

Biblical-Philosophical Psychology 69— Sanctification: the spiritual virtues in Romans 12-16, part 9

Bible Doctrines (The True-Good-Beautiful)

- T/G/B
 Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

P.R. - 32

Hermeneutics
Linguistics
Epistemology 8
Metaphysics -32 Trans. 50
Reality –Logic 32, Truth 32

- 1. FBC is committed to grounding you in the Total Truth (3 levels) of your Bibles:** 1 Thessalonians 5:27 / *adjure you by the Lord to have this letter read to all the brethren.*
 Ryrie, "The Bible is the greatest of all books; to study it is the noblest of all pursuits; to understand it, the highest of all goals."
- 2. FBC is committed to grounding you in total truth to protect you from the various aberrations in church movements:** e.g., neo-Orthodoxy, neo-Evangelicalism, Existentialism, Mysticism, Platonism, Fundamentalism, Pragmatism, Catholicism, Reformed, Fideism, Religionism, and Bible churches.
- 3. FBC is committed to grounding you in total truth of the spiritual life—**from forensic salvation of faith alone in Christ alone to sanctification salvation thorough the ministry of the HS creating spiritual virtue.

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: #8: The Grammar of Existence

1. It is important for Christians to grasp the basics of Realistic Epistemology. As your pastor, I am responsible for your presuppositions, at least to some degree. The great need to
 - a. to break the curse of physicalism with its deism, nihilism, and its modern absurdities
 - b. see the ontological glory of God and creation.
 - c. break the darkness of philosophical blindness.
 - d. to understand how man penetrates physical reality and is able to grasp Ultimate Reality

EPISTEMOLOGY: #8: The Grammar of Existence

2. The Realist understands reality and how language works with reality.

- Human language, words, are tethered to reality.
- This is in contrast to nominal and Platonic view of words and language.
- The Realist understands how man abstracts realities and uses words to communicate those realities.

EPISTEMOLOGY: #8: The Grammar of Existence

3. The Realist understands that nouns signify things in a static manner.
 - Nouns signify the ways in which things exist: “man,” for example, marks out a definable way of existing; “dog” signifies another way of existing: both of them and all nouns along with them intend or mean *essences* or the states of being, *what* things are in themselves.
 - Nouns, therefore, signify the *static order*: nouns do not represent or symbolize actions or operations; they do not capture the flux and fluidity, the fleetingness of being.
 - Even when actions nouns do signify actions or operations, they signify them in a static way: “flight” is a noun, it is a “static” representation of an action that can never exist in a static way.

EPISTEMOLOGY: #8: The Grammar of Existence

4. The Realist understands that verbs signify actions in reality.
 - When we want to symbolize an action *as action*, an act of operating here and now exercised, we do so by way of the verb.
 - E.g., “the dog *barked* and the burglar *ran away* for the house. “Barked” and “ran away”, the two verbs, symbolize two actions— not in an abstract and static way in which nouns would signify them but in the very exercise of doing of the acts themselves.
 - However, acts/actions do not exist in a pure state (except *Esse*). There is no such thing as pure, simple acts as “to bark” or “to run.”

EPISTEMOLOGY: #8: The Grammar of Existence

5. The Realist understands that participles signify actions as possessed by things in reality.
 - No man ever waltzed with the distilled perfection of waltzing. If a man dances, he does so with a lady-who-is-dancing. This gives us a third grammatical way of signifying reality: the participle.
 - The participle symbolizes neither the thing as such (noun) nor the action as such (verb) but the actions as exercised by the thing.
 - Participles designate actions as participated in, as shared; therefore, participles combine the functions of both nouns and verbs.
 - Participles symbolize actions as possessed by, or as done by things that are.

EPISTEMOLOGY: #8: The Grammar of Existence

6. The Realist understands that the true “beings” of reality are not expressed by nouns.
 - If being means essence or nature—what things are in themselves—then it follows that any given essence entails its own existence.
 - As far as being, there is a vast difference between what a dinosaur is and that it is, that it exists

EPISTEMOLOGY: #8: The Grammar of Existence

7. The Realist understands that “being” must be communicated as a verb or participle.
 - a. Participles signify an action as done by a thing, action as possessed or participated in by some thing which is the subject of the action itself; hence, the word “participle.” The thing takes part in some act.
 - b. “Being” in the English language designates a taking part, or sharing, in an activity which is the most profound or significant of all acts: the act of existing.
 - c. As a fish is called a “swimmer” because it participates in the act of “to swim,” so the fish is called a “being” because it participates in the act of “to be.”

EPISTEMOLOGY: #8: The Grammar of Existence

- d. Being is not a state; it is not an essence; it is not what things are.
- e. Being is doing, a doing which is not danc-ing, swimm-ing, or operat-ing, but simply be-ing.
- f. Being implies as do all participles, the thing exercising the act and the act exercised, the act done and that which does the act.

EPISTEMOLOGY: #8: The Grammar of Existence

- g. The things we know—the world of beings round an about us—is a universe of participles. To see the verbal and participial character of the word “being” is to begin to think like a metaphysician and move into the Christian worldview of ‘Ehyeh metaphysics and break the curse and insanity of deism and physicalism.
- h. Being does not express my knowledge of what a thing is; it does not symbolize nature or essence; it escapes conceptualization because concepts represent *what* things are in themselves.

EPISTEMOLOGY: #8: The Grammar of Existence

- i. Being stands on its own, expressing an understanding of the truth, that some *thing* actually is (was, will be, could be, and so on), that something exists in some order of being.
- j. Even though being is not a noun or simply a predicate, we must make it a concept to grasp it. This is illustrated with 'Ehyeh, which is a verb, but we speak and use the verb as a noun.
- k. 'Ehyeh is a verb, which demonstrates that He is action. He is infinite activity in all that He does.

Man – from salvation to sanctification



We are examining the 37 spiritual virtues of Romans 12

1. Verses 1-4: the Preeminent and ground of all spiritual virtues = dedication to God.
2. Verses 4-8: From the virtue of dedication to God flows virtues of genuine humility.
3. Verses 9-21: From the virtue of genuine humility flow the virtues of authentic spiritual love.

“Emotions” is a Cartesian and Darwinian concept.

Structure of Romans 12

- **Virtues 1-4: Ultimate spiritual virtue: Dedication to God, Rm. 12:1-2.**
 - 1) **Present** your bodies to God.
 - 2) **Stop being conformed** this age.
 - 3) **Be transformed** by the renewing of the mind.
 - 4) **Discern/Approve** of the good, enjoyable, and perfect will of God.

Can a man be righteous and reject these 4 mandates?

Romans 12

Principles on dedication of life to God (virtues 1-4)

1. Romans 1-11 expatiates on forensic salvation, eternal salvation from the penalty of sin, whereas Romans 12-16 cover sanctification as salvation from the power of sin and carnality. Both deal with being righteous but in different ways.
2. Illustrations of the two salvations in the life of Abraham.
 - Gen. 15:6 and Rom. 4:3 : eternal, forensic righteousness by faith.
 - Gen. 22 and James 2:21-23. Abraham's test was not in giving up his son. It is a test that only he can pass if he believes that in obeying God he is not giving up Isaac, cf. Heb. 11:19. It was a test not just of whole-hearted commitment to God, but with the faith in the goodness of God. Both Abraham and Isaac learned this lesson well.

Romans 12

Principles on dedication of life to God (virtues 1-4)

3. The believer who does not live with, before, and after God (life of sanctification) will not receive progressive sanctification. Failure at progressive sanctification translates into failure to develop spiritual virtue.

Romans 12

Principles on dedication of life to God (virtues 1-4)

4. Instead of growing progressively in the virtue of faith, hope, and love, the believer who does not live his life before the Lord will find it increasingly difficult to believe in, hope in, and love God. He will become unfaithful to the faith in one way or another.
 - Without growth in *biblical faith* the believer progressively loses wisdom as he loses his hold on whole truth, total truth.
 - Without growth in *biblical hope* the believer loses courage as he loses his hold on whole truth, total truth.
 - Without growth in *biblical love* the believer loses meaning as he loses his hold on whole truth, total truth.

Romans 12

Principles on dedication of life to God (virtues 1-4)

5. Furthermore, in reversionism, with reference to God, the believer's faith and conviction will be replaced by skepticism (or fideism), hope will be replaced by fear, and love will be replaced by callousness, dismissiveness, disdain, and contempt.
6. Unless and until the believer puts first things first (God), the second things will never come (spiritual virtues, the blessed life, the super-grace life, the desires of the heart).

Structure of Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 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.

Would a Christian who was prideful and arrogant be righteous?

Romans 12

Principles on the need for humility from our Lord and Savior—how He turned the world upside down.

1. Christ's shock-treatment sermon on humility vs. pride, virtue vs. vice, blessedness vs happiness, Matt. 5:1-16.
 - a. This passage should dispel all attempts to equate "blessedness" with "happiness."
 - b. Happiness is a temporary subjective feeling, an experience.
 - c. Blessedness is an objective state of being that is not dependent upon the circumstances of life.

Romans 12

2. Note the blessedness of the first 7 supernatural virtues taught by Jesus on the Sermon on the Mount, Matt. 5:1-9.

Virtues

1. Blessed Poor in Spirit, humility
2. Blessed mourning
3. The gentle/meek
4. Hunger/thirst for righteousness
5. Giving mercy
6. Pure in heart
7. Peacemakers

Vices

- The proud at heart
- Envy: mourning at others' blessing
- Wrathful: the anger driven
- Satisfied with spiritual sloth
- Getting revenge
- Lustful, love of worldly goods
- Troublemakers, persecutors

➤ **Virtues 8-37: Spiritual virtues related to supernatural love**

8) **Genuine Love (γενέσθω)**. Only genuine love is a spiritual virtue.

- 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

Would a person who did the opposite of all of these be righteous?

Compare with 2 Timothy 3:1-5. Is it possible that these individuals are righteous?

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- 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.

THIS IS A PICTURE OF HOW ONE ACCOMPLISHES SANCTIFICATION/SALVATION OVER THE POWER OF SIN, I.E. SPIRITUAL VIRTUE!

Virtues #8-37 are all related to authentic Christian love.

1. False views of love.
 - a. Responsive view of love.
 - b. Volitional view of love
 - c. Relational view of love.

Virtues #8-37 are all related to authentic Christian love.

2. Authentic love has two aspects that revolve around love of objective good.
 - a. Desire for the good of the object of love.
 - b. Desire to be close to the object of love according to appropriate office.
3. Authentic love requires integration between 1st and 2nd order wills. A person with a deeply divided self does not have capacity for true and deep love of self or others or God.
4. True love for God requires 2nd personal relationship with Him.

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. While I don't think I will ever get used to believers who are not on really serious about God and doctrine, I recognize my need not to take it so personal.
 - 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.

Spiritual virtue: love that entrusts its cause to God.

#33: leave room for [God's' wrath (δότε τόπον τῇ ὀργῇ). True Christian love is able to trust God to take care of the situation. Our character is far more important than the details.

Spiritual virtue: love that returns good for evil.

#34: if your enemy is hungry feed him (ψώμιζε). True Christian love returns good for evil.

#35: if he is thirsty give him drink (πότιζε). True Christian love always seeks the benefit of others.

Spiritual virtue: love that overcomes evil with good

#36: do not be overcome with evil (Μὴ νικῶ ὑπὸ τοῦ κακοῦ). True Christian love is not overcome with evil. Paul's crowning point. This cannot be done apart from true love, which only comes from God. You cannot overcome evil apart from love. Love with its affections, and yes passions do enable us to see better in certain circumstances.

#37: overcome evil with good (νίκα ἐν τῷ ἀγαθῷ τὸ κακόν). True Christian love overcomes evil with good. The good is all traced back to God and Christianity. This is the secret to life and to Christianity. There is nothing like this to be found anywhere among the nations before Christ.