

**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**

- 1. The Christian philosophical Realist and his Bible—the need to break the curse of nominalism.** Acts 17:11, *Now these were more noble-minded (εὐγενής) than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.*
- 2. The Christian philosophical Realist and Christianity—the need to break the curse of nominalism** 1 Tim. 3:15, *write so that you may know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.*
- 3. The Christian philosophical Realist and the spiritual life—the need to break the curse of nominalism:** the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless (Gen 17:1) . . . The need to understand the nature of virtue, man, and the Christian.

Hermeneutics

Linguistics

Epistemology 9  
Existence 5

Metaphysics -32  
Trans. 50

Reality –Logic 32,  
Truth 32

12/4/2013

**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.5

1. To grasp reality requires the grasp of “existence” as such. One of the problems that we have is that we never encounter anything created by man in the world. This causes problems with grasping contingency and creation ex nihilo.
2. Existences of things is the most obvious fact in the created world. Yet it is neither a real or logical predicate. Problem is one of content, what does existence communicate?
3. Although existence is a fact, it cannot be grasped like concepts. It has a meaning all its own. As a fact of reality, it is stupefying how some quantum physicists are retreating into laws of Tao and talk of quasi-mystical nature of reality to get away from what science demands, namely God, Esse.

## EPISTEMOLOGY: #9, Grasp of Existence.5

4. The human intellect has the ability to consider a thing and the existence separately.
5. Though things in reality are expressed by single words, existence as such is not expressed in single words. There is no single word available to designate one's knowledge that something exists.
6. Existence as such can only be grasped by the 2<sup>nd</sup> act of the mind known as "judgment." "Judgment" is the technical term to denote the intellectual activity by which the existence of things is known

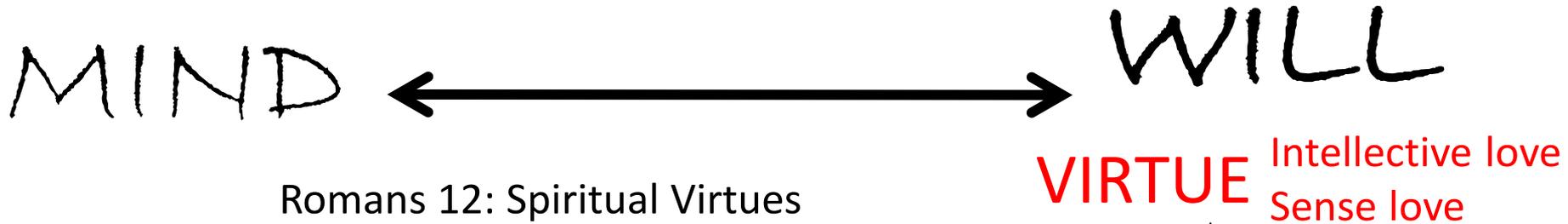
## EPISTEMOLOGY: #9, Grasp of Existence.5

7. Knowing *that* something is requires a different kind of intellectual activity (judgment) than *what* something is (conceptualization).
8. “Judgment” is a distinctive act of cognition that is dynamic and conditioned by time. What is known dynamically though judgment is represented *statically* in a proposition (to be or not to be).
9. Again, existence is only grasped by a synthesizing act of cognition called judgment, which takes place in the 2<sup>nd</sup> act of the mind.

## EPISTEMOLOGY: #9, Grasp of Existence.5

10. Grasping the existence of God through judgment.
  - a. True biblical faith is a way of knowing it is not mere opinion.
  - b. The existence of God is reach by intellectual judgment. Man does not see God directly. He forms judgment on the existence of God based on causation and other factors. This means that the issue is the will as man is free to accept or suppress God. Hence, it is the issue of volition and therefore an issue of virtue or morality.
  - c. Faith in the mere existence of God via demonstration needs to be distinguished from faith in the supernatural realities of the Word of God which are revealed directly by God and therefore are more certain than any rational demonstration. God reveals supernatural revelation in accordance with a person's 2<sup>nd</sup> order will and habituation (carnality or spirituality under the HS).

# Man – natural and supernatural virtues



1. Verses 1-2: Supernatural virtues related to life with God.
2. Verses 3-8: Supernatural virtues related to true humility.
3. Verses 9-21: Supernatural virtues related to true love.

↑  
↓

Mental states,  
Affections  
&  
Passions

“Emotions” is a  
Cartesian and  
Darwinian  
concept.

## Romans 12

### ➤ Virtues 1-4: The Preeminent Supernatural Virtues.

- 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.

### Principles

1. As far as commitment to God, the bottom line is that losers make excuses and winners make commitments.
  - Characteristics of loser believers and God's activity according to their 2<sup>nd</sup> order wills are demonstrated in 1 Cor. 10:1-11; 2 Tim. 4:10; Heb. 5:11-6:8. Two things can be said in summary: losers continue to harm their own beings, and God continues to hand them over to their 2<sup>nd</sup> order negative will.
  - Characteristics of winner believers and God's activity according to their 2<sup>nd</sup> order will are found in Genesis 22; Philip. 3:3-14.

## Romans 12

2. In commitment to God, the believer must avoid the “no personal will” or “whatever” mentality that is deeply rooted in certain Christian circles and which can be traced back Job’s friends and St. Augustine of the Middle Ages. Rather, God desires for the believer to retain his will:

Job 42:8 "Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has."

Psalm 37:4 Delight yourself in the LORD; And He will give you the desires of your heart.

Matthew 26:39 And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

## Romans 12

3. Devotion to God is a supernatural virtue that no believer can do in his own power. There is no natural power to give one's life to God, to not be conformed to this age, to be transformed by the renewing of the mind, or to understand God's will as TGB. All the believer can do is form non-meritorious 2<sup>nd</sup> order will, which God will respond to with His aid of grace.
4. The supernatural virtues involved in dedication to God requires supernatural power to create supernatural virtue of mind, will, and affections.

## Romans 12

5. Only through the power of supernatural virtues can a believer act for God, with God and in God (as He supernaturally walks with God, before God, and after God).

Genesis 17:1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I am God Almighty; Walk before Me, and be blameless (תִּתְּמָיִם).

Ephesians 6:6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

Gal 1:10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

Philippians 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

6. Overview natural and supernatural virtues and vices (Titus 1:6-9; 1 Tim. 3:8-13; Prov. 21:23; 23:1-2; 20-21; 25:16; Ezek. 16:49-50; Matt. 6:19-24; Rom. 13:7-14; 1 Cor. 3:1-4; 6:9-13, 10:6-8; 11:30-32; Gal. 5:16-26; Col. 3:1-11; 1 Tim. 5:13; 2 Tim. 4:2-4; Titus 1:12; Heb. 12:16; James 2:14-24; 4:1; 1 Pet. 4:3; Rev. 21:8).

## 7. Virtue develops in man in three areas:

- Development of virtue in **the intellect**. This is the power to deliberate as a human being and as a Christian. There is natural wisdom and supernatural wisdom. Wisdom is gained through the HS, PR/reality, and the WOG.
- Development of virtue in **the will**. Development of the will keeps a person from being sensate and obsessed with the food, sex, drink, and pleasure, which can cause a person to become a glutton, fornicator, and drunkard. As the person grows in virtue of the will, he gains the right desires in all areas of life.
- Development of virtue **in the affections/emotions**. Development of the believer's feelings will result in mature and healthy emotional life that is controlled by the intellect and will. With mature emotions the person does not find himself being needy for man's approval.

8. Just as natural virtue deals with the development of human nature according to its *telos* (the seeds of natural virtue is embedded in human nature), so spiritual virtue is the development of the Christian according to his spiritual *telos*. There are 3 cardinal virtues: supernatural faith (commitment to God), hope (in God), and love (for God). **These virtues are only gained through special instilling of grace into the person for aid.**
- a. Faith: this involves the mind, the will and the affections. God is the direct object of faith. You know Him with the mind, you trust Him with the will, and you have the proper feelings toward Him based on your understanding of Him.
  - b. Hope: This is faith, but directed to the future. God is still the direct object. Imagine the power of the one who has become a person of true hope. Again, this is supernatural.
  - c. Love: centered on God and the good of others—even neighbors and enemies. In love you truly want the best for the object of love.

## 9. Characteristics of the supernatural virtue of biblical faith.

- a. Faith is a way of knowing. It is not the sort of blind stumbling in the dark as portrayed by the New Atheists.
- b. While the existence of God is easily proved by science, the supernatural revelation contained in the Bible cannot be proved. Although the Bible both claims to be the Word of God and proves to be the Word of God, its specific articles of faith cannot be accessed by natural revelation. For example, how could one prove the reality of

Luke 23:43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

## 9. Characteristics of the supernatural virtue of biblical faith.

- c. Biblical faith as supernatural revelation from God is true and sure knowledge in supernatural realities and is only possible by the active supernatural ministry of God. Furthermore, these articles of faith act as first principles for the believer.

Ephesians 1:16 I do not cease giving thanks for you, while making mention of you in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

## 9. Characteristics of the supernatural virtue of biblical faith.

Colossians 1:9 For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, 10 so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;

## 9. Characteristics of the supernatural virtue of biblical faith.

- d. The unbeliever has absolutely no capacity to see/grasp and trust in the things the believer can and does through the power of God. This has great significance as far as the “problem” of evil.

1 Corinthians 2:14 But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.

- e. Neither does the believer have anything intrinsic ability in him that enables him to understand supernatural revelation. He is totally dependent upon right relationship with God.

1 Corinthians 3:1 And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to babes in Christ.

## 9. Characteristics of the supernatural virtue of biblical faith.

- f. The supernatural faith knowledge revealed by God is certain because it comes directly from God. This is not to be confused with fideism.
- g. This faith is marked by total absence of doubt. They are held in certainty in the same way as first principles for unbelievers.
- h. While reason can prove demonstrably the existence of God so that man can clearly grasp the reality of God, no man can grasp supernatural truths apart from divine aid/grace.

## 10. Characteristics of the supernatural virtue of biblical hope.

- a. Like supernatural faith, it is impossible for man to possess the supernatural virtue of hope by reason alone, regardless of how much of the Bible he might “know.”
- b. Because it is supernatural, it comes from without; it is neither present in man by his nature, habit, or produced by any repeated activity, like the acquired habit of logic or metaphysical reasoning.
- c. While faith is infused or aided in the intellect, hope is infused in the will to produce supernatural hope.

## 10. Characteristics of the supernatural virtue of biblical hope.

- d. All supernatural hope relates to a goal (the good it hopes) and to an Agent on whose help it relies to attain the goal.
- e. The virtue of supernatural hope has God as the object along with His happiness/blessedness and unlimited goodness.

1 Timothy 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;

Contra: 1 Timothy 6:17 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy.

## 11. Characteristics of the supernatural virtue of biblical love.

- a. While supernatural faith is a right way of knowing and so has a strong intellectual component, and hope is mostly seated in the will, love more encompasses and perfects/completes the whole person.
- b. Faith-knowledge and hope (faith-knowledge in future) are temporary, but supernatural love is endless,

1 Corinthians 13:13 But now abide faith, hope, love, these three; but the greatest of these is love.

## 12. Characteristics of the supernatural virtue of biblical love.

- c. The best human analogy of supernatural love for God is in the concept of friendship, which enjoys compatible commitment to each other's good.

John 15:15 "No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

Isa 41:8 "But you, Israel, My servant, Jacob whom I have chosen, Descendant of Abraham My friend,

## 12. Characteristics of the supernatural virtue of biblical love.

- d. Supernatural love as a virtue is based on mutual sharing (fellowship) of the happiness of God through the Lord Jesus Christ.
- e. In this love for God, the believer loves others because of God's love others. He loves others because the One he loves loves others. This is how a believer can love His enemies.

1 John 3:17 But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?

## 12. Characteristics of the supernatural virtue of biblical love.

- f. Like the other supernatural virtues, this supernatural virtue is not something that man has in him by nature but rather comes from God. Man does not by nature have this love and affection.

1 John 4:19 We love, because He first loved us.

Gal. 5:22, the fruit of the Spirit is love . . .

## 12. Characteristics of the supernatural virtue of biblical love.

g. Supernatural love includes two aspects:

- 1) desire for the good of the beloved, and
- 2) desire to have right relationship with the beloved.

h. Without supernatural love for God, man has two opposite desires with respect to God.

- 1) desire for the non-existence of God.
- 2) desire for isolation from God.

## 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.

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 virtues related to supernatural love

8) Genuine Love (γενέσθω). The virtue of love, the greatest 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

**THESE VIRTUES ALL DEAL WITH SPIRITUAL LOVE –  
THE GREATEST CHRISTIAN VIRTUE.**

**ILLUSTRATIONS OF HOW LOVE CHANGES THE  
DIRECTION OF A PERSON'S THOUGHTS.**

- 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!**

## 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.

## **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 crowing 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.