

Deadly
Sins

7

Cardinal
Virtues

A STUDY OF CONTRASTS

Pride
Greed
Lust
Envy
Gluttony
Wrath
Sloth

Humility
Charity
Chastity
Patience
Temperance
Kindness
Diligence

Student
Workbook

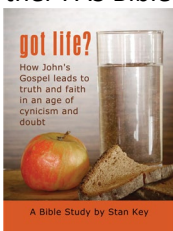


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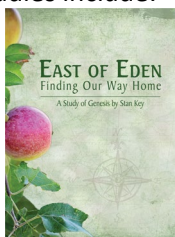
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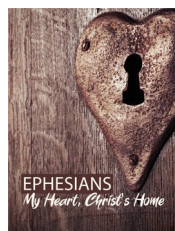
*Got Life?
Gospel of John*



*East of Eden:
Genesis*



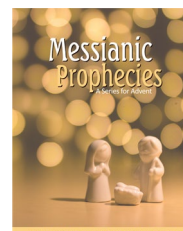
*Covenant on the
Ground: 1 & 2
Kings*



*Ephesians: My
Heart, Christ's
Home*



*Ezekiel: Death &
Resurrection*

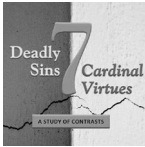


*Messianic
Prophecies*



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7 Deadly Sins vs. 7 Cardinal Virtues

A Bible Study with the Francis Asbury Society

INTRODUCTION

Virtue (John N. Oswalt)

1. Introduction

2. Definition

Original (English)

Contemporary

Conformity of conduct with the principles of morality

3. History of the Idea

Plato

Aristotle

Romans

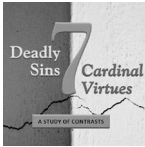
The seven virtues

4. Why Does it Matter?

Who Says?

Why Do This?

5. The Virtues as an Expression of Our Relationship



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PRIDE

Dwight Winter

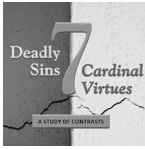
1. Recap: Deadly Capital
2. PEW SLAG
3. Defining & Understanding Pride
4. Four Types of Pride for Aquinas
5. Biblical Concepts of Pride

6. Types of Pride Highlighted in Scripture

7. Fear Factor

8. Consequences of Pride

9. How do you get rid of pride?



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HUMILITY

Daryl Diddle

1. The Face of Humility
2. Humility and Humbleness
3. Synonyms and Antonyms of Humility
4. Definition of Humility
5. Humility in the Bible

Genesis 2:7

Daniel 2

2 Corinthians 5:7

Romans 12

6. Jesus and Humility

Matthew 11:25–30

7. The Queen of the Virtues

8. Church Fathers / Leaders on Humility

9. Humility in Culture

“O To Be Nothing”

10. The Three Most Humble People in the Bible

David—1 Chronicles 29:16

Moses—Numbers 12:3

Jesus—Philippians 2:8

11. Fix in us Thy humble dwelling...



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GREED

Brian Shelton

1. The Face of Greed

King Midas

Gordon Gekko

Hetty Green

Regular Americans

2. Definition of Greed

Etymology

Explanation

3. Biblical Accounts

Narratives Illustrating Greed

1 Kings 21:1–16

2 Samuel 12:1–13

Mark 10:17–25

Luke 12:13–21

Acts 5:1–11

Warnings About Greed

Proverbs 15:27

Proverbs 28:25

Ecclesiastes 5:10

Ephesians 5:5

1 Timothy 6:6

4. Nature and Dynamics of Greed

Perhaps the Premier Sin

Failure to Balance Need vs. Desire

Effect of Greed

5. Historical Accounts

Western Fathers

Eastern Fathers

The Judas Variation

Medieval and Modern Thinkers

6. Healing Greed

Understanding Self and the Sin

Exhortations to Oppose Greed

Hebrews 13:5

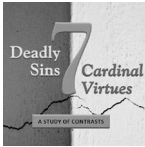
Luke 12:15

Matthew 6:24

Philippians 4:11–12

James 5:1–6

Seeking Out and Facing Greed



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CHARITY

Jonathan Powers

1. The Face of Charity

The Widow of Zarephath (1 Kings 17:7–6)

Tabitha (Acts 9:36)

The Churches of Macedonia (2 Corinthians 8:1–5)

Saint Nicholas

Saint Teresa of Calcutta

2. Definitions of Charity

Etymology

Greek

Latin

French

Contemporary

3. The Place of Charity as a Virtue

Patristic

Desert Fathers

Augustine

Medieval

Contemporary

4. Biblical Examples of Charity

Proverbs 14:21

Matthew 19:21

Luke 11:41

Galatians 6:2

Ephesians 4:32

2 Corinthians 9:6–7

1 Corinthians 13:13

1 John 3:17

5. Charity vs Materialism and Consumerism

Materialism

Consumerism

Charity

6. Charity and the Season of Lent

Fasting, Almsgiving, and the formation of Desire

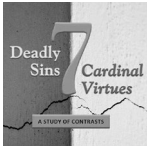
The long process of conversion

Growth in Christ-likeness

The Conversion of Cyprian

The fruit of true repentance

7. The Place of Charity in Christian Life



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LUST

Josh Hallahan

1. The Face of Lust: A Case Study
2. Definition/Etymology
3. Historical Views
4. In the Bible/Warnings

Proverbs 6:25–26

Matthew 5:28

Romans 1:24

II Timothy 2:22

I John 2:15–16

Lust of the eyes

Lust of the flesh

Colossians 3:5

I Cor 5:1–13

I Thessalonians 4:3–5

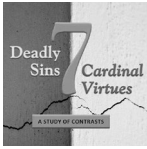
5. A healthy understanding of lust

What lust is not

What lust is

Results of lust

6. Healing Lust



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CHASTITY

Jerry Coleman

1. The Face of Chastity

- a. It all starts with the Trinity
- b. It follows with being a person created in the image of God
- c. God is a jealous God

Contrast 2000 gods of Egypt

- d. Created with freedom

2. Definitions of Chastity

- a. Biblical—Exodus 20:1–17—the Ten Words

- b. Aquinas—“United with God”

Jerry adds—“...and God alone.”

“I am purely yours.”

- c. Biola University—“Chastity is not a teeth-gritting ability to avoid violating the sexual rules. Rather, chastity is a habit of reverence for oneself and others that enables us to use our sexual powers intelligently in the pursuit of human flourishing and happiness.”

3. Contrasts to Chastity

- a. Here is John Wesley in the midst of a litany of woes about the morality of his native England. (Posted on March 1, 2012 by John Meunier, <https://johnmeunier.wordpress.com/2012/03/01/where-is-male-chastity/>)

Indeed, where is male chastity to be found? among the Nobility, among the Gentry, among the tradesmen, or among the common people of England? How few lay any claim to it at all! How few desire so much as the reputation of it! Would you yourself account it an honour or a reproach to be ranked among those of whom it is said, “These are they which are not defiled with women: For they are virgins”? And how numerous are they now, even among such as are accounted men of honour and probity, “who are as fed horses, everyone neighing after his neighbor’s wife!”

- b. Trying to redefine marriage, gender, and sexual freedom

4. Biblical Examples of Chastity

- a. Genesis 2:22–24

- b. Leviticus 19:2, 20:8, 21:8, 21:15, 21:23, 22:9, 22:16, 22:32

- c. John 17:20–26

- d. Acts 15:1–33 (especially verses 20 and 29)

- e. Ephesians 5:1–7

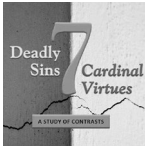
5. The Place of Chastity Today

- a. See *The Rise and Triumph of the Modern Self* by Carl Trueman

- b. Does not begin with a person's feelings or popular consensus

- c. Begins and ends with God's beautiful plan and gift

- d. We respond by living daily in exclusive relationships with mutual respect
- e. Try harder or empowered by the Holy Spirit?



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ENVY

John N. Oswalt

*“The envious die not once, but as often as the envied win applause.”
(Theodore Gericault, “The Monomania of Jealousy”)*

1. Definition:

2. How is it different from covetousness (greed)?

3. How are envy and jealousy related?

4. What is the underlying cause?

5. How central to the human experience is envy?

6. Biblical data:
 - a. Vocabulary:
 - 1) Hebrew **קָנָה** *qana'*: (passionate concern) zeal, zealous, jealous, jealousy, envy [83 total; 11 rendered “envy”]

2) Greek:

- a) ζηλω *zelawo*: (almost exact equivalent of *qana*) zeal, zealous, jealous, jealousy, envy (total; 9 rendered “envy”)
- b) Φθονος *phthonos*: ill-will, envy, jealousy at the good fortune of another (all occs. negative)

b. References:

- 1) (*qana*) Gen 26:14; 30:1; 37:11; Num 11:29; Job; 5:2; Ps 106:16; Prov 3:31; 14:30; 23:17; Isa 11:13; Ezek 31:9
- 2) (*zelawo*) [John 2:17 “zeal”]; Acts 7:9; 13:45; 17:5; Rom 13:13; 1 Cor 3:3; 13:4; 2 Cor 12:20; Jas 3:14, 16
- 3) (*phthonos*) Matt 27:18; Mk 15:10; Rom 1:29; Gal 5:21, 26; Phil 1:15; 1 Tim 6:4; Titus 3:3; Jas 4:5; 1 Pet 2:1

c. Selected examples:

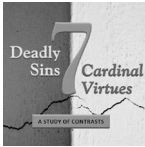
- 1) Genesis 30:1
- 2) Genesis 37:11

- 3) Psalm 106:16
- 4) Proverbs 14:30
- 5) Matthew 27:18
- 6) Galatians 5:21, 26
- 7) Philippians 1:15
- 8) James 3:14, 16

7. What is the cure?

a. Contentment

b. Love



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PATIENCE

Sam Kim

1. Definition of Patience

General Usage

Synonyms and Antonyms

2. The Faces of Patience

3. Diverse Views on Patience

Eastern and Western Cultures and Philosophies

World Religions

4. Patience in Early Fathers and Wesley

Tertullian

St. Augustine of Hippo

St. John Chrysostom

St. Basil the Great

Wesley's "On Patience"

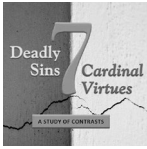
5. Biblical Accounts

Etymology

Biblical Meanings

Biblical Figures

6. Patience in Christian Life



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WRATH

Rev. Hule Goddard and Josh Hallahan

1. Introduction

2. Word Study

3. 3 Types of Anger

a. God's Anger

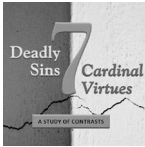
b. Wholesome Anger

c. Sinful Anger

4. Biblical Teaching

Matthew 5

5. Application



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WRATH—SUPPLEMENT

Hule Goddard

Wrath/Anger is mentioned in the Bible over 700 times. There are three general categories of Wrath/Anger found in Scripture:

1. **The wrath of God** (499 references in the Old Testament; 42 references in New Testament).

Define: Kenneth Collins notes, for Wesley, God’s anger is not “wild, animated and vengeful” but is “best understood as a firm and loving opposition to sin, as a holy antagonism to all that opposes the Kingdom of God” (*The Scripture Way of Salvation* [Abingdon, 1997], 84).

See: Exodus 34:6, Numbers 14:18, Psalm 103:4, Jeremiah 23:13–20, Hosea 11:8–9, Mark 3:5, Mark 10:13–16, John 3:36, Romans 1:18, Romans 12:19, Ephesians 2:1–5

“When such affections as anger are directed to their proper object, they are following good reasoning, and no one should describe them as maladies or vicious passions” (St. Augustine commentary on Jesus’ anger in Mark 3:5).

2. **The wholesome, made-in-God’s-image, human anger.**

Define: “In the *Summa Theologiae*, Medieval scholar Thomas Aquinas declared anger is “the name of a passion. A passion of the sensitive appetite is good in so far as it is regulated by reason, whereas it is evil if it set the order of reason aside.”

Wholesome anger as the gift of God it was designed to be would enable one in the face of injustice, offense, sinful hurt or damage to be energized and moved physically, emotionally and spiritually to respond in a loving manner to bring protection—help—deliverance—correction—resolution, etc.

“Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.”

See: Exodus 32:19–20, Ephesians 4: 26–27, Mark 3:5, Mark 10:13–16, Acts 16:18, Romans 12:19, Revelation 19:19–20, Galatians 4:20; 5:5

“The verse (Eph 4:26) recognizes that there is such a thing as Christian anger, and too few Christians either feel or expressed it. Indeed, when we fail to do so, we deny God, damage ourselves and encourage the spread of evil” (John Stott, “The Message of Ephesians,” *The Bible for Today Commentary*).

3. Sinful Wrath/Anger: Biblically and historically defined as lethal.

Define: “Wrath can be summarized as strong vengeful hatred or resentment. The warnings of wrath in Christianity arise from the consequences of vengeance in human relations. We can become consumed by rage and revenge to the point of acting irrationally and immorally. This is the wickedness of wrath and why it is included as a deadly sin.” (*Baker Bible Dictionary*)

See: Psalm 4:4; 37:8, Proverb 29:11, Matthew 5:21–26, 1 Corinthians 12:21, Galatians 5:20, Ephesians 4:31, Colossians 3:8–10, Titus 1:7, James 1:19–20

The Didache in the second century warns against anger.

Evagrius Ponticus in the fourth century identified wrath as part of the eight vices. This list of vices and virtues evolved to be known as the seven cardinal sins/ virtues.

“Being slow to speak and quick to listen enables us to hear—not interrupt—God. Anger is a particular problem, for example because we can only hear God when our minds are composed” (John Calvin, *Commentary* on James 1:19–20).

“We need to remember our fallenness and our constant proneness to intemperance and vanity. We always have to be on our guard and act as sensors of our own anger. The apostle Paul qualifies his permissive ‘to be angry’ ... we have to make sure that our anger is free from injured pride, spite, malice, animosity and the spirit of revenge.” (John Stott, “The Message of Ephesians,” *The Bible for Today Commentary*).

b.

c.

d.

e.

4. Old Testament: hesed חֶסֶד

a. Genesis 19:19

b. Exodus 34:6–7

c. Psalm 136

d. Hosea 6:6, 12:6

5. New Testament: chrestotes **χρηστός**

- a. Love is: 1 Corinthians 13

- b. Marks of Ministry: 2 Corinthians 6:1–10

- c. Fruit of the Spirit: Galatians 5:22–23

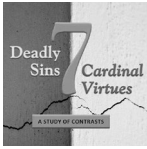
- d. Character of the New Man: Colossians 3:12–17

- e. Fruitful Growth: 2 Peter 1:5–8

6. How do we practice kindness?

Recommended Reading:

- *Inexpressible: Hesed and the Mystery of God's Lovingkindness*—Michael Card
- *Try Softer*—Aundi Kolber
- *Living Fellowship*—Helen Roseveare
- *Cultivating Fruit of the Spirit*—Christopher J. H. Wright

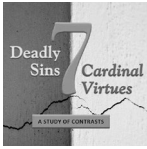


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GLUTTONY

Dr. Kevin Brown



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TEMPERANCE

Maria Kenney

1. What do we think of when we hear the word “temperance”?
 - a. Abstinence from alcohol
 - b. Everything in moderation
 - c. If not these, then what?
2. History of the concept
 - a. Plato
 - b. Aristotle and Stoics
 - c. Augustine
 - d. Aquinas

e. Calvin

f. Wesley

3. Scriptural categories

a. Sobriety, sound-mindedness, mental clarity (*sōphrosynē*)

1) The Gerasene demoniac (Mark 5:15)

2) Being in one's right mind to strengthen the brethren (2 Cor. 5:13).

3) Believers should be serious and self-disciplined (1 Pet. 4:7), as well as teachable (Titus 2:4)

4) A requirement for bishops (1 Tim. 3:2; Titus 1:8)

5) Linked with knowledge, endurance, and godliness (2 Pet. 1:6)

6) Sober self-assessment as a path to unity within the fellowship (Rom. 12:3)

- 7) Self-control (Titus 2:2, 5) and self-discipline (2 Tim. 1:7)

Transition to continence/self-control (*enkrateia*)

- 8) Self-control (*enkrateia*)
 - a) Various forms of abstinence from sexual activity (1 Cor. 7:5,9)
 - b) Linked to training, self-discipline, and fruitful victory (1 Cor. 9:25); connected with knowledge and endurance (2 Pet. 1:6–8); required for bishops (Titus 1:7–8).
 - c) One of the fruit of the Spirit (Gal. 5:23–24)

4. A New Retrieval of a Cardinal Virtue

- a. Characterized by the presence of four integrated components
 - 1) Self-control
 - 2) Self-knowledge
 - 3) Mode or method of life

- 4) Humility

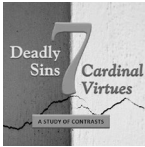
 - 5) Harmonious order of various and equal parts
- b. Possible applications
- 1) Contemporary food culture

 - 2) Consumerism

 - 3) Sexuality
 - a) Cybersexuality

 - b) “Purity” culture/“raunch” culture

 - 4) Transhumanism



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THE SLIPPERY SLOP OF SLOTH

Vic Reasoner

1. Slothfulness depicted in nature:
 - a. Sloths
 - b. Slugs
 - c. Ants (Prov 6:6–11)

2. Lessons in Wisdom Literature
 - a. The Hebrew word *atsel*—עצל occurs 14 times in Proverbs as an adjective. The noun form occurs in Prov 19:15; 31:27; Eccl 10:18. It is translated *sluggard, slothful, idleness, slacker, lazy one, lazybones* (NLT).
 - b. Wisdom literature utilizes hyperbole to ridicule sloth:
 - 1) hinged to his bed (Prov 26:14)
 - 2) excuses laziness—there is a lion outside (22:13; 26:13)
 - 3) too lazy to eat (19:24; 26:15)

c. Summary of the sluggard in Proverbs:

- 1) The sluggard will not start things (6:9–10; 20:4)
- 2) The sluggard will not finish things (12:27)
- 3) The sluggard will not face things (26:16)

[Derek Kidner, Tyndale *Old Testament Commentaries*, 42–43.]

- 4) In Proverbs 19:15–16 laziness prevents satisfaction by insisting on autonomy. Industry supports satisfaction by submitting to obedience. This corresponds to Proverbs 13:4; 24:33–34.
- 5) Through sloth the roof sinks in (Eccl 10:18). This verse also uses the Hebrew synonym *shiphloth* which occurs only here.
- 6) Therefore, the sluggard is exasperating. Proverbs 10:26 describes the sting of disappointment. “The sluggard’s unreliable and procrastinating nature makes him a constant source of irritation to all those who need to do business with him, and a shame to his parents as he destroys the family inheritance” [Bruce Waltke, *NICOT*, 1:115].
- 7) Waltke observed that Proverbs does not have a word for “workaholic.” The sluggard and the diligent are contrasted as vice and virtue. There is no Aristotelian golden mean.

3. Slothfulness outside of Scripture

The Latin word *tristitia* means sadness, sorrow, melancholy, sloth.

The Greek word ἀκηδία (*akadia*) means “without care.” It describes listlessness.

Acedia is an English word we don’t use. See Jonathan L. Zecher, “Acedia: the lost name for the emotion we’re all feeling right now.” This article describes our culture as “bored, listless, afraid, and uncertain.”

[<https://theconversation.com/acedia-the-lost-name-for-the-emotion-were-all-feeling-right-now-144058>]

4. Slothfulness in the New Testament

- a. The Greek word *akadia* does not occur in the NT.
- b. In Romans 12:11–13 ὀκνηρός (*okneros*) is used.

Matthew 25:26

Philippians 3:1.

- c. A synonym used in Hebrews 6:12 is νοθρός (*nothros*) which means dull or obtuse.

- d. While none of these Greek words are used in Colossians 3:23 and 2 Thessalonians 3:10, they both teach a work ethic:
 - 1) Whatever you do, work heartily, as for the Lord (Col.)
 - 2) If anyone is not willing to work, let him not eat (2 Thess.)
- e. According to 2 Thessalonians 3:11 some walk in disorder and are not busy at work.
- f. The Protestant work ethic
 - 1) Exodus 20:9–10
 - 2) Luke 10:38–42

5. John Wesley on sloth

In this letter to June Catherine March written December 10, 1777, Wesley expresses a balance:

You do not at all understand my manner of life. Though I am always in haste, I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. It is true I travel four or five thousand miles in a year. But I generally travel alone in my carriage, and consequently am as retired ten hours in a day as if I was in a wilderness. On other days I never spend less than three hours (frequently ten or twelve) in the day alone. So there are few persons in the kingdom who spend so many hours secluded from all company. Yet I find time to visit the sick and the poor; and I must do it, if I believe the Bible, if I believe these are the marks whereby the Shepherd of Israel will know and judge His sheep at the great day; therefore, when there is time and opportunity for it, who can doubt but this is matter of absolute duty?

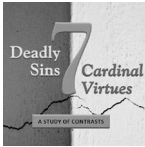
6. Conclusion

Scripture teaches a work ethic. Real sloth is the result of believing that work, particularly manual labor, is beneath one's dignity. However, the concept of a work ethic is easily distorted. Slaves are only concerned about pleasing their master. When the Israelites were freed from slavery they had to grasp the concept of personal responsibility.

While there is dignity associated with all honest labor, work may take many forms. Those engaged in intellectual labor often have to fight mental dullness. Regardless of our form of labor, we must avoid procrastination. We must also be willing to face that which is difficult—even confrontational.

And we must avoid premature conclusions that other people are simply lazy because they are not doing what we think they should be doing. They may not be productive because they are in physical pain. They may be grieving. They may be worn out. The loss of faith and hope may lead to a quiet despair. Any of these situations may lead to depression. All of these factors may kill productivity, but do not necessarily indicate slothfulness.

True slothfulness is more than a character flaw; it is a moral issue that leads to the loss of freedom, the perpetual frustration of getting nowhere, and the loss of life [Waltke, *NICOT*, 1:115].



7 Deadly Sins vs. 7 Cardinal Virtues

A Bible Study with the Francis Asbury Society

DILIGENCE

D Merricks

1. Defining the Word

Noun

Adjective

2. Old Testament Examples

Proverbs

Ezra

Diligence as a Virtue

3. Review of Virtues (borrowing from Dr. Oswalt's presentation)

Cardinal Virtues: $4 + 3 = 7$

Diligence/Fortitude

Fortitude and Resilience

4. New Testament Examples

Hebrews

2 Corinthians



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