

# **Dr. Gary Meadors, Knowing God's Will,**

## **Session 8a, Values, Part 1**

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Well, welcome back to another lecture. We're in this series on worldview and values, and as a result of that, we are getting a little deja vu. When we come to those repetitive pieces, I'll go a little faster.

Of course, you have the privilege of tuning in wherever you want. You can manipulate me through where you want to listen to the lecture. This is going to be GM8.

This is a lecture on values particularly. Although we can't separate worldview and values totally, we will be talking mostly about values. GM8 are your notes.

Okay, and the slides will dominate this particular lecture. Okay, let's get started. I try to get positioned here so that you can see me a little bit, but I'm more interested that you see the screen and you have the notes.

You can hear the talking head. You don't have to meet. You just don't have to see me if you don't want to.

Okay, all right, let's talk about biblical values. Now, here again, I'm going to go quickly through our things that are a bit of a deja vu, but I think they're important because the repetition will wear in, and when you look at these and say, I know all this stuff already. Okay, move to the slide where you don't know.

All right, so let me, I don't want to do it faster. This transformed mind model is a biblical worldview that produces values. You get your values from your worldview, not vice versa.

But the worldview comes first. The values come second. They're the product.

That's part of what Romans 12:1 and 2 are saying. You be transformed by the review of your mind; now, if you were to study the book of Romans and get into the flow of the book of Romans, you would quickly discover that when you get to chapter 12, you're getting into what we call the application of material of Romans.

Paul was religious about this. The theory, the application, the theory, the application. Theory always comes first.

Application isn't legitimate without having it. He starts the application in chapter 12. And if you read on in chapter 12, you would see the ethics, the list of what you

should do, what you shouldn't do, being a statement about part of what's going to be that transformed mind, where he kicks it off in the beginning of chapter 12.

Okay, so I'm not going to read that to you. You've seen this enough, haven't you? And it bears repeating. Data comes in.

The data is common to everyone. It's what happens in the grid, the worldview and values grid, that brings out meaning on the other side. Now, theoretically and philosophically, God's meaning of the universe stands without us being there to identify it.

So, we're talking here about our human experience, data, worldview, and values and processing those into meaning in our context. And we've talked enough about this. The product of a transformed mind is the worldview, and the product of the values from the worldview are there as well.

What is a worldview? Well, we've talked about this. It's a lens. It's a lens.

It's a mental framework or a conceptual system through which we set our world where it is through which we see our world and ourselves. It's the presuppositions and convictions that order our lives. Everybody, I don't care what country you're in, what language you're listening to me in.

It makes no difference. You have a worldview. You have a mental framework.

You may be in touch with that mental framework, what it is, and what it leads you to do, think, and do. And as a new Christian, perhaps, you're beginning to find that you need to adjust that mental framework to God's word. We're all in different places in the world, different experiences, but we all have in common that we operate the same way.

We all operate from a worldview and value system. You could be an atheist. You could be agnostic.

You could be a Muslim. You could be a Jew. You could be a Christian.

You could be just about anything, China, and so forth. You have a worldview. You need to know what it is.

You need to know how it helps you to operate. And when you come to know Christ, you need to come in aware of that worldview and what the transformed mind is going to do in adjusting your worldview to biblical values that you're going to operate on. So, how does our worldview focus our interpretation of ourselves? It

focuses us in terms of knowing who we are, how we relate to the world, and how we think about the world.

What do different interpretations of the same data indicate about reality? We know in the church that we have a lot of different approaches. We have the Roman Catholic Church, which is huge. We have Anglicanism.

We have Episcopalians. We have Presbyterians. We have thousands of different kinds of Baptists.

I'll tell you a story whether you want it or not. I don't have many illustrations, so you have to listen to what I have. I was standing in line for a book sale at a major conference, and the renowned Catholic scholar Raymond Brown was standing right next to me, and he was ready to go.

We started talking. We started talking to him about the order in which he was in the Roman Catholic Church and so forth. He was a major author of biblical books, and he asked us.

We told him, and he said Catholics are like Baptists. There are a lot of varieties. That was an interesting statement for him to make.

He was a very good scholar, and he is passed on now. Many of them were of that particular era. Whether we agree or not, he probed the text, and they had a certain dispensation, the Roman Catholic biblical scholars, whereby they could pursue the text even if they didn't agree sometimes with the church.

They just didn't get into that question much. All right, so we have all kinds of differences. Same Bible, differences.

Well, that's part of God's decretive work, and we don't know the answer to that, but it's our reality, and we have to deal with it, and so therefore, it even makes it more crucial that we understand ourselves, and we understand the Word of God that we're working with, and how that relates to the world in which we operate. All right, so that's enough of the worldview. We talked about this already.

I'm not going to repeat it. The ontology, epistemology, and values are part of our worldview. All right, so let me just go back a minute to that.

So that means that our values are going to be about who I am. I'm a human being. That's going to affect questions like abortion.

It's going to affect the questions about transgender. It's going to affect questions about euthanasia. It's going to affect a lot of questions in life because I am in the image of God.

I'm a person created by God, and I've got to look at the Bible to find out what that means, and it sometimes addresses the question. Many times it doesn't, so you've got to reason to those kinds of things that I just mentioned. What do I know? That's extremely important because knowledge is the foundation of everything, and we have to have a good epistemological base. What should I do? Well, there again, the Bible tells us.

What are values? Here, we start a new material, and it asks what values are. Well, a value is a basic personal belief. A worldview is a set of understandings, but a value is a belief. It's a basic personal belief.

You might ask yourself the question, what's the most basic personal belief for biblical understanding? Most say Exodus 3:14, when God told Moses, I am that I am. Hebrews says that unless you believe that God exists, you can't go anywhere. In other words, the most basic value we have is that there is a God and that God has chosen to communicate to us, that the Bible is the product of that communication, that God sent His Son to be our Redeemer, and that His Son will come back again someday and bring the world into account to what message God has entered our world.

So, the values are personal beliefs about the worldview that we recognize and apply. Values are derived from our worldview. They don't come first.

They're a product. Values are a product of the worldview that we recognize and apply. The values we recognize and apply guide our judgments about what we think and what we do.

This comes into play a lot with money. I saw a lot of students, as I taught, who wanted to adjust their money to the way they wanted to live. Like they'd go out and get a new car.

Well, guess what? They had to work more, so they had to drop a class. Rather than putting their focus on getting through school and then getting things, they were too anxious to get things now. They got themselves into financial problems.

Then, they want to borrow money to go to school, and that gets them into deeper problems. Our basic personal beliefs have to be adjusted as we have certain times in life. Students are poor.

Students eat bologna instead of steak. Students eat canned tuna instead of going out and buying a piece of tuna. Why? We sacrifice at a certain point in our lives to be able to prepare ourselves to do the work that we think God's called us to do.

Now, there are all kinds of applications that you can personally bring to it, but your values, how you act, how you live, what you buy, and how you treat other people are windows into your values. And that's a very important thing to be aware of. And so our basic personal belief is that God exists, that God has communicated.

There are many things about that that derive our values from our worldview, that that communication is the Bible, and that we need to understand it. The values we recognize and apply guide our judgments about what we think and do. And they are constantly at work.

You may not think about it. You may say, well, I don't know what my values are. Well, sit down and say to yourself, self, what is it that I value? What makes you happy? I had that question asked to me by Larry Kravitz many years ago.

We were standing in a commencement line at the Grace College and Seminary, and he asked me, what makes you happy? You know, that sounds like a simple question. No, it's not simple. What is it that really makes you happy? And you'll say, well, a good meal makes me happy.

Well, that's nice, but that's not very serious. A good banjo makes me happy. That's serious, but it's not serious enough.

Consequently, the values we recognize and apply affect everything we do in life. And if we don't know that our values are operating with the decisions we make, we are not in touch with who we are. Know yourself.

Know how you're operating. Values cover the whole continuum of our beliefs, from non-negotiable moral beliefs to our personal preferences. I'm going to lay that out.

You see, values is what allowed and led people like Tyndale and Wycliffe and others to give their lives for the turning of the Bible into the language of the people so that people could understand. The Bible was locked up into Latin, which many did not know, into the Western world. And these men, at the threat of their lives, and even they disinterred some of them and burned them at the stake because they didn't get to do it earlier.

So, your values will sometimes lead you to make choices that could be at your peril. You may not make as much money as you could because your values lead you to a different job. They are constantly at work, and you need to be in touch with them.

But what's really important is you need to know they're right. You don't want to have a bad value that leads you to a bad conclusion. Okay, we'll talk more.

So, what are values? Now, let's talk about kinds of values. Now, here's some new words for you. Deontological versus consequentialism.

Deontological values are created values. They come from God. They are part of his created world, and they are non-negotiable.

Consequentialism is in the domain of what we call pragmatism, and those things are more negotiable. And people will disagree to disagree in that domain. Let's see how that works a little bit.

Intrinsic values. Deontological are intrinsic. They're inside of us.

They're inherently good, good in and of themselves. They're not derived. They come from God, ultimately.

They're an end or ultimate value. They will be the vote that takes you in one direction or another. They organize all other values.

It is what we ought to do. If you ought to be a student to achieve your degree so that you can be accepted into the pastor, then frankly, you need that degree to do it. We've got enough dummies in ministry.

Please, please stick with it. But your intrinsic values are that you've been called to serve God in that way, and you're going to have to have values that mean you're going to sacrifice to get that achieved. You're going to try to get through school, pay your way as best you can, and take out as few loans as you can so that you don't have that burden.

There are a lot of people who can't go to the admission field because they owe too much money. They can't make enough money to pay back those loans. Consequently, our values lead us to good and bad.

Our values will often lead us to sacrifice so that we can achieve a greater good. But we ought to do. The art of life is tough.

I'm a bit of an idealist, and idealists are not appreciated in the world because people just want to get something done. I want to think about it. I won't tell you some of the journeys I've had in that regard in churches.

Don't ask questions. Don't ask questions. Just do it.

Well, sure, I do it. Here's the question. Well, no, we don't want to hear that.

Ought. Oughtness is at the core of guiding us, but we've got to be sure that our values are correct or our ought could be wrong. We ought not rather than ought.

So, we have intrinsic values for all kinds of reasons. We get them from our parents. We get them from our friends.

We get them from all over the place. We have to ask and judge those values as to whether they ought to be or not. My dad used to say that birds of a feather flock together.

He used to use that all the time when he thought I was running around with the wrong guys. I wasn't raised a Christian, so I did run around with the wrong guys quite a bit. I didn't become a Christian until I was in the Navy for a year.

And he had that little phrase, birds of a feather flock together. He was telling me you ought not to do what they do. But I didn't have much ought in my life at that time.

So deontologic. Deontological is intrinsic. It's the ought of life.

The extrinsic is what we call consequentialism. Good. It's not good in itself, but in what it achieves.

It is derived and should be ordered by intrinsic values, we can hope. And it's what we should do. In other words, we have ought.

It's not debatable. What we should do, we have to think a little more about. It's good, but it's not divine, necessarily.

It may achieve good at the end of the day. I'll give you a silly little illustration. If you're served a meal and someone has just worked as hard as they could to give you a decent meal.

And yet, I had an event in my life where I was served by a young couple, and they were so nervous. I was a guest speaker in the church and they didn't understand. I was just a normal guy.

I should have played them a banjo tune. Maybe they could have relaxed. But they just didn't view me as normal, I suppose.

And she didn't get her meatloaf done. And her meatloaf was virtually raw. Now, you don't eat raw hamburger.

You shouldn't. But what am I going to do? Here I am at the table, and I get served the slice of meatloaf and the things that go with it. And the meatloaf is sitting there raw, pretty raw.

A little bit around the edges. It was done. So, what do I do? Get around the edges and tell her you did a horrible job here.

You didn't get the meal done. But that would be rude, wouldn't it? Because of my extrinsic value, I want to protect her from embarrassment. I don't want to embarrass the poor thing.

She's worked hard. They're already scared to death for no reason at all. So, what do you do? You do the pragmatic thing.

You eat as much of it as you can. And are you lying if you say thank you for that great meal? I don't think so. I think every lie is an intention to deceive, but not every deception is a lie.

Joshua and military tactics weren't lying. They weren't guilty of a moral evil calling a lie. Every lie contains an element of deception.

But every deception is not necessarily a lie, a moral lie. Now, that gets into some pretty tough ethics to think about. But the fact is, we have a lot of extrinsic values.

We do things we'd rather not do. We do things that we think aren't the best thing to do. We should teach her how to cook.

But you just don't do that in life if you have any good sense. So, what should you do? What should I do? I should try to help that lady to relax, to think that I loved the meal that she gave me, and I did like a lot of it. You can't always be blunt, nasty, or honest about things.

We restrict ourselves in many cases because we want the end to be good. Now, that gets tricky because the end is not the justification of the means. That can be an evil thing.

It's been used that way in many ways. But you have intrinsic values, what you ought to do. You've got extrinsic values, and they can vary a little bit about what you should do.

Look at Hollinger in the Bibliography. That's a great book to start with in thinking about ethics. Illustrations of values, okay? They aren't the logical values.



What are they? They're intrinsic. They're what you ought to do. For Christians, ought is sourced in God and God's Word.

The imperatives of God's Word, in context, the implications of God's character. Be holy, for I am holy. Be like God.

You're his representative of how narrative presents God's actions. There are intrinsic values there.

God does what's right, even when we look at it and say, well, I'm not sure about that. But God orders creation when he clearly does so, in an ought manner, even if we disagree with the content of the ought. Consequentialism, the extrinsic pieces.

It's teleological. That means there's always an end in view. It focuses on the end result of an action.

It may assert that the end justifies the means as if my end was telling the lady that I enjoyed her meal. It justified protecting her, administering to her, and not being rude, okay? The means have justified that end. But you've got to be very careful with that.

You've got to reason out the end, justifying the means. Because, as a principle, that's not the way it is. But there are consequential ethics that you deal with.

Utilitarianism is the greatest benefit for the majority. Is the majority right all the time? You know, there's a lot of debate in church history about the minority and the majority. Some say that the majority squelched the minority.

I mean, you get all kinds of scholars debating the issues that happened in the first five centuries and how the majority of the church controlled that. Well, that's another question for another time. But utilitarianism, the greatest benefit for the majority, may not be the best thing to do.

It may not be the best thing. You may lose people in your church sometimes because you choose not to please the majority. Relativism, no absolutes.

Now, relativism is bad because absolutes are very much part of the Bible. No absolutes. Cultural relativism.

Individualism leads to moral subjectivism. Whatever is right for you is right. So, cross off relativism.

It's consequential. It's extrinsic, but it won't work in a Christian and biblical worldview at all. There are absolutes, and there's much that we have to deal with there.

So, I've given you a third of a semester in ethics here by talking about these things. So obviously, I'm being simplistic, but you can get the big ideas, I think. And that's what you need to do.

And I hope you're curious enough to move on from that to other things. Slide number 11. Why all the fuss with technical terms? Deontological, consequentialism, and all that.

Because these terms expose the nature of values, they expose one's worldview and values. It doesn't hurt to learn some vocabulary.

If you're an engineer, you have to learn vocabulary. If you're a math teacher, you have to learn vocabulary. If you teach English, you have to learn vocabulary.

If you repair machines, you have to learn the vocabulary. Everybody has to learn a vocabulary. And yet, sometimes Christians act like we're straining them if we ask them to learn the definition of a term.

And we're being rude if we say, we'll get you a dictionary. Hey, if you're going to be an educated person, get a dictionary, get a Bible dictionary, as well as a regular dictionary. So what's all the fuss? Terms expose the nature of values.

They expose our worldview and our values. We need to know the terms. And generally, we're going to have to explain them to others.

You learn them, you pass them on, someone else learns them, and they pass them on. A technical term can capture a whole field of things. The term ontology is a field.

The term epistemology is a field. Axiology is a field. Consequentialism is a field.

A deontological is a field. But you can talk about the field with the term and not have to explain the field. And you have a lot of biblical terms in that category, too.

Paul used them to trigger the field, justification. He doesn't always define it when he mentions it. He expects his audience to have an understanding of what they bring to the term.

Okay, so why all the fuss about technical terms? They matter. They expose your worldview because everyone makes decisions in one of these categories and people

are situated by their decisions. You're either doing mostly in the ought domain or you're doing mostly in the pragmatic consequential domain.

Now, both domains have validity, as I've already illustrated in different ways. And so you have to work through that. This is not a moment's learning.

It's learning that it exists and that you ought to be thinking about. So, everyone makes decisions in both of these categories. You need to know where you are and where you are situated in your decisions because that gives power to your decisions or it gives negotiation and negotiation to your decisions.

We need not only to think but to know how we think. Well, that's a big one right there. To think is one thing.

To know how we are thinking. To have a consciousness, remember that's part of our goal, the conscious deliberation of our thinking and to think critically, because the unexamined life is not worth living, and a Christian needs to constantly examine themselves. This is not a playground.

It's a very serious domain of action. Values. Let's think about the differences between values.

Think about these phrases. Good food, good dog, good person, good friend, good God. And that's not an exclamation.

Well, you know, there's a lot of difference between a good God and a good dog. Good food, good person, good friend. Every one of those has values attached to it.

I love dogs. I have my little dog sequestered during these videos in my office because she would be an absolute interruption to my being able to talk to you. A good person.

What makes a good person? Well, here I come back to my dad. He told me he's a good person or a wise person. Because why? Because my dad agreed with him.

And you know, an awful lot of your friendships are based on people you like. Do you try to become friends with people you don't like? Do you try to understand them? Yeah, it's not easy. I have trouble with that.

I like people that I like. I like to challenge people I don't. And sometimes they don't like me.

But you see, the fact is, is that good serves a lot of domains. And they're not all equal by any stretch of the imagination. Is God good? Well, there's a lot of people who deal

with the problem of evil, which is a discipline in and of itself, who will say, well, God's not good.

If he was good, he wouldn't allow the death of 6 million Jews during the German reign. And it's not all Germans by any stretch. It was a radical group that took the country over.

Germans have lived with that ever since. And it's been very difficult for them. And so, you've got to have values guiding you.

You've got to be able to answer the question of what's good. And scriptures are going to come back and give you some answers to that because your worldview determines the answer to what is good.

Is the Porsche good? Is it a goal in your life? Or can you get along with that Chevrolet and fulfill your Chevrolet life just as well? You're not wrong to have a Porsche if you have disposable funds and you've taken care of all your obligations, giving, and so forth. And so, see, there's a lot to think about. What is the greatest value that guides a believer? The word is love.

Now, I want to tell you, and I'm going to tell you without fear of contradiction, that you have a view of the term love that is too small. First of all, love is not a heart that you put on an envelope that you're sending to a friend. And that communicates love.

Love is not mama hugging you. It is, but it's not the kind of love I'm talking about. Love is not chocolate, almond ice cream.

I like that. There's a really good one. It's chocolate, almond, and coconut.

That's really good. Okay. Well, see, love covers a lot of territory.

When you ask the question, what is biblical love? You're coming into a domain that I know very few Christians who understand. When God said in John 3, 16, we even argue whether Jesus said this or whether it's part of the writer, for God so loved the world that he gave his only begotten son. What's that love? Well, that love goes back to the Old Testament.

You shall love the Lord your God, and him only shall you serve. You see, love is a covenant term through the Old Testament and even into the new. Jacob, I have loved him, and he so have I hated him.

Is that talking about personal love and personal animosity? No, it's talking about covenant. Jacob, as bad as he was, he was a planter. He was a manipulative dude, but in the covenant sense, he got some things right, totally.

But Esau didn't. Esau had a mindset that wasn't in the right direction, and God hated that. And so, the love and the hate that's in that text is about covenant obedience or covenant disobedience, respecting God's ways.

Love is one of the biggest terms in the Bible, next to God. I did a paper many years ago. I was president of the Midwest Evangelical Theological Society.

It's a regional society in America, and we had a meeting on spiritual formation. I wrote a paper on love as the law of spiritual formation. From the Old Testament through the New, I looked at and synthesized the narrative. Love the Lord your God.

Love your neighbor as yourself. Jesus said those are the greatest commandments. So, love has got to be at the top of the ladder, and I'm going to show you how the New Testament puts that there as well.

So, when we talk about what is the greatest value that guides a believer, we're talking about this issue of love. Slide 13 is where we are. Love.

Okay, now let's go on. What's the greatest value? The Great Commandment. Love is defined.

Here's a definition for you. This definition came from a teacher of mine many, many years ago who's now deceased, and it stuck with me. I've expanded, and you can't expand on this, but here it is.

Love is the determination. See, love is not the first feeling. Everybody tries to explain what it means to love your enemies.

Well, you've got to get there. Love is the determination to do good. Okay, what does that mean? Now you've got a big task, don't you? Define what's good.

Love is the determination to do good, the greatest possible good, toward the object of love. So, you've got to define good to be able to define love in biblical terms. If you're going to act in love, you've got to understand what that means.

Being superficially caring can be the absence of love. If you're driven like Martha to be tasked in that way and ignore what Mary saw was valuable, then you're not really loving. You're obsessed with doing something, and that may not be the best love.

Sometimes, love is hard. Sometimes, love says no. Sometimes, love leaves a person to their own devices, and Mary and Martha are two sides of a continuum here.

Mary probably was criticized by some because she had that good value, and yet Martha couldn't even get there because she was too busy doing other things. So love is the determination to do good, the greatest possible good toward the object of love. Love your enemies.

How do you love an enemy? You plan you devise their good. They may not think it's good, and others may not think it's good, but good determines the actions of love. So love defined.

Let's move on. The commandment of love is an action. Love is what we call a verbal noun.

It's an action word. But love is not an emotion. When I say it's not an emotion, I'm not saying emotions are devoid of the category of love.

I'm just saying that love as an object principle is not based on emotion. Emotions always influence us, sometimes for the better. But the fact is that love is a choice.

To be faithful in a marriage, in the face of temptation, is a choice to do the good, not to give in to your emotions. And maybe you're having trouble in your marriage, and maybe you'll say, that person doesn't love me. My wife doesn't love me.

And you turn around and choose the wrong action. Yeah, there's no excuse for that. That's a bad value, a bad worldview.

It's a manipulation of God's values rather than obedience to them. The commandment of love is an action. It's a covenant loyalty.

God so loved the world that he gave his only begotten son. That's a choice. It's not an emotion.

No, God has emotion. And he was pleased in his plan. But the fact is, is that God made a choice to love by sacrifice.

Love your enemies. That's not an emotional command. It doesn't say love Hitler, love Saddam Hussein, love some of the people in the world who have created such pain for people that we find out when nations are liberated, like in Syria currently.

And so, consequently, loving your enemies has to be defined by what that means. It means do good. And that may be something different than what you would expect.

Love is guided by worldview and values. It is not an entity to itself. It's guided by these worldviews and values and all its actions.

This is God's will. You love, but your love is defined in relation to the worldview and values you recognize and apply. Love regulates.

We're going to talk about the freedom of the spirit in a moment. And in Galatians 5 and in 2 Peter, I have a couple of charts that I think bring this out to you quite well. And we're going to go there now.

Okay. Galatians 5 and 6. And you need to read that whole context. And if you would do so, I'd appreciate you doing that and getting it into your computer mind.

You know why. But in Galatians 5 and 6, we have that famous passage about the fruit of the spirit in chapter 5. But what's the context of that fruit of the spirit? Let's take a little closer look at this. Galatians is such a tiny book.

Give my pages apart. All right. Galatians 5 and 6. Watch this.

This is going to be a sandwich here. Maybe you're hungry. So here's your sandwich.

The top piece of bread. Fulfill God's law. The Bible says in Galatians 5:13 to 15.

Look at this. 5:13. Get me, I got to get focused here.

My eyes are really great, for you were called to freedom, brothers and sisters. I added that.

Only do not use your freedom as an opportunity for the flesh. The flesh is a representative of the world. But through love, do what? Serve one another.

For the whole law was fulfilled in one word. You shall love your neighbor as yourself. But if you bite and devour, you're not loving.

Wait a minute. What's the other? That's only half of that great command. And it's the second half.

It doesn't say love God, love your neighbor. It's my friends. Paul is focusing on the horizontal issue of love with people.

Fulfill God's love. Love your neighbor as yourself. He doesn't get spiritual and say, you don't do that because you love God.

Well, that's kind of a given, isn't it? But the fact is, is that we spiritualize these texts too much. And we don't recognize what's in the text and what's not in the text. This text didn't call on the first of the two great commandments.

It called on the second because that's what the context is. All right, let's go on. The bottom piece of bread is to fulfill Christ's law.

In chapter six, one to five is the other piece of bread to this. These are balanced statements in chapters five and six. Verse two, bear one another's burdens and so fulfill the law of Christ.

Chapter Five fulfills the law of love, which is mosaic. That still applies, doesn't it? Love your neighbor as yourself. But the other side now is to love those, to bear one another's burdens is an expression of love.

Fulfill the law of Christ. The law was mentioned in chapter five, and the law is now mentioned in chapter six. And so, you fulfill Christ's law by loving your neighbor and bearing one another's burdens.

And this is all in the context of the church because the fruit of the Spirit is not a privatized list. It's a list of the church's functioning. It's a function list.

It's a virtue list. The works of the flesh, that's how the church shouldn't function. The fruit of the Spirit is how the church should function.

It's a list to live up to, frankly. The exposition of hating and loving your neighbor, the works of the flesh, and the fruit of the Spirit is what's going on in Galatians five and 6. And the rubric of that exposition is to love.

So, love is what actually manages this whole situation of the flesh and the Spirit. And when it says the fruits of the Spirit, it's talking about the Spirit as the domain of functioning for God. I don't want to get into some of the issues I'll get into later, so I'll just let it go right now.

Here's another one. This is 2 Peter chapter one. This is one of my favorite texts.

It shows the artistry of the Bible. Turn to 2 Peter if you don't mind. Chapter one.

We'll turn over there together. Right after the book of Hebrews. First Peter, James, 2 Peter chapter one.

This is a fascinating text, and I'll show you just how fascinating. And we're looking here, particularly at 2 Peter chapter one and verse three. I wish I could explain to you this language, this divine power, and all that sort of thing.

We call this, I'm going to call this religious language, but it's got to be unpacked. It's not self-evident. You've got to probe a little bit to get into it.



His divine power has granted to us all things that pertain to life and godliness through the what? Knowledge of him. Verse three. The knowledge of him who called us to his own glory and excellence.

The word excellence is the word for virtue. He called us to his own glory and virtue. That's the glory and virtue of Christ.

His moral excellence if you please. By this, by the way, we're in one long sentence, by which he has granted us his precious and very great promises so that through them, fulfilling those promises, you may become partakers of the divine nature. Class, nature is not an ontological unit.

Nature is a set of characteristics. The divine nature is reflected in the fruit of the spirit, for example, and it's going to be reflected in what he tells us in this list. The divine nature, a composite of characteristics, having escaped from the corruption that's in the world because of sinful desire, they got their list.

It's not on our list. For this reason, make every effort to supplement your faith with virtue. Is the first part of verse eight there, and is it verse six? No, it's verse six.

Sorry, my glasses. Verse five, actually. Make every effort.

That's a term in the Greek text that means work really hard. It's a term that was used in plays and places where they provided for the community by donating and giving things so that the play could take place for the good of the community. It comes in here telling us to supply and work at it.

I have my sermon on this. It's called Victorious Christian Living, Moral Sweat. And I take it from this phrase: supply without regard.

Take every effort to supplement your faith with virtue. Now, let's see how this works. Supply without regard for cost.

That's what the patrons did for those plays and so forth for the community. And that's what we're supposed to do in relation to the virtues that guide our lives. Virtue is the term that heads this list.

This is a very crafted list, and my chart unfolds for you. Virtue is at the head of the list. How do you supply virtue? By faith.

Without faith, it's impossible to please God. Now, the word of God, in Romans, talks about the fact that by faith, we believe these things, and we do these things. Each virtue, and he's going to give us a list of virtues.

This is what we call a virtue list. Virtue by faith, each virtue then becomes the means of producing the next. Now, watch how this works.

If we were reading the text, we'd be reading right along, but I've drawn it out so you can see it. All right. What do you do? You supply virtue by faith.

You supply, and these are all based on that same verb: supply without regard for cost, by the way, supply knowledge by virtue. Wow, that's an interesting thing. You've got to think a lot about the interaction of these terms.

Where does knowledge come from? Well, to some extent, virtue is involved. In other words, our values bring us to knowledge. We can be blindsided because we're not very virtuous in how we go about reading God's word and obeying it.

Furthermore, knowledge supplies self-control. Now, watch what's happening here in this chart. I used to have a little pointer I liked to use, but I don't know what I did with it.

Okay. Virtue is basically the object of the verb supply, supply virtue. Then, we have all these prepositional phrases: instrumental or agency. There are different ways to describe these.

How do you get virtue? By faith. Well, faith isn't a cereal here. And then supply knowledge, verb, objects, supply knowledge.

How do you get knowledge? By virtue. Whoops, over here. You get knowledge, and you get virtue, then you get knowledge because of virtue.

How do you supply self-control? How do you supply self-control? By knowledge. Do you ever think about that? If you have a bad temper, it's because you lack self-control. And if you lack self-control, it's because you lack knowledge.

And if you lack knowledge, you lack virtue. Man, this preaches, doesn't it? This goes a long, long way. Let's keep going here.

You supply patient endurance by self-control. Patient endurance is the best translation of the term patient because it's a practice of patients. But how do you get patient endurance? By self-control.

How do you get self-control? By knowledge. So, a person who doesn't know themselves is in trouble because you can't fulfill the circle because you're naive. I could use other words.

You've got to know yourself to have self-control. You can have knowledge. And that knowledge has to be related to all these other things.

And then, if you're going to be patient, you're going to have self-control. I am not, by nature, a very patient person. I, you know, I don't, I want to get things done.

I want to do things right. And I'm not very patient with ignorance. I have to just admit that.

And I can be extremely patient with a person who doesn't know. And it's not necessarily their fault. In other words, they haven't had the opportunity to know.

Man, I can be patient as the day is long. But you give me somebody who should know, and has had time to know, and has training to know, and still doesn't know. I am not very patient.

Well, neither was Jesus. Well, thank goodness. You're a leader in Israel.

You don't know these things. Come on. Okay.

Patient endurance by self-control. Furthermore, you're supposed to have godliness. Well, how do you get godliness? You get it by patient endurance.

You can't be godly if you're in a hurry. If impatience is what rules your life. It doesn't rule my life.

And I'm not godly sometimes because I'm impatient. And I'm not going to confess. You confess to yourself, I confess to myself.

Okay. Godliness by patient endurance. Brotherly love.

How do you get brotherly love? By godliness. You can't exercise brotherly love without godliness. Read 1 John.

There's your exposition of what it means to be godly in relation to brotherly love. Look at this. You talk about crafting.

Man, you try to sit down and come up with something like this. This is crafted by Peter. You think Peter was a dumb fisherman? Not on your life.

Virtue is the object. Knowledge is the object. Self-control is the object.

Patient endurance is the object. Godliness is the object. Brotherly love is the object of supply.

And all those prepositional phrases are telling you how to do it. And everything is intertwined and connected to the other. Now, guess for a second.

You know, but guess what the crown of this list is. Love. Sometimes, love comes first in a list.

Sometimes, it comes last because all lists have some kind of plan. Not all, but many.

This one has the biggest plan I've ever found in any test is this list. Verb, direct objects, prepositional phrases, each virtue is the means of the next. And you got to have the whole meal deal.

You can't order half a sandwich on this one. You got to have the whole thing. If you're going to love, it starts with virtue and knowledge, self-control, patient endurance, godliness, and brotherly love to be able to reach the queen.

The queen of love. And it's not an emotional wheel. It's a knowledge wheel.

It's a virtue wheel. Virtue is knowledge. Love is the greatest virtue too in terms of scripture.

And so, wow. I love that stuff. I hope you can benefit from it as well.

And you're free to use this. I don't know how you'll get these at the end, whether you'll get PDFs or if you'll get the PowerPoint. If you want to email me, if you don't get the PowerPoint and you want to email me, I'll always send it to you.

I'm getting old. I won't be here forever. I'll be glad to share it.

This is a great sermon, by the way, but it takes a little bit of homework for you to get into it. Now, reflect on how Paul and Peter's virtue and vice-less regulation of decision-making in a human community through the spirit.

Well, good relationships in the community are God's will. I should say relationships in the community are God's will. Do you consciously pursue this expectation? Now, that's not monolithic in the sense that there's only one way to do it.

And it doesn't mean everybody's equal in how you go about this. I may treat this person this way because that's where they are in life. I may treat this person more directly because that's where they are in life.

So, there are constant decisions being made about good relationships in the community. However, a community has to be aware of itself. Without self-

awareness, you can't make progress in the community because you can't make progress in yourself.

You can't make progress in decision-making if you don't understand your worldview and your values. 2 Peter, the wheel of love, as I call it here. Christian living is a virtue-driven life.

I like that phrase. There was a book called *The Purpose-Driven Life*. That book sold millions of copies to naive Christians, frankly.

And there's some good to be achieved by the book. But the book missed it, frankly. The purpose is big in the New Testament.

There are all kinds of purpose clauses. And yeah, we should have purpose as Christians. I agree with that.

But that's not what drives us. Virtue drives us. The Christian life is a virtue-driven life.

You could focus on these virtues, but I'll remind you I didn't talk much about them. The fruit of the Spirit and the works of the flesh are not privatized. In other words, there are a lot of calendars that put the fruit of the Spirit on the calendar.

And oh, I just feel so kind today. That kind of thing. Well, that's good.

But those are given to a community. They're given to a church. A good church operates by the virtues that are in the fruit of the Spirit, consciously doing so, deliberately doing so.

And a bad church operates by the works of the flesh, if they're a church at all. Because that's the very opposite of what it means to be good, and so work on these things.

Think about these things. Dive deeply. Take a deep dive into how these writers are framing us in our worldview and values system.

Furthermore, on slide 19, I got a, oh, it's a time of trouble. I know it is. Slide 19, levels of values.

You know what? I'm going to have to do what I did with another lecture. I'm going to have to divide this because I can't shortchange what's coming up here in this lecture. So I'm going to divide this into an A and B. And the B part will start here with levels of values.

In this session we're in our GM session here. I'll give you the number again. I had to remember it myself.

GM 8. It's going to have an A and a B, like we did with the Old Testament. And I'll have to come back to these levels of values and biblical commands and start there in the next session because it's just too important for me to speed over. So, I hope you're seeing how what we've been repeating over and over again is now starting to get unpacked a little bit.

So, if you persevere, you'll be rewarded. If you get tired of me in the early lectures and you know somebody who got that way, try to encourage him. If you just stick with him, he'll get where you need to go.

So, thank you again. God bless you for the day. And we'll see you in our next lecture, which will be in GM 8. We will divide it into two lectures.

You have the notes already. And they separate them that way. We'll separate them from the videos.

Have a good day.