35**

### **4<sup>th</sup> Objection to Concurrentism**

#### 7. Response:

- It is true that in the subordination the primary agent is “more responsible” for the particular character of the effect than the secondary agent because the secondary agent is being applied to motion by an intention which is solely attributable to the primary agent.
- However, any imperfection in the effect cannot be completely traced back to First Cause, since the relation of dependence is not a two-way street. Second causes are dependent upon First Cause, but not the other way around.

## EPISTEMOLOGY: #9, Grasp of Existence-35

### 4<sup>th</sup> Objection to Concurrentism

#### 7. Response:

- Illustration: Say the woman as first cause attempts to use the pen, but it has a broken tip and the ink runs so the letters are obscure and the stationary is ruined. Which agent is properly responsible for the “defect”?
- Even though she is the primary agent and is responsible for applying the powers of the pen to action, the pen---the proximate cause—is itself defective, and cannot be employed to bring about the desired or intended effect. In this instance, the pen is completely responsible for the defect or determinate character that occurs in the effect even though a first cause is applying the motion.

## EPISTEMOLOGY: #9, Grasp of Existence-35

### 4<sup>th</sup> Objection to Concurrentism

#### 7. Response:

- In subordination, God cannot be said to be responsible for any defects in the character of the effect. Out of the immensity of His goodness, God chooses to cooperate with creatures—which are imperfect in many ways—in acting.
- Being completely perfect, God can be said to contribute only what is good and whatever there is of perfection to the effect, namely, its *esse*.
- The fact that God in His omniscience *knows* the defects of creatures does not render Him responsible for how they choose to use their causal powers; for what determinations they contribute to the character of the effect.

# The Transcendent Christian Perspective

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 οὐρανῷ**, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

There is so much more to this life than just living and dying.

1 Corinthians 15:19 If we have hoped in Christ in this life only (μόνον), we are of all men most to be pitied.

Titus 2:11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

# The Heart and the Issues of Life

Matthew 6

21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

Philosophical and theological understanding of the heart (**ἡ καρδιά**).

1. Each one of us is one being with many dimensions. Although we can mentally make distinctions in different aspects of our beings, like body, soul, and spirit. We are not made up of three separate parts. We are one with three dimensions. The soul is not a human being without the body, and the body is not a body without the soul. It is the influence of Platonic and Cartesian dualism that fragmented us—and this influences the way we view our souls, hearts, sin natures, and our own beings in the image of God.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστὶν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

2. The heart is not just one dimension of our being. It is the center dimension of our whole being. It is the “I.” It is intricately involved throughout every dimension of our beings. It is deeper than feelings, sentiments, emotions. It is not a separate lobe.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

3. God admonishes us to **guard our hearts** because the heart is involved in every single issue of life. The heart is like the fountain, from which everything flows.

Proverbs 4:23 Above all (לְבָבְךָ), guard thy heart; for out of it flow the issues of life.

4. Note these issues of life in context: what you say, see, and do:

Proverbs 4:24 Put away from you a deceitful mouth, And put devious lips far from you. 25 Let your eyes look directly ahead, And let your gaze be fixed straight in front of you. 26 Watch the path of your feet, And all your ways will be established. 27 Do not turn to the right nor to the left; Turn your foot from evil.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστὶν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

5. Note what Christ says about **man's heart**.

Luke 6:45 "The good man out of the good treasure (θησαυροῦ) of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδία σου**.

5. Note what Christ says about **man's heart**.

Mark 7:18 And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; 19 because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.) 20 And He was saying, "That which proceeds out of the man, that is what defiles the man. 21 "For from within, **out of the heart (ἐκ τῆς καρδίας)** of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, 22 deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. 23 "All these evil things proceed from within and defile the man."

- The heart is the *inner* place of freedom, freedom of choice, and freedom of volition regardless of the circumstances of life cf., Chinese Christians who will not deny Christ regardless of torture.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

5. Note what Christ says about **man's heart**. Not only is the heart the source of all kinds of evil. It is also the source of their opposites:

Luke 10:27 And he answered and said, "You shall love the Lord your God with **all your heart** (**ἐξ ὅλης τῆς καρδίας**), and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

6. It is the heart that says yes or no to God. It is not just the evidence for and against God. God is the fundamental option!
7. God designed our hearts to long for Him and they are restless until they rest in Him. He puts us in life and lets our hearts choose for Him or against Him.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστὶν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

8. It is psychologically impossible for the heart to seek misery for its own sake, it always seeks its treasures. There is always a secret agenda, a secret happiness even in misery as per the masochist. Even in suicide, people seek what they perceive as a greater happiness. We cannot not seek our ultimate end which is happiness. We only know this when we are really happy.
9. Ignorance is a major cause for a dark and wicked heart and will. Failure to see what really is Good and makes one truly happy. Ignorance is always related to false treasures. Why does the thief think it is good to steal gold and not tar and concrete? We do not see anyone treasuring snf stealing cockroaches?
10. The reason we will not be able to sin in heaven is because we will be more free and we will be more free because we will see the GOOD.

## The Heart and the Issues of Life

Matt. 6:21 ὅπου γάρ ἐστιν **ὁ θησαυρός σου**, ἐκεῖ ἔσται καὶ **ἡ καρδιά σου**.

Principles on the heart (**ἡ καρδιά**).

11. Our hearts deepest longing is God. He is the happiness that all of our hearts long for, whether we realize it on a conscious level or not. We are finite and long for the infinite. This translates into our hearts longing for perfection, goodness, divine truth, wisdom—not just facts. No matter how darkness covers a heart, deep down it longs for God, the Good.

Psalm 42:1 As the deer pants for the water brooks, So my soul pants for Thee, O God. 2 My soul thirsts for God, for the living God; When shall I come and appear before God?

## Overview of the spiritual virtues that strike out against kosmos diabolicus

- #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) for they shall inherit the earth.
- #4, Blessed are those **who hunger and thirst for righteousness** (δικαιοσύνην) for they shall be satisfied.
- #5, Blessed are the **merciful** 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 (ὁ μισθός) in heaven** great, for so they persecuted the prophets who were before you.

## **The biblical portrayal of spiritual poverty (Beatitude #1)**

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.

Genesis 32:10 I am unworthy of all the lovingkindness and of all the faithfulness which Thou hast shown to Thy servant; for with my staff only I crossed this Jordan, and now I have become two companies.

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.

## **The biblical portrayal of spiritual poverty (Beatitude #1)**

Job 42:5 "I have heard of Thee by the hearing of the ear; But now my eye sees Thee; 6 Therefore I retract, And I repent in dust and ashes."

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."

## **The biblical portrayal of spiritual poverty (Beatitude #1)**

Psalm 51:17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise.

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."

## The biblical portrayal of spiritual poverty (Beatitude #1)

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!"

Luke 22:61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a cock crows today, you will deny Me three times." 62 And he went out and wept bitterly.

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!'

## The biblical portrayal of spiritual poverty (Beatitude #1)

Luke 7:36 Now one of the Pharisees was requesting Him to dine with him. And He entered the Pharisee's house, and reclined at the table. 37 And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, 38 and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume. . . 44 And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. 45 "You gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet. 46 "You did not anoint My head with oil, but she anointed My feet with perfume. 47 "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."

## The biblical portrayal of spiritual poverty (Beatitude #1)

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!'

1 Corinthians 15:10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

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.

## The biblical portrayal of spiritual poverty (Beatitude #1)

James 4:6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." 7 Submit therefore to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. 9 Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom. 10 Humble yourselves in the presence of the Lord, and He will exalt you.

# Pride: the only alternative to poverty of Spirit

## 1. Biblical picture of pride of apathy, indolence and self-sufficiency:

Revelation 3:15 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. 16 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. 19 'Those whom I love, I reprove and discipline; be zealous therefore, and repent. 20 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me.

## Pride: the only alternative to poverty of Spirit

2. 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.
3. Pride 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."

## **Pride: the only alternative to poverty of Spirit**

4. Pride is not only against God, it is against others, from neighbors to fellow believers. For there can be only Number One with Pride. Pride is too competitive to be a blessing to others. The need to make a distinction between licit competition and “spiritual” competition.
5. 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.

## Pride: the only alternative to poverty of Spirit

6. Pride blocks grace, James 4:6-17. If you cannot see God as your Treasure or live for the Lord, it is due to blinding power of pride.
7. 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.
8. 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.

## **Pride: the only alternative to poverty of Spirit**

9. 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.
10. The God who loves us with an everlasting love is infinitely determined to break our pride and bring us into humility.
11. 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 flourishing.
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>;  
<http://www.fbcweb.org/Doctrines/Pride-6.pdf>; <http://www.fbcweb.org/Doctrines/Pride-7.pdf>;  
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<http://www.fbcweb.org/Doctrines/Pride-10.pdf>; <http://www.fbcweb.org/Doctrines/Pride-11.pdf>;  
<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 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

**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)** (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.