

Bible Doctrines (The True-Good-Beautiful)

T/G/B

Eschatology
Thanatology
Ecclesiology
Israelology
Dispensationalism

Doxology
Hodology
Soteriology
Hamartiology
Natural Law
Anthropology
Angelology
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Cosmology
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P.R. - 32

Hermeneutics

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Epistemology 9

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Trans. 50

Reality –Logic 32,
Truth 32

11/16/2013

1. PR, TT, the believer and personal mastery of the Bible: Heb. 5:12, “For though by this time you ought to be teachers” – how did we get here? How anti-philosophy has corrupted Truth.

2. PR, TT, the believer, and church movements that are infected with nonsense: e.g., neo-Orthodoxy, neo-Evangelicalism, Existentialism, Mysticism, Platonism, Fundamentalism, Pragmatism, Catholicism, Reformationism, Fideism, Religionism, WOF, doctrinal/Bible churches.

3. PR, TT, the believer, and the spiritual life. The nature of the maturity, and spiritual virtue in light of progressive sanctification (HS). You should be more concerned with direction of your life, your character, than your state this very moment. What do you seek? As far as personal sin, when we sin we harm our very being, we fracture ourselves by creating in ourselves a weakness, a vice. God provides recovery but tht does not create virtue. Virtue and +H.

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.1

1. The urgent need for Philosophical Realism in our age of irrationality in the church, in culture, and in science. It is PR that allows us to move beyond the words and the chaff and get to ultimate reality and
 - break the curse of nominalism (Locke, William James)
 - analyze for ourselves arguments of Darwinists as well as certain preachers by spotting the irrational appeals to authority, circular reasonings, ad hominem and straw men, and “just trust me” mantras.
 - see the Big Questions of life, instead of being enslaved by the small/pragmatic issues of life—and stop being wimpy believers
 - avoid the religious “what’s in it for *me*?” attitude
 - break the irrational faith in scientism – which is why some struggle with rational faith of the WOG.
 - understand the content of the Word of God beyond the original languages.
 - become true Christian philosopher loving and living in the light of Ultimate Truth, thus further enabling a life fellowship with God, growth in virtue and so love and worship God in all we do.

EPISTEMOLOGY: #9, Grasp of Existence.1

2. Grasping existence as such is one of the most difficult things for the human mind. We will take this slow; it takes a while to gain the capacity to see aspects of ultimate reality. Remember how confusing it was when I was talking about act-potential of all of the beings of the world, yet we see now that it is not that difficult. Don't get discouraged if you do not get it all or see the relevance at first. We all have to start with John Thompson before we can get to Chopin nocturne in E flat.

3. To grasp existence as such is to see the nature of God, creation, and the merits of science and myths of scientism. This is life beyond clichés or poking holes in anomalies of "science." Ultimately to get this is to see how Jesus gave birth to and is the Savior of science.

EPISTEMOLOGY: #9, Grasp of Existence.1

4. When examining doctoral candidates, a philosophy professor made a point of asking two questions. He would say abruptly to the student: “If I came suddenly through the door and said to you, ‘It is green,’ what information would I be giving you?” Based Aristotle’s PR, the student replied that:
- It was colored.
 - It was perceptible
 - It was extended in space
 - It was present in time
 - It was a composite of substance and accident.
 - It was different than non-green things
 - It was the subject of many other more or less obvious relations.

EPISTEMOLOGY: #9, Grasp of Existence.1

5. The examiner would then follow abruptly with the second question: “If I simply said to you, ‘It is,’ would I be giving you any information at all?” The student (PR) would realize that to get at what the professor was asking required changing over the verb to “exists.”
6. Linguistically, the verbal form “is” requires completion in English by a further predicate word, as in the expression “It is green” or “It is warm.”

EPISTEMOLOGY: #9, Grasp of Existence.1

7. In Latin or Greek, on the other hand, the third person of the corresponding verb may be readily used without predicative determination. However in English, “exists” has to be used instead of “is” – “God exists” and “it exists.”
8. However, what content do we have in the notion of existence?
9. The problem is that existence cannot be assessed like other concepts. Yet it is known. Existence is most obvious to human cognition but least recognized.
10. Existence can only be gained through the intellective process of the mind known as judgment, the 2nd act of the mind.

Man – from salvation to sanctification



Romans 12 -16 = Spiritual Virtues

We are examining the 37 spiritual virtues of Romans 12

1. Verses 1-2: Dedication to God.
2. Verses 3-8: Genuine Humility.
3. Verses 9-21: True love.

Mental states,
Affections
&
Passions

“Emotions” is a
Cartesian and
Darwinian
concept.

The spiritual virtues of Romans 12

➤ **Virtues 1-4: The Cardinal Virtues. What true dedication to God looks like in, Romans 12:1-2.**

- 1) **Present** your bodies to God (παραστήσαι)
- 2) **Stop being conformed** to this age (μὴ συσχηματίζεσθε).
- 3) **Be transformed** by the renewing of the mind (μεταμορφοῦσθε).
- 4) **Discern/Approve** (δοκιμάζειν) of the good, enjoyable, & perfect will of God.

Principles on justification, dedication and sanctification:

1. Since every believer is perfectly justified as a gift from God, now what? In other words, why worry about sanctification, if you are positionally justified? If God declares that you are just, what is the point of trying to be righteous? Why can't we just do what we want since we cannot earn or lose our so great salvation? We have, after all, been declared not-guilty.

2. Beginning in Romans 12, Paul teaches that in response to the gift of justification, the believer is suppose to live a life of sanctification.
3. It is in the life of sanctification that the believer, through the power of God the Holy Spirit, progressively becomes freer from sin and more like Jesus Christ.
4. There is no true and progressive sanctification apart from dedication to God. Dedication to God means that God comes first as the Greatest Good of our lives. God and the things of God become 1st in priority of all things.

5. When we put 1st things 1st and 2nd things 2nd, we get both. But if we put 2nd things 1st, we not only miss out on first things, we undermine, pervert, and destroy 2nd things. For example,
- Take alcohol, which can gladden the heart, but the alcoholic perverts it and so ends up with a miserable heart; furthermore, he is not even able to enjoy the pleasure of alcohol.
 - Take materialism, many material things can provide creature comforts and pleasure, but the materialists becomes an idolater and ends up with a miserable heart because he makes gods out of money, sex, power, and self-esteem and frantically seeks to extract infinite meaning and value from temporal things. He also ends up with a dark heart, which means a corrupt view of the true God—
"how great is that darkness."

6. The top 8 most popular answers people give as to what they think will bring them the most happiness—these are ranked from the stupidest to the wisest. Again, everyone seeks happiness, and they *should!*

#1-Wealth.

- The most popular but the most inadequate. One has to be a real fool to think that money brings ultimate happiness.
- Money can only buy things that money can buy.
- Money is only a means, not an end.
- What kinds of things will money not buy?
- What did Jesus say about money? Mark 8:36; Matt. 6.
- What do the epistles say about money? 1 Tim. 6:10, 17-19;
- Why are the highest suicide rates are in the richest countries.
- Why are the lowest suicide rates in the poorest countries.
- Can wealth be compatible with evil?

#2-Honor and fame.

- Happiness seems to consist in honor but only because it is a reward for some virtue. Honor is only a sign that you have done something honorable. E.g., honor from fools is worthless.
- What does the Bible teach about seeking approval? Eph 6:6; Col. 3:23.
- Can human fame be compatible with evil?

#4-Power.

- It seems to bring happiness because we fear losing power more than almost anything else.
- However, those who wish power over others end up being slaves to these needs.
- What does the Bible teach about power over others? 1 Pet. 3:5; Matt 20:25-26.
- Can human power and authority be compatible with evil?

#5-Health.

- Better than the preceding but not as good as the following.
- Health cannot bring happiness in itself because we are more than material.
- Can good health be compatible with evil?

#6-Pleasure (good of body).

- Pleasure seems to be an answer because pleasure and happiness are sought for their own sake, as ends and not means.
- However, if there is such a thing as harmful pleasures, then pleasure cannot be the same as our true good.
- Can pleasure be compatible with evil and vice?

#7-Virtue (good/excellence of soul).

- Since happiness is internal it must consist of goodness of the soul.
- The good of the soul is good of the mind (wisdom)
- The good of the soul is good of the will (virtue)
- The good of the soul is good of how we feel (emotions)
- Is evil compatible with a virtuous soul?
- Can one have a virtuous soul apart from connection with absolute truth and goodness?

#8-God: the only Summum Bonum.

- The truth is that only God can give us the happiness that we all seek.
- Since nothing in this world can fulfill the void in our souls, it requires something outside of this temporal order that is infinite.
- The goods of this world and of ourselves are all limited, but our desire is unlimited.
- God is the only unlimited good which alone can satisfy all our desires.
- Overview of the beatific vision.
- What does the Bible teach about love for and happiness in God?

Matthew 22:37 And He said to him, "You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.'

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

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

Principles of sanctification, virtue, and happiness.

1. It is natural, right, and good that everyone seeks good and happiness. Happiness is *an* end and never a means to something else. No one seeks happiness to gain something else. No one seeks happiness so they can gain wealth, honor, fame, power, health, pleasure, virtue, or God.
2. True happiness for human beings is inseparable from true good (virtue). The problem is not with seeking happiness or good, but understanding the nature of true happiness and its requirement of virtue, which is excellence.

3. Immanuel Kant, among others, is responsible for the widespread view that we need to be good for goodness sake as if goodness and duty was on one side of the spectrum and happiness or pleasure on the other side.
4. The idea that we should do good simply because we are suppose to is deficient biblically and will always leads to failure in the spiritual life and worship of God.

5. How does being good for goodness sake work with going from justification to progressive sanctification and happiness? God tells us that we need to dedicate our lives to Him with a life of sanctification, which includes service and love. He says you need to live a life of holiness, but why? “Because I said so.” .? Not because it brings happiness and fulfillment, but because of duty. This is not what the Bible teaches, yet it saturates much of Christianity.
- Is it no wonder that many Christians believe that what the PT and Bible tells them to do seems boring, unrewarding, and lame?
 - If you attempt to progress in sanctification out of a sense of duty, you will fail, sooner or later—though your life may be punctuated by dedication countless times. Unless you see the 37 virtues in the sense of fulfillment of Christian *telos* and leading to happiness, you will never be able to advance in them.

6. If happiness and a life of sanctification are viewed as opposed to each other, then a life of sanctification is impossible.

7. There is nothing wrong with seeking what is good for you. If you say you do not think of self and do not seek pleasure at all, you will end up doing nothing but thinking of yourself. If you are just trying to do the right thing just because it is good, you will be consumed with fighting it and yourself. Likewise, if all you seek is pleasure then you will only think of yourself as well.

8. The Christian answer as to why be good is because good is coextensive and symmetrical with happiness. The good constitutes happiness. What is happiness? It is the good. The good for me and the good for you.

9. Progressive sanctification is related to friendship with God. It requires capacity to be a friend. There are three levels of “friends” or relationships:
- a. “Friendship based on utility.” This is all about utility, a means to an end. But what happens to the friendship when the utility is no longer there? The believer who only sees God in terms of utility is not a friend of God. God is only a means to an end.
 - b. “Friendship based on pleasure.” This relationship is all about entertainment or pleasure, a person you just have fun with. Once the pleasure is gone, now what? You are not a friend of God if you only see Him in terms of pleasures of blessings.
 - c. “Friendship Virtue.” This is the true friend. The friend that is committed to your good no matter what. This is the friendship we should all have in our marriages. As far as God, to be a friend of God is to be committed to His goodness/righteousness. This is the supergrace life as evidence by Abraham. Here is when life is a blast. This is true love of God. This is required for sanctification.

10. Virtue is related to act-potential development, the perfections of our natures as human beings and as Christian beings (supernatural/spiritual virtues).
 - a. Intellect. Man's essential nature is rational. The power to deliberate well is a virtue known as prudence or wisdom. Consider the great evil and damage of "Christian" anti-intellectualism.
 - b. Will. The development of virtue of the will, education of the will, is what keeps a person from remaining sensate and obsessed with such things as food, sex, and drink which translate into being a glutton, fornicator, and a drunkard. The person with virtue has the right appetites in such areas. He has control and desires the right things. As virtue declines, people's controls over sexual appetites in our culture. It is a matter of cultivation, not suppression—a matter of redirection.
 - c. Emotions. Apart from the development of virtue in the emotions, a person remains a child emotionally.

11. By growing in spiritual virtue, the believer thinks rightly, wishes rightly, and feels rightly; it is part of his nature—his character. He has the right thoughts about good (he understands and appreciates good), he has the right appetites toward good, and he has the right emotional states about Good.

12. Failing to grow in spiritual virtue, means that the believer will have a debased character with false views of good, bad appetites, and have emotional infantility and instability (Mark 7:20-23; 1 Cor. 6:9-10; Col. 3:1-11; Gal. 5:19-23). It is useless to talk to someone with a debased character about what is good. They have so given themselves over to vice, they have become corrupt human beings with different views of reality, different appetites, and different emotional patterns with respect to what is true, good or beautiful. He cannot appreciate what is good. Consider the explanatory power of hylemorphism in this area.

13. Just as virtue deals with the development of human nature according to its *telos*, so spiritual virtue is the development of the Christian according to his nature. There are three cardinal spiritual virtues: faith (commitment to God), hope (in God), and loving (God). These virtues are gained by the ministry of the Holy Spirit, but are not divorced from a person's character. Consider the difference between a believer's character who regularly exposes himself to porn versus one who avoids such activities. Bad character makes it much more difficult to trust, hope in , and love God.

- a. Faith: this involves the mind, the will and affections/emotions. God is the direct object of faith. In virtue you actually become a person of faith rather than unfaithful person by nature.
- b. Hope: this is faith in the future. God is the direct object. Imagine the power of one who really has become a person of true hope.
- c. Love: this is centered on God and the good of others. In love you always want the best for the object of love.

Structure of Romans 12

➤ Virtues 5-7: Spiritual virtues of genuine humility

- 5) **Don't think too highly** of yourself.
- 6) **Have sober judgment** about yourself (in relation to others).
- 7) **Serve others** with your spiritual gift.

Pride as a vice should not be confused with taking “pride” in accomplishments. There is a valid and healthy esteem that one can take pride in with regard to country, family, and even accomplishments.

Galatians 6:4 But let each one examine his own work, and then he will have reason for boasting (καύχημα) 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

There are two characteristics of true love:

- 1. Desire for the good of the object of love.**
- 2. Desire to be close to the object of love according to the appropriate office.**

- 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. While I don't think I will ever get used to believers who are not on really serious about God and doctrine, I recognize my need not to take it so personal.
 - Don't drift, Heb. 2:1-4
 - Don't wander, Heb. 3:12-13
 - Don't be dull or apathetic about God's Word, Heb. 5:11-6:8
 - Don't shrink back, Heb. 10:26-31.
 - Listen! 12:25-29.

Principles on spiritual indolence/sloth

2. Spiritual sloth is the most prevalent sin in our age. It is the sin that so clearly distinguishes modern Western society from all previous societies too.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- Spiritual sloth refuses to exert the will toward the Good.
- It is a sin against love of God. It robs a person for their appetite, interest, and enjoyment in God. The person stops pursuing God. There is a general indifference and dismissive attitude to God.
- Spiritual sloth should not be confused with general laziness. Generally, people who are spiritually slothful are frantically busy with their Martha-like world—cf., the frantic activism in our government.
- It is the most prevalent sin in modern society. We live in the first generation that does not know *who it is or why it is*.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- It is a sin of omission, not commission. There is little to no active seeking of God or His will in prayer or in the Word. It is *lack* of seeking God and hungering for righteousness.
- A cold sin, a sin of indifference that is described as making Christ want to vomit. Lack of devotion and love for God.
- Boredom with life and God. They have all kinds of entertainment gadgets but their souls are empty of the beauty of life and God.
- Stops man from seeking God, thus finding Him.
- Causes the light to be darkness and the salt to lose its saltiness. It tends to be amoral instead of immoral.

Principles on spiritual indolence/sloth

3. Characteristics of *spiritual* sloth.

- No desire for spiritual and heavenly tasks or rewards. The idea that they could lose *eternal* rewards means nothing to them.
- The only antidote is hungering for God and His righteousness, Matt. 6.

Genuineness of love illustrated in Romans 12

#15: serving the Lord (τῷ κυρίῳ **δουλεύοντες**), 11. True Christian love serves the Lord, the CCL. The genuineness of love. How can anyone say they really love the Lord if they are not serving Him? What kind of love is that? John 14:151; Colossians.

The joy of love

#16: rejoicing in hope (τῇ ἐλπίδι **χαίροντες**), 12. True Christian love is filled with the joy of hope: the power of love for God in the presence of suffering and tribulation. What kind of love does not rejoice in the Lord and His hope? Joy and delight always follow love.

The endurance of love

#17: persevering in tribulation (τῇ θλίψει **ὑπομένοντες**), 12. True Christian love will not give up during the trials of life. The endurance of love: only with true love for God and the things of God is this possible.

Consider Abraham's perseverance in testing.

The devotion of love

#18: devoted to prayer (τῇ προσευχῇ **προσκατεροῦντες**), 12. True Christian love spends time with God in prayer.

The unselfishness of love

#19: contributing to the needs of the saints (ταῖς χρείαις τῶν ἁγίων **κοινωνοῦντες**), 13. True Christian love is unselfish. See James 1:26-27.

The large-heartedness of love

#20: practicing hospitality (τὴν φιλοξενίαν **διώκοντες**), 13. True Christian love is large-hearted.

Virtue: Love that blesses persecutors.

#21: bless them which persecute you (εὐλογεῖτε). True Christian love loves enemies. This is straight from the Sermon on the Mount, Matt. 5:10-11.

#22: do not curse (μὴ καταρᾶσθε). True Christian love does not curse enemies. Loving our enemies instead of running them down.

Virtue: love that empathizes

#23: rejoice with those who rejoice (χαίρειν μετὰ χαιρόντων). True Christian love is happy for others; it is not envious. Love is always glad when others are blessed. Love is never envious.

#24: weep with those who weep (κλαίειν μετὰ κλαιόντων). True Christian love is compassionate.

Spiritual Virtue: a love that seeks common ground

#25: be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες). True Christian love seeks to find points of agreement.

Spiritual virtue: spurning pride and arrogance.

#26: do not be haughty (μὴ τὰ ὑψηλὰ φρονοῦντες). True Christian love is not interested in pre-eminence.

#27-associate with the lowly (ταπεινοῖς συναπαγόμενοι). True Christian love cares for those of lower states, those others do not care about.

Spiritual virtue: love that avoids conceit

#28: "Do not be wise in your own estimation" (μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.) which is connected to following clauses in verse 17-19. True Christian love avoids occupation with self-importance.

Spiritual virtue: love that refuses to take revenge

#29: never pay back evil (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες). True Christian love does not desire revenge.

Spiritual virtue: love that respects the true, good, and beautiful

#30: respect what is right/beautiful in the sight of all men (προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων). True Christian love loves the true, good, and beautiful.

Spiritual virtue: a love that seeks peace

#31: living at peace with all men (μετὰ πάντων ἀνθρώπων εἰρηνεύοντες). True Christian love always seeks peace.

#32: never take revenge (μὴ ἑαυτοῦς 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.