

97-03-23a

For our scripture reading this morning, if you'll turn with me to 2 John, we find here a passage that pertains to our current study in Romans chapter 12. In Romans 12, we find Paul, after having given us many chapters of teaching related to the goal of our life before God, the walking, the worthy walk, the difference between living by faith and living by works, being declared righteous by faith rather than being righteous by works. He has moved into the application phase of his letter.

He has talked about the presentation of ourselves before God, of being transformed, and then of fulfilling our function with spiritual gifts, with our function as a member of the body of Christ. We're going to see this morning in Romans 12, 9, that he is going to continue by saying let love be without hypocrisy, abhor what is evil and cling to what is good. John has this as one of the major themes of his very brief and yet doctrinally deep letters, and this is 2 John.

This is our scripture reading this morning. 2 John, beginning in verse 4, I rejoice greatly that I have found some of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning, that we love one another.

This is love, that we walk according to his commandments. This is the commandment that as you have heard from the beginning, you should walk in it. For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh.

This is a deceiver and an antichrist. Look to yourselves that we do not lose those things we worked for, but that we may receive a full reward. Whoever transgresses and does not abide in the doctrine of Christ does not have God.

He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house, nor greet him. For he who greets him shares in his evil deeds.

Now this short section of approximately seven or eight verses here is a condensation of teaching, a condensation of truth that we could spend many lessons on, but it bears directly on our study of love and good and evil that we find in Romans chapter 12, verse 9. One of the things to notice here is that in verse 6, love is defined as walking according to God's commandments. Love is one of the most difficult concepts to wrap up in a neat little package and present in seven points because it is multifaceted. Its definition and its meaning and its connotation depend on the context.

There's a big difference between loving God and loving pizza. There's a big difference between loving one's neighbor and loving one's hobby. And it is interesting to find here that John says this is love.

He defines it as walking according to God's commandments and being consistent in that pursuit. He continues in verse 6 saying this is the commandment that as you have heard from the beginning you should walk in it, keep on walking in it. So this is the area of exploration that we find ourselves in this morning.

We will come back here to 2 John in the light of Romans 12 and several other passages that all concentrate on this idea or actually the interweaving and interaction of these three ideas that Paul presents to us in Romans chapter 12 and verse 9. So let's take a look at this section. It's a new subsection that we begin this morning. We have seen, as I mentioned, that Paul has moved into his urging phase in this letter.

He has presented truth. He has argued for righteousness by faith. He has demonstrated it from the Old Testament.

He has shown the flaw of the popular position that is being presented to the Romans of being judged by others according to what one does or even judging oneself by what one does instead of what one trusts. And he says, I urge you therefore by the mercies or compassions of God that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Do not be conformed to this world.

Be transformed by the renewing of your mind so that you may identify and pursue, you may prove, you may discern and put into practice what is that good and acceptable and perfect will of God. And this is the good and acceptable and perfect will of God, not the will of the church, not the will of one's family, not the will that has been set up by tradition or by philosophy or by popular expectation. We have to be willing to depart from what the world thinks.

And many times this even means departing from what the common strands of Christianity think in order to pursue the perfect will of God. Paul says, through the grace given to him, to each one who is among you, he says in verse three, not to think more highly than he ought to think, but to think soberly, to think wisely, as God has dealt to each one a portion of faith. And dealing to each one a portion, we concentrated on that last week in detail and saw that that word *meridzo*, dividing a whole thing up into parts, talks about our function in the body of Christ.

We have been assigned different circumstances, different families, different spheres of influence. We have different co-workers. We have different challenges.

We have a different personality and character. We have different physical bodies. Everything about our situation is unique, probably unique in all of human history.

And it's our opportunity. It's our job to fulfill what God has called us to in those circumstances, not to try to change our circumstances to make them like someone else's, not to try to change our calling or our gift or our opportunities, but to fulfill the calling that we have been assigned historically. And that calling is in the light of everything Paul has said in the first 11 chapters here.

We do it by faith. Our works are not going to be the same works that someone else does. Our tasks are not going to be the same tasks.

Our challenges to faith are not going to necessarily be the same as someone else's. And it's important not only to see ourselves in this light, but also to see each other in this light. Paul emphasizes the fact that we are members of one body.

And he talks here and in other places about the fact that the members of a body are different. They have different functions. They have different roles.

They have different purposes. And comparison and trying to conform everyone to what one particular body part does is not appropriate. It's not the purpose.

It's not the calling. So how then are we to interact? We know that we're not to try to be someone else. We're not to try to fulfill someone else's calling.

We're not to allow someone else to put pressure on us to conform to their idea based a lot of times on what their particular experience has been as a certain kind of member of the body. He says, having then gifts that differ according to the grace that is given to us, if prophecy in proportion to our faith. This is the faith that has been measured out.

And this is faith here is representing the arena of faith. The subject and object of faith. The circumstances of faith.

The situation that called for faith. The Bible tells us that God does not give the spirit according to measure. He doesn't measure out faith.

He doesn't decide how much faith we're going to have and say, well, some of you are going to be weak in faith and others of you are going to be strong. But He does measure out to us our circumstance, our sphere of faith, our challenges in the same way that sometimes we take courses, academic courses, that there will be more than one version of a test. Down at the seminary, a professor might be teaching two or three sections of the same class and section A will get one version of a test, section B will get another version and section C will get still yet another version of the test.

They're all being tested to learn the same skills and be approved in the same areas. But the individual test that's given that measures that and that gives the opportunity for application of those principles is different for each section. And so each one has been measured out a certain number of problems, a certain number of skill testing exercises.

And different professors may teach their class in an entirely different way, but the goal as a part of that large curriculum is always the same. At the end, we want the students to know Hebrew or to know Greek or to know hermeneutics or whatever it might be. But the means to that end will be

different for different people.

And that's the way it is in God's plan for us. And so different ones have been measured out, different measures of faith. The whole of God's plan has been divided up into pieces and different ones of us make different points in God's plan, fulfill different functions, emphasize different aspects of God's character as He deals with us in our lives.

And this extends to the function of our spiritual gifts in particular, and that's what this section deals with, prophecy, ministry, exhortation, sharing, leadership, mercy, and so forth. These seven things that are mentioned in these verses are all in the area of ministry or benefit to the body. But now we're going to broaden out beginning in verse 9 and talk about our general interaction with one another.

And he says, beginning in verse 9, Let love be without hypocrisy. This is a very brief and yet profound statement. In Greek, we only have three words here, and one of them is an article, like the word the.

And so we have here the agape, which is the love, it identifies love as a noun, love. And then we have the word anhypokritos, the prefixed a is the negative, and then we have the word hypokritos. So this is no hypocrisy.

So basically he says love, not hypocritical. He doesn't say let your love be without hypocrisy in a full form. He doesn't put a verb in here.

The word love is not a verbal form. He doesn't say love without hypocrisy. It isn't an imperative.

And this is a transitional statement. And it's a thing you can do in Greek that you can't do in English. He can say several things at once with this statement.

And by leaving out the verb, in fact, you can see this even in the way that this has been attempted to be rendered into English. The New King James translates this, let love be without hypocrisy. The RSV and the new RSV say, let love be genuine.

The NIV says love must be sincere. Joseph Fitzmyer, who has written a commentary, I believe he's a Catholic scholar, he wrote the anchor Bible commentary on Romans. His translation says, love must be unfeigned, F-E-I-G-N-E-D, unfaked, I guess is what feigned means.

It took me a second to dredge up a synonym for that. Love must be unfeigned. So you can see that there is a variety because this is such a concise statement.

It has been expressed in a number of ways. What does Paul, why does Paul say this this way? Why doesn't he just come out and use a verb and make it very clear and very plain? Well, for one thing, this complex of ideas that he has in verse nine is something that's dealt with several places in Scripture, and it's interesting to see how many times they are found together. He says love, in

my personal translation of this or one that I think can at least compete with the others, is love wears no mask.

Love wears no mask. Now, where does that come from? Well, hupokritos, the noun here, which is a predicate nominative, renames the subject, which is love, goes back to the days of Greek tragedy, Greek theater. And as you may recall, many times they would wear masks in these plays that would indicate what sort of character they were.

When I was a little boy, I received, a very little boy, I received a set of cufflinks that had these two masks, the smiling mask and the frowning mask. I've seen this in wall hangings and in different places that you'll see two masks together, a smiling one and a frowning one. And this goes, this harks back to these Greek tragedy days.

You have the happy face and the sad face. And regardless of what the actor is actually thinking or actually saying, the mask goes up in front and puts on an appearance of happiness or of sadness or of being good or being evil. But the actor speaks from behind the mask.

And this is where our word hypocrisy comes from. It literally means to speak from behind the mask. Hupo and kritis, kritis talking about the mask and hupo from above or behind the mask.

The idea here is that you have put up a false front and there's something else going on behind that front than what people see. And the meaning comes over to English fairly complete. So with the negative in front of this word, it means there is no hypocrisy.

There is no difference between what people see and what's going on behind what they see. We talk about someone having no pretenses. What you see is what you get.

If this person likes something, you know it. If they dislike something, you know it. They don't put up a false front.

They don't say nice things and then turn around five minutes later and talk behind your back and say something different. They're honest, they're forthright, and they don't compromise. They don't put on an act.

Love wears no mask. Now, why does this come into Paul's exhortation, his urging at this particular point? What has he been talking about? He says, be transformed by the renewing of your minds, present your body a living sacrifice to God, be a believer who can identify what is acceptable, what is good, what is perfect in terms of the will of God and function in that light as you interact with members of the body, as you function in the body of Christ, be that way. And then, sort of out of the blue, he says love wears no mask.

Love is not hypocritical. Most interpreters believe that this is an implied imperative or an implied cohortative that says let love be without hypocrisy or let your love be unfeigned or sincere or genuine. But he doesn't say let your love be.

He just says love is. But the implication is there. And so, this is the thing you can do in Greek.

He can make this statement without a verb and you can fill in both verbs. Love is without hypocrisy. Let your love be without hypocrisy.

Both of those ideas can come across because he hasn't restricted it to one verb. He's left the verb out so that both of those things apply. One of the first things we think of when we see Paul use the word agape here is 1 Corinthians 13 where he goes into an extended description of what love is, what love does, how love behaves.

We've seen that chapter in the past and I know you're very familiar with it. So, I will just mention that that's an important passage to keep in mind as we look at this statement by Paul. Love does many things.

Love suffers long. Love is not puffed up. Love is patient.

Love is kind. Love is kind and so on. But there's a particular thing that Paul emphasizes, an aspect of love, that he emphasizes here.

What else is in this verse? Love wears no mask. And then, right on the heels of that, he says, abhor what is evil. Hold fast to what is good.

Now, this is a fascinating juxtaposition of ideas. These two things have been placed side by side. Love wears no mask.

Abhor what is evil. Cling to what is good. Now, we have passages where Paul is talking about teaching and false teachers and he says, test all things.

Stay away from the things that are bad and cling to the things that are good. And in that context, he's talking about when you hear things that are taught, weed out the bad, find the good and cling to those good things. Here, he's talking about love when he says, abhor what is evil and cling to what is good.

He's talking about membership in the body of Christ. He's talking about interaction with other believers. So, we're going to find that this is a very practical truth.

Just notice what he says in the rest of this section. What is he talking about? He's already been talking about service and teaching and exhortation and sharing and acts of mercy and so forth. And on the other side of this, he says, love one another with brotherly affection, outdo one another in showing honor and so forth.

So, we're right in the middle of a section that talks about how do we interact with others. So, in this context, when Paul says, love wears no mask, don't wear a mask in your love, he says, abhor

what is evil and cling to what is good. And the specific application of this is in our dealings with one another, our dealings with fellow members of the body of Christ and our exercise of love in general.

So, where this tire meets the road is in our interaction with others. For example, suppose that there is a believer, a person in our family or a person in our periphery, who is engaged in some form of immorality or some form of gross disobedience that qualifies under this word, PONEROS, P-O-N-E-R-O-S, which is the word here for evil. We love this person, maybe we grew up with this person, maybe they're a member of our family or a member of our extended family or they're a brother or sister in Christ, and yet they have this lifestyle choice.

Remember that evil is not just the commission of a sin, it is a pattern of behavior. It's an ongoing lifestyle choice. It is the weather in someone's, it's the climate in someone's life, not just today's weather.

We think about a particular location as having a climate. Florida is thought of as being warm and sunny. North Dakota is thought of as being cold and blizzardy.

Now, North Dakota has days of warmth and sunshine and Florida has had their freezes when they've got to go out and try to save all the citrus fruits. But the climate adheres to a pattern. When we think in terms of evil, we're talking about the climate in one's life.

This is a pattern, a habit, a characteristic way of behaving. And when sin becomes a pattern or a climate in one's life, that's evil. Paul says here, abhor what is evil.

And this word is pretty much a hop-hox legomenon in the New Testament. It's only found, I can only find it two places, even in the, the only place I can find it in the Septuagint or any place was two places in Maccabees, where it talks about someone who's a social outcast and everyone abhors him and won't have anything to do with him. He's a complete reject, an anathema, an outcast.

And it means to completely have no contact with someone, to just abhor. And that's the root word here. This word in Greek, if you're interested, is apostugeo, which is A-P-O-S-T-U-G-E-O.

Now, stugeo means to abhor. And Paul puts a prefix in front of it, apo, which means away from. Remember apostello, to send out, to send away.

Apostasy, apostasis, is to stand away, to separate away from something, to depart. Here we have apostugo, so this means to abhor away, to, this is a very strong word because stugeo itself is a very strong word for not just dislike or mild disapproval of something. This means to abhor, to consider to be completely anathema.

And then Paul puts this prefix on the front. He says, don't get anywhere near it, get away from it, abhor away from evil. And he says this right after he says, love wears no mask.

So how does this all interact? When this person in our periphery is engaging in evil, we have love and we want to express love, but we can't compromise in that love. We can't try to overlook or turn a blind eye to evil. And we find ourselves in this position.

I can remember a very clear example of this in my own experience where there was a gathering planned and lots of people, friends and family were being invited and a believer would normally have been a part of this, but this particular believer was shackled up with someone without the benefit of marriage. And it had been brought up in the past and there was no change. It had been rationalized away.

And this person thought, well, you know, I just, this is just the way things are working out. I don't want to lose this person. And this is just my situation at the moment.

Well, you have to make a choice. Everyone loves this person. They're a member of a family and they have family members.

They have close friends who've known them for years. And yet, do you pretend like there's nothing wrong? Do you invite this person and their live-in lover to table, to fellowship, to an afternoon of fellowship as believers or not? And if you do not, does that mean you're not loving them? Paul says that this is a part of love, that love wears no mask. Love doesn't pretend that something's OK when it's not.

Love doesn't gloss over. You know, we have the, well, what about the verse that says, well, you know, love covers a multitude of sins. There's a big difference between covering a multitude of sins and tolerating evil, turning a blind eye to evil.

And there's a point, and we, this is part of maturity. This is part of having our senses exercised to discern good and evil. As the author of Hebrews says at the end of chapter 5, it's a function of maturity.

And it is a judgment call for us. But love is not an excuse for compromise. Love does not wear a mask when it comes to good and evil.

And the old cliché that says, love the sinner and hate the sin, has this grain of truth in it. We do love this person. And the fact that we have to set a policy where they are concerned doesn't mean that we don't love them or doesn't mean that we can't express that love.

But it means that we don't compromise the good and acceptable and perfect will of God because we muddy the water. We obscure the revelation of God's character. We obscure the reflection of His glory.

We obscure the honor that attaches to God and the things of God. If we seem to not have any concern when it comes to evil. And so it's a very interesting challenge for us many times to figure

out how can we accomplish this? How can we abhor away from what is evil and hold fast or cling to what is good? This word for cling is also a fascinating word in Greek.

Do you remember when Jesus told the disciples that when you go to a city and they don't receive your message, walk to the outskirts of the city and shake the dust off the sandals of your feet as a testimony against that city? Well, the word for the dust clinging to your sandals is this word. This word is used for something that is closely associated. Join with is a common translation of this word.

You hold fast, you cling to, you join with what is good. You abhor away from what is evil. And many times this is going to involve the same person.

We tend to find it a lot easier to just make a very simple broad classification of a person or of a church or of a ministry and say, well, here is this bad thing. So the whole thing is bad. The whole thing is out the window.

I'm separating. I'm pushing away. I'm abhorring away from this entire thing because I see this problem in it.

I see this failure in it. I see this shortcoming that has become a pattern that I believe is evil. So the whole thing, I'm pushing it all away.

But in this context, our love is going to express itself by clinging to what is good and abhorring what is evil. Most of us have a mixture of good and not so good within us because we are fallen. We're not ultimately sanctified.

And this magnifies when you look at a group of believers, when you look at a church or you look at an organization or a grouping of believers, we're going to find patterns of behavior in a group, especially that are bad, that are evil. Some churches may be engaged in wonderful works of service that are genuinely motivated, that are outlets for people's spiritual gift, that are genuinely reflecting love and the things that we are called to as believers. And yet in that same church, there may be terrible gossip clicks.

There may be terrible judging and backbiting. There may be abuse. Somebody in a very large congregation or even a medium-sized congregation, you may find people abusing their position, abusing their leadership, beating their fellow servants in one way or another, which is classified as evil.

In extreme cases, you find pastors and elders and people who may have started out in a counseling position, abusing that to the point of having physical intimacy with members of the opposite sex in the church, and that's evil, and that's something to be abhorred away from. But if you find one instance of that in a church, do you depart from the church, separate from the church, never talk to anyone in the church again? Well, you know, this little or this not so little

problem cropped up, and so anathema, get the hints. There must be something organically wrong with that church that this could ever crop up.

Paul says, love wears no mask. Find the things that are good and cling to them. Identify the things that are evil and abhor away from them.

This comes all the way down to our dealings with individuals, and sometimes we find that here's a person that's in the grip of a pattern of evil. Maybe they've established an evil lifestyle. Maybe they have been in an evil lifestyle and they've gotten saved, quote unquote, and there's a process by which they're extricating themselves from this lifestyle of evil.

And so there's a mix, and in almost anything you want to look at, any person you want to look at, any organization you want to look at, there are going to be good things and there's going to be bad things, and sometimes those bad things are classified as evil. Well, if we, you know, Paul says, I'm not telling you to get away from every form of evil or you would have to go clear out of the world because you're always going to find it. But what we want to do is latch on to the things that are good, encourage the things that are good without compromise, without turning a blind eye to the things that are evil.

And this means that from time to time we are going to have to make an issue with people that we love about things that are evil. And if there's someone that is within the sphere of our love, we wear no mask. We don't pretend like there's nothing wrong when there is something wrong.

We don't tolerate or compromise or say, well, you know, I want to love this person. I need to love, I have a responsibility perhaps to love this person, so I'm just not going to make an issue out of that. Maybe this will change down the road.

Paul says we don't do that. Love wears no mask. Love is not hypocritical.

We abhor what is evil and we cling to what is good. So in the situation where we have a responsibility to love, which is throughout the body of Christ, and in many cases we have family relationships and so forth, what do we do? We have to seek out and cling to the things that are good and not tolerate the things that are evil. In the case of this individual that was shackled up with someone, when it comes time for fellowship, as by way of an illustration perhaps, it was not appropriate to have that person and their live-in lover over to share our table and to treat them as a couple and to present them as a couple to our children and to act like, well, this is OK when they haven't been married.

That's just not done. It doesn't mean that we cut off communication and we didn't say, well, don't speak to me until you've moved out. But it is clear and plain.

And amazingly, this person understood and was not offended, understood completely and was in the midst of turmoil in their own soul about this thing. And in a way, this is the best way to love,

because here's an anchor post. Here's an absolute that is easy to see.

It's clear. It's clear in the minds of other believers. And eventually it became clear in the mind of this believer and this situation changed and was resolved.

And I think one of the reasons is that here in the confusion of emotions and of security issues and of acceptance issues with this live-in person and all of the confusion and turmoil in this person's soul, here were believers who said, you know, we love you. We want the best for you. We pray for you.

But here's a line in the sand that we cannot cross. We can't treat you like a couple. We can't just act like you're married when you're not.

We can't. As much as we love you, we have to abhor the thing which is evil. And look at the word of God.

It's not right. It's prohibited by the word of God. And we become accessories after the fact if we try to act like this is OK.

And that's an important part of our function. People spend a lot of time talking about our witness and our responsibility as witnesses to evangelize and to share the truth with others. This is a very simple and yet profound communication of God's character and God's truth.

And it is non intrusive because it's a decision we make about what we are going to do. We're not foisting our standards on others, but we're saying the standards that I have from God and I have to live this way to serve my God means that I can't do this with you or I can't do this for you or I can't participate with you in this. And that is a communication of the truth.

And it's non-judgmental. Let's look at some passages that bear this out. Take a look at First Corinthians chapter 10 and verse 6. First Corinthians 10 6. Paul is talking about the Israelites out in the wilderness.

They ate the same spiritual food. They drank the same spiritual drink. They drank of that spiritual rock that followed them and that rock was Christ.

But with most of them, God was not well pleased for their bodies were scattered in the wilderness. Now, these things became our examples to the intent that we should not lust after evil things as they also lusted and do not become idolaters as were some of them. As it is written, the people sat down to eat and drink and rose up to play.

Nor let us commit sexual immorality as some of them did. And in one day, twenty three thousand fell. Nor let us tempt Christ as some of them also tempted and were destroyed by serpents.

Nor complain as some of them also complained and were destroyed by the destroyer. Now, all

these things happen to them as examples and they were written for our admonition upon whom the ends of the ages have come. Therefore, let him who thinks he stands take heed lest he fall.

This gives us an idea of what constitutes evil. The same word is used up here in verse six that we should not lust after evil things as they also lusted. Idolatry, placing something as a higher priority than God and the things of God.

And this is not just having a little graven image, but anything that we set as a higher priority, that's something that has more importance to us. It can be a person. It can be an activity.

It can be a vocation. It can be anything that replaces God in the number one priority slot in our lives. Verse eight, sexual immorality is labeled as evil, testing or tempting the Lord, putting him to the test.

I think that a lot of what goes on today in Christian circles in terms of this idea of seed faith and putting your tithes into the storehouse and expecting God to be like a genie when the lamp is rubbed that will come out and grant your wishes because you've met some works based condition and trying to use God, trying to get God to react based on something that we do, almost as though he's an impersonal force. And if you just pull the right string, this force will come into line and help you accomplish your own personal selfish goals. This is testing God.

And people who did this in the Old Testament were destroyed by serpents. Look at verse 10, what's labeled as evil, complaining, grumbling, not seeing the good in the things that God has provided, but constantly seeing the lack of satisfaction in one's own soul. Well, I may have material things, but I don't have this or I don't have that.

And I wish it was this way and I wish it was that way. And I wonder why I have to have this circumstance, why I have to deal with this person grumbling and complaining. That's evil.

And that's something we have to abhor. It's something we have to separate from and not encourage, not tolerate. Sometimes even sitting in the room and bobbing our head as someone rambles on and gossips and complains and backbites and criticizes and cuts down is a participation.

And we say, well, you know, I don't want to burn the bridge between me and this person. I don't want to hurt their feelings. I don't want to be judgmental.

We have to abhor what is evil. We can't participate in it. We can't encourage it, even by our silence.

We have to abhor away from it. And we have to stop someone when they start gossiping or when they start complaining or start this sort of verbal sin and say, we have to either turn the conversation in a different direction or just come right and say, you know, I just really don't want to have this kind of conversation. Can we please talk about something else and not let it

continue? Because silence is consent.

We have that rule in the artillery. When the higher headquarters is monitoring the fire direction net, the observer calls in for fire. If the higher headquarters doesn't intervene and say, you can't shoot that mission, that's consent.

It's OK if you're not stopped. It's OK if we don't stop someone. That's like saying it's OK if we don't make an issue out of it.

We're wearing a mask inside our soul. We're saying, you know, I wish I wasn't listening to this. I don't want to hear this.

I don't want to participate in this. We've got to stop it. Love wears no mask.

We have to abhor what is evil and cling to what is good. Turn the conversation into a direction that focuses on good or terminate the conversation altogether. But don't let it continue.

That's a part of function in the body. It builds the body up. One of the functions of a body is to identify and excrete impurities.

Impurities come out of our pores. They come out of our digestive system. They come out in a number of ways and they have to or we die.

Uremic poisoning is what happens to a body when the kidneys don't filter out impurities and you get jaundice and you die from the poisons that build up in the body and are not eliminated or not identified and separated from the body of Christ has to do the same thing and we cannot in the name of love put up with evil. There's no excuse. We are charged with the responsibility to identify it and separate from it.

Let's pause here and take our break and when we come back, we're going to see some other passages that link these ideas of love, good and evil.