

WHERE DOES EVIL COME FROM?

SINCERE DO-GOODERS PRACTICE EVIL

WHAT'S YOUR PRICE?

taken from

1 Timothy 1:18

FIRST IN A FOUR PART SERIES



Buddy Dano, Pastor

Divine Viewpoint

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WHERE DOES EVIL COME FROM?

Tonight we're in 1 Timothy 1:18. We've had the introduction to Timothy, Paul writing to Timothy in Ephesus. In verse 18 we start with what this epistle is really all about. We have starting with verse 18 a series of commands, imperative moods. They are written from the apostle Paul to Timothy.

Timothy is probably a normal type of believer in the fact that academically he could probably quote passages and come up with some promises, but he's very weak on application. It'll be the principle found in James of "doers of the Word." "Doers of the Word," not meaning overt activity, but simply understanding the Word and applying it to your life. It would be the Word found in the Old Testament called wisdom. **Wisdom is being wise in time, or making application of the Word of God to your experience.**

So we could say that Timothy was weak in that sense. And he was weak when it comes to people and just basic practical things. So, now he's going to get some instructions, or some orders, from the apostle Paul. If he responds to these, and we'll see that he does, there'll be a cleaning up of the whole area in Ephesus.

So, verse 18 to the end of the chapter we have the first series of commands or orders. In verse 18 it starts with "This charge." "This charge" is the accusative singular of a demonstrative pronoun. It looks something like this, almost like the word Houston, HOUTOS. This means something near at hand. This emphasizes something near, as far as context is concerned. There's another word, AKAINOS, which means something distant in the context. "This charge," is not a bad translation. 300 years ago "charge" was the same thing as a command. Now, of course, "charge" is the first thing you think of in terms of charge cards. It's usually the way we live.

So, the accusative singular of the word "charge" is PARAGGELIA. It means a command, a strong command. It means a com-

mand from a superior. Naturally, you're talking about the apostle Paul, who, at the beginning of the Church Age, was a spiritual dictator. He had a spiritual gift sovereignly bestowed upon him. He was an apostle. So, an apostle had rank and authority. This command is from someone of high authority, Paul, to Timothy. It's to be obeyed without question, without equivocation. It demands instant obedience.

Everything in the first epistle of Timothy demands instant obedience. This is the type of epistle that we have in 1 Timothy. It's very strong. From time to time the Greek language almost jumps out and shouts. So, we can translate verse 18 as "this charge" or "this order," or "this command."

And then he says something like this, "I commit unto thee." Commit is not exactly right either. It's a present tense, which is continuous, middle voice, indicative mood, which is a reality. It's PARTHETHIMI. This is a banking term. This is one of those words like we were talking about the other evening where the Holy Spirit uses certain words that can be understood. Sometimes He'll use a military word, such as HUPOTASSO, which is under submission to someone with higher rank. We've had words like "order," which are battalions. We've had words that were used as medical terms in Acts. We've seen some nautical terms.

Now we have a banking term. You probably think that banks are new as far as the 20th century is concerned. But they had banking in the ancient world. One of the places that banking took place was the temple.

So, here's a banking term. You have the word "commit," but it means to make a deposit. Not too many of us today make deposits. We're more interested in withdrawals. But this means to make a deposit. So, he's making a deposit.

This command, if you will notice, this word HUTOS, is a demonstrative pronoun in the accusative, which means they are direct objects of the verb and it should be translated this way, "I am depositing this order," present tense, he is doing it right then and there. The middle voice is the indirect middle, stressing the agent, Paul, as doing the action, and he's using his spiritual gift of apostleship. The indicative mood is declarative or unqualified dogmatic exertion. In other words, this is a direct order.

You know, we had this the other night, dogmatism. We studied how Paul, in the midst of a storm with 276 people on board ship, gave a dogmatic order. A lot of people won't accept dogmatism. And we brought out the fact that when things are peaceful and you give a dogmatic statement, it won't be accepted. But when there's a crisis, then they will accept a dogmatic statement. So, this is the same principle.

Here is a crisis in Ephesus. Timothy had not been making application of the Word. Now Paul is making dogmatic statements to him as an apostle. He's doing it right then and there. And this is an unqualified dogmatic exertion from a direct order. It's a series of direct orders in written command form.

So, he says in verse 18, "I am depositing this order." Not "unto thee." That's incorrect. It's a dative case with indirect object, personal pronoun. It should be translated "with you, and only you." It's a little different. In other words, Paul is going to brace Timothy. And Timothy is going to knock heads, as it were, in the Ephesian complex. "I am depositing this order with you."

The next two words are not too good because you have "son, Timothy." That's the King James trying to smooth it over. "Son, Timothy," is where some person founded an organization on this, this phrase "son, Timothy." It really got fouled up. His idea was this: When we win someone to the Lord, then that person is your spiritual child. And you, as it were, "bring them along." By the way, that came out of West Virginia. But, no matter where it came from, it's still wrong.

Paul and Timothy have a relationship and that's perfectly true. But, the word you have here for "son" is TEKNON. There are a lot of Greek words for "son." You know we have one word, "son," in the English language. This is one of the words in the Greek language. Another one is HUIOS. Another one is BRETHOS. Another word is NEPHOS. They all have different particular meanings. HUIOS is an adult son. Christ is called "Son" and that's adult son. We're called the sons of God and we're in Christ, so this is used for us. BRETHOS is the word for babies, as it were.

The one we have here is TEKNON. We have to realize that Paul and Timothy do have a relationship, but TEKNON has an entirely different meaning. TEKNON means student.

The trouble is that some sailor in West Virginia who was a believer for six months got a hold of this particular phrase and started an organization. But, a sailor who accepts Christ as Saviour, after six months, can no more train a believer that he leads to the Lord, than you can train a flea. After you have accepted Christ as your Saviour, and you've been a believer for six months, you are not qualified to train another believer. There's no way. You don't know where you are going as it is. If someone shatters you about your security, you'll probably fall for it. Well, you weren't saved at all. It was a head belief and not a heart belief. And then you say, "well, maybe he's right." You know what I'm talking about. After six months of salvation you can't train anyone.

Training for believers as accomplished in the Church Age is through local churches. And it's through the spiritual gift sovereignly bestowed by the Holy Spirit. Now, memorizing verses is fine, but bullying people to witness and pray and to memorize verses is not going to do it. Teaching is a job for pastors. **The job of the evangelist is to teach outside of the local church the Gospel.** Inside the local church there is the communication of the Word by a pastor. Now,

pastors vary, but the communication of the Word shouldn't.

One of the greatest barrages of evil that has ever hit this country is the idea that after you accept Christ as your Saviour that you can read the Bible and join some organization and become a great believer. But, **you cannot become a great believer by bypassing God's Divine organization called a local church.**

Now, I have been to 9,000 local churches in my pursuit. And I know that there are a lot of local churches which are not teaching the Word of God. But still, the Divine order in the Church Age is local churches. **You cannot find in Scripture any organization designed to communicate to believers outside of the local church.** God has ordained the local church for that. And I know that we don't like some of them. And most of them we don't like. And we don't like possibly any of them. Whether you like it or not, that is God's order for the day. I would have to say to every believer in the 20th century that there is a local church somewhere for you. And you just have to see where you can receive the Word of God and get it.

When organizations form they use gimmicks. It's inevitable that you'll wind up with gimmicks instead of advancing. Now, **working, getting involved, etc., none of them are Biblical standards.** Not one. **The only way for believers to grow up is to have a maximum amount of Word in your soul and it has to come within the framework of a local church. A believer is arrogant if he or she thinks that he can get up and read the Bible every day and grow up. You advance by being taught under strict academic discipline.**

The word "TEKNON" here means a student without portfolio. Now, that's what is wrong with the public school system today. All of the students are without portfolio, but they are telling the teachers what they want to be taught. Today we have similar principles throughout our lives. Today, for example, kids in school set the standard for dress. Have you been to a high school lately? I

can't believe what is walking through the halls. It's unbelievable. It's unrecognizable. Try it some time. They set the standards for dress and grooming. Well, I guess you know. I'm old fashioned. They have a place designed for them to smoke.

The reason why people go to school is TO LEARN. And they are not supposed to go to school to learn to smoke. You're not there to learn a certain flair of effeminacy. **You're there without rights or portfolio.** Student. That's the way it is through all academic life. Today we have permissiveness. We have it in the home. It leads to permissiveness in the schools. About the only place that permissiveness does not exist today is possibly in the police department.

The other day I saw a policeman that had hair down to his collar. I can't believe that happens today. So, more and more, and in every way, we have permissiveness.

But, TEKNON here, son, means student without portfolio. Most people today wouldn't understand that statement because most didn't come under the kind of academic training that this describes. Most do not have that kind of training. In other words, a **student has absolutely no rights of any kind. You have no privileges, except to sit down and listen to the Word of God.**

You know a person is totally arrogant when they come into a teaching situation and they have no respect for the authority of the Word of God. Not for the individuals communicating it, but for God's Word. **The greatest virtue in the world today is knowledge of the Word of God.** When a person doesn't sit down and listen and accept the PRIVILEGE of listening to the Word of God, something is wrong with that person.

When you are a student you go to school without rights and yet you have privileges. So you observe the restrictions of academic training. You must recognize that you are a student, and that you've come to learn. And there are those who are here to teach you. Whatever they want to set up as a rule for the framework for teaching, that's their re-

sponsibility, regardless of the students' agreement or not.

We, as believers in the Lord Jesus Christ, when it comes to the Word of God, are students without portfolios no matter what our spiritual gift is. Whether it's a pastor, or an evangelist, or a missionary, we are all, as believers, students without portfolio. And our opinions of God's Word are inconsequential.

If you're objective, you'll be able to concentrate on the Word of God. TEKNON means that when you sit under the teaching of the Word of God, that you can be, for example the president of the greatest corporation in this country, you can be a successful person in any field of endeavor, you can be talented, you can be great by every human standard, but when you walk into church, or when you walk into a Bible class where the Word of God is taught, you are JUST ANOTHER STUDENT WHEN IT COMES TO THE WORD OF GOD. You have something to learn. We all do. And just as any other student, you have to study the Word of God to prove yourself worthy. And your opinion about a passage, or how a passage should be taught is inconsequential.

You know, there's only one opinion that I've learned to respect. And I only care, right now, at this time in my life for what one Person thinks. And that's the opinion of God the Father, and God the Son, and God the Holy Spirit. Now, that's the One that really counts. We as believers must live our lives and do our jobs as unto the Lord. I'm not really impressed about what other people teach. It's inconsequential to me. I'm not fascinated by Dr. So-'n-So and Right Reverend So-'n-So. I learned a long time ago to completely and totally ignore what other people think.

When you walk into a teaching situation you don't have any rights and privileges because the Word of God is absolutely right. We don't even have the right to be critical, even though we are. **The only right we have is to sit and listen to the teaching of the Word of God and learn something, because you are taught things from the Word of God that you never heard before,**

because no one has ever had the courage and the audacity to teach what is right regardless of what other people think.

You know, a lot of people know a lot of the things that we teach here. But they don't have the courage to teach them because they won't be popular or successful, or they won't fill a pew. You have to decide before the Lord whether you want to be popular, successful and fill a pew, or to be truthful.

So, here we are from all walks of life. Some of us have some self-righteous standards. But you see, when you come under the teaching of the Word of God, just listen, because no matter who you are, or what we are, we are simply a student whose responsibility it is to sit and listen.

You, as a believer in the Lord Jesus Christ, are a believer priest. You are a member of the Royal Priesthood of God. And positionally we have exactly the same thing, but, spiritually there are gifts of communication which some have exploited, and others have never tapped till yet. That gives the person with the gift the ability, the desire, the discipline to teach the Word of God in a local church.

Now, that's the way that God has designed it. That's the way each believer grows up. And you can't grow up without the authority of the Word of God. The authority is the Word communicated. And the text book that we use is the Bible, the Word of God.

So, we have the communication, or the "teacher," and we have a text book, and the rest of us are students in a classroom. IT'S THAT SIMPLE AND IT'S THAT IMPORTANT! GRACE makes it very simple. But, GRACE is also important. So, whatever you are on the outside, whatever you think, whatever your frame of references, whatever your personality or any other factor, when you come into a room where the Bible is taught, you're not even a member, you're not even a face, as it were, you are TEKNON, a student.

That's exactly what Timothy was. And Paul, more or less here, is actually taking Timothy and hauling him back into class.

That's what he is doing. Paul and Timothy are separated by hundreds and hundreds of miles. But, by using this word TEKNON, he makes a student out of him again. He says actually, "What I'm saying to you, Timothy, I'm saying to you as a teacher to a student. Once more, Timothy, you're in a classroom."

You know that principle where it says "Women keep silent in the church." People get all excited because they say "How come God is mean to women and He didn't say that about men?" Well, the passage is talking about women. So, it's in direct context. It's actually the principle that **everyone should keep silent, because you can't learn while you're talking.**

THE WORD OF GOD IS NOT A DEBATE. The Word of God is NOT a dialogue. It's monologue. This is the way it is: **You hear it. And you go out and you do it.** That's the way it is and that's the only way it can be. That's God's way.

So, when he says in verse 18, "I am depositing this order with you." he doesn't say "son." We have a vocative singular of the word TEKNON and it's the word student. TEKNON can be used for a child in relationship to its parent if the child is learning.

See, now that's the way to make the application if you're using it for a child. I don't know whether you know it or not, I don't think many parents know it. People often want to know "How do you raise children?" Here's your first principle: **All parents are supposed to be teachers.** "Train up a child in the way he should go, and when he's mature, he will not turn from it." All parents are supposed to be teachers. Now, when you have a child and you're taking care of your child by providing food and shelter and clothing, you can use words like BRETHOS and NEPHOS. Those are words for providing for children food, shelter and clothing. When you train a child in the Word of God the word is TEKNON.

See, every parent is a teacher. Your child is a son or daughter without portfolio. You have to teach them something. They

don't have any credentials. They have to be taught. Children have to be taught by their parents. Their parents are never there to teach them today. They're at the discos and their babysitter is taking care of them.

You know, there are a lot of parents who have children and don't know what to do with them. "What are we going to do with them now?" "They're in their horrible 3's and terrible 4's. Oh my goodness, they're getting into teenage now." **Children have children. That's the problem.** A 19 year old having a child is a kid having kids. Some cases there are 25 year old kids having kids. But when you get to 30 it's almost too late in most people's lives, because you're almost too old to have kids. You can have them but you're too old. By the time you reach the problems that women have your kids will reach their teens and that's a bad combination.

Remember this: **When you bring little children into this world you immediately become a teacher before God.** You know, then they ship them off to someone else. NO, you're the teacher. That's what TEKNON was used for originally. But, it comes to mean a student in the class. See, Paul is talking to Timothy. Paul is not his mother or his father, but it's the principle of training. It's not just a child being taught by his parents. That's not in context.

So, we have TEKNON, a student. Student, Timothy. Paul's student. Paul is using his academic authority to deposit in this epistle, a series of commands to Timothy, and, at the same time, with us, because we're students. We're children of God also. And it's the Word of God coming to us.

Now, the next phrase you have there is prophecies. There are no prophecies on Timothy. "According to the prophecies which went before on thee." There are no prophecies in the Bible on Timothy. There's no prophecy that said, for example, "Timothy, you're going to become a great teacher. Go, boy, go." Or "Timothy, you're going to be a weak believer, one of the weakest in the first century." Now, either of those two statements

could be true, but there are no prophecies of that kind.

So, we have to find out what we have here. This verse says "according to the prophecies." Now, "according to" is our famous preposition KATA, which is norm or standard. It's plus the accusative plural of the present active participle PROAGO. KATAPROAGO. The participle is sometimes used as an adjective and so it is here. So it should be "with reference to previous."

Now, the final word is a noun, which goes with the participle used of the adjective PROPHETIA. It refers to the Old Testament. See, Paul taught Timothy the Old Testament. So, this verse says, "with reference to previous prophecies," which is a reference to the Old Testament, "communicated to you." And that's what "on thee" means.

The preposition EPI, plus the accusative personal pronoun SUN is here. In other words, upon you or to you. It emphasizes direction. He was taught these things. They're not about him. They were taught to him. So, it's a reference to Paul's academic classroom teaching to Timothy in the ambulatory theological seminary. And it should be translated this way, verse 18: "I am depositing this order with you, student Timothy, on the basis of previous prophecies (Old Testament) communicated to you."

Timothy had been Paul's theological student and now the professor, Paul, commands the student on the basis of previous academic instruction. Timothy has learned the Word under the apostle Paul. Now Paul commands Timothy to apply what he has learned. He taught him the Old Testament and now he's saying to apply what I taught you before.

Timothy, then, has to come under the influence of the Word of God rather than by the principle of evil. In other words, the Word of God must become Timothy's life. The Word of God must become more important to Timothy than anything else in life. I want to ask you a rhetorical question. Don't raise your hand or come forward or send letters!

Just think about it. Don't smile. Keep a straight face. **Is the Word of God important in your life? Is the Word of God more important to you than anything in life?** Don't tell me yes. Because it's a lie. I'll tell you why some time.

Well, that hasn't occurred yet in Timothy's life. He's ahead, as it were, academically. He's far behind in application. 9/10ths of Christendom of the remnant who know the Word of God either don't apply it or misapply it. And that's where the **malfunction of Christianity really is.**

Now notice he says "Why, in order that" HINA, a conjunction here introduces the purpose clause. It's a final clause which denotes purpose, goal, objective. "In order that thou mayest be by them, thou mayest make war." Well, not exactly "by them." It says here EN, plus the instrumental plural of the intensive pronoun ALTOS and it means by means of the Word.

"In order that by the same inculcated words," and with this we have a present middle subjunctive of the word. You have war and warfare there, but we have STARTEUO, which means enter to combat and to serve. The present tense is a customary present and this is reasonably expected to occur when you have the Word of God in your soul, when you live in this life this is what is expected. And the middle voice is the indirect middle, emphasizing Timothy as producing the action, as the agent rather than participating in the results of the action. And the subjunctive mood is used for a part of the purpose clause HINA.

And then we have the cognate accusative STRATEIA, and it means combat or a campaign. With it we have an adjective KALOS for the word "good," which means honorable here. It doesn't mean, as some have translated, to fight a good fight. That's the literal translation. But this is an idiom for honorable combat experiences.

So he says in this verse "In order that, by these same inculcated words, you might have honorable combat experiences." Now,

that's the problem at this particular point with Timothy. He does not have combat experience. He is academically prepared. He does not have the honorable combat experience because he has not learned to apply the Word.

Corrected translation: "I am depositing," Paul says, "this order with you, student Timothy, on the basis of previous prophecies (Old Testament) taught to you in order that by these same inculcated words you might have honorable combat experiences."

Summary:

1) Principle: The first order, Paul through the inspiration of the Holy Spirit, deposited with Timothy, embraces this entire epistle. Every command from verse 18 on now, in 1 Timothy, is a new paragraph in these "field orders" from the apostle Paul, as it were from headquarters.

2) This epistle is written like a post-graduate correspondence course. Say, for example, Timothy has graduated from school. But he hasn't applied the Word of God. Now he's taking a post-graduate course.

3) Paul, the human author, is the professor and Timothy is the TEKNON, or the student under academic discipline. A student without portfolio, a student without rights, but only the privileges of learning the Word of God. When you are without portfolio, it really simplifies life. All you have to do, if you are a student without portfolio, is take advantage of the PRIVILEGE of learning the Word of God.

Some day you will feel despondent because of the fact that you have failed to take advantage of the privilege of learning the Word of God. I know there are times when I think about it, opportunities that I've had, and I've let them slip by. The privilege of learning the Word of God.

4) This combat experience is not actually a combat experience as far as the military is concerned, but the combat experience mentioned here is a reference to Timothy's ministry in Ephesus and the whole surrounding area, related to the unseen angelic conflict.

See, whether you know it or not, you're in a conflict. And our battle, as Ephesians says, is a spiritual warfare, with powers and principalities and so forth.

So, the expression here, "combat experience," is talking about an unseen spiritual conflict.

5) This word "good" is the word KALOS, which is the word honorable. This honorable combat experience reduces itself to the believer while he's on this Earth in time, being influenced by the Word of God, rather than by the principles of evil.

6) The believer influenced by the Word results in receiving blessings, which glorifies the Lord.

7) The believer who is influenced by evil receives cursing and discipline in the Plan of God. He's still in the Plan of God, He's not kicked out of the Plan of God, but he receives cursing and discipline while he's still in the Plan of God.

8) The believer influenced by the Word of God reaches spiritual maturity. As you continue to "Grow in GRACE by the knowledge of our Saviour Jesus Christ" you reach the status of maturity.

9) The believer influenced by evil passes through various stages of having a negative attitude towards the Word of God. It results in Divine discipline. 1 John 5 says the believer goes out under the sin unto death. Which means they shorten their life span here on this Earth and they go home before their time.

10) The believer influenced by the Word has both dying GRACE and eternal rewards in eternity.

11) The believer influenced by evil has painful, disciplinary death and no rewards in eternity.

So, the issue of this combat experience is now amplified in the next two verses. Now, you may be confused about the word "evil," so I thought I'd explain to you what the Bible says evil is. Immediately when you say "evil" people think of, I guess, drunks, or pornogra-

phy, or something like that. It's very interesting what the Bible says is evil. We'll go slow with this because I know some of this has to change your thinking.

First of all, evil is a factor that the believer must face. **Evil was NOT JUDGED on the Cross.** Now, follow what I'm saying. Don't throw stones or fruit yet. All the sins of the world were judged on the Cross. I'm saying to you that evil was not judged on the Cross so that knocks it out from the principle of sin.

Hebrews 5:13, 14 says (corrected translation), "For everyone partaking of milk," which is a designation for a new believer, "is ignorant of doctrine pertaining to righteousness because he's immature. But solid food," or sound doctrine, "belonging to the mature, the ones who because of self-discipline, keep having their perceptive faculties well trained with reference to differentiating between both the honorable and the evil." That's Hebrews 5:13, 14.

In other words, GRACE believers differentiate between that which is honorable and that which is evil. This says a mature believer can distinguish between honorable and evil things. He's influenced by the Word of God rather than being influenced by evil. **This gives him the ability to make the greatest distinctions in the Church Age, the distinction between honor and evil.** The mature believer, therefore, rightly divides the Word of Truth so that he can distinguish between sin and evil, which both have their sources in Satan, but have different sources in the human soul. **In the human soul, sin comes from the old sin nature and evil comes from the mind.**

This first suggests then that the mature believer distinguishes between the Word, as a manifestation of God's GRACE, and evil, as a manifestation of Satan's genius. **God's GRACE therefore, is the manifestation of God's genius, while evil is the manifestation of Satan's genius.** In the unseen angelic conflict you can reduce it to its utmost simplicity by saying this: It is the genius of God versus the genius of the greatest crea-

ture who ever existed, Satan himself, sometimes known as Lucifer, the son of the morning.

Now, point two, as far as evil is concerned. The Word of God that resides in the believer's soul avoids the believer from thinking evil. See, evil is a thought pattern. The body is balanced out at the point of salvation by the indwelling of God the Holy Spirit. The Scripture says, "What? Know you not that your body is the temple of the Holy Spirit, who is in you," 1 Corinthians 6:19. And from the moment that you believe in Jesus Christ, from the moment that you accept Him as your personal Saviour, throughout all of your life, God the Holy Spirit continues to indwell in your human body.

Your human body is a body of corruption. But, while it is alive on this Earth, God the Holy Spirit indwells you. This is also called the doctrine of the indwelling of the Holy Spirit. But, there's a problem in the soul. Whenever a believer is in fellowship, he is filled with God the Holy Spirit and when that believer is out of fellowship, he's said to be quenching the Spirit or grieving the Spirit, whichever. It indicates that God the Holy Spirit at that moment has no control over the soul.

You cannot ever lose the indwelling of God the Holy Spirit, but you can lose the Spirit's control of your soul by sin, or through the influence of evil, or a combination of both.

So, then immediately we have what we call in nautical terms a soul out of trim. So, in order to trim it up, there has to be a balance. When we have minus the Word, when we begin our spiritual life, then minus must become plus. And the filling of the Holy Spirit plus maximum Word in the soul equals the balance of the soul, or what we would call experiential sanctification.

So, our second point here on the principle of evil deals with balance. The balance in the believer's soul avoids thinking evil. 1 Corinthians 13:5 says "Love does not behave itself dishonorably. Love does not seek

her own thing. Love is not easily provoked. Love does not think evil.” This whole chapter in 1 Corinthians 13 talks about love. Every time you see the word “love” it is the Greek word AGAPE, which is synonymous with the filling of the Holy Spirit, or the Holy Spirit controlling the soul. And so we have now the principle that love does not think evil. This is a reference and an illusion to the balance of the soul.

Now, point three, as far as the principle of evil is concerned. **Sincere do-gooders impress people, for example, at Easter and Christmas and other times. SINCERE DO-GOODERS PRACTICE EVIL!** Some of the nicest people you will ever meet are evil. They are not sinister evil, not Frankenstein, or monsters, but nice evil.

Romans 7:19 says “For when I desire namely good, I do not do. But what I do not desire namely evil, this I keep on practicing.” Then in Romans 7:21 the conclusion says “Therefore, I discovered the principle inside of me, that to me, always desiring to do the good, to me evil is always present.” In other words, sincere do-gooders have no roots, as it were in the soul, no content of the soul, no depth of the soul, whereby they can avoid the evil. So, **IN DOING GOOD, IT COMES OUT EVIL.** No matter how good and how sincere and how sweet and how nice they are, they always manage to end up doing evil. **This is one frustration of the sincerity of do-gooders.**

The next time you see a sincere do-gooder feel sorry for him, if he’s not too dangerous. There are some dangerous, sincere do-gooders, like people who try to legislate guns, for example. That’s a dangerous type of individual. But, being under the influence of evil their good always turns out evil. Or evil as a policy of Satan.

Now, point four with evil. Therefore, the believer is warned to beware of evil practices or evil practitioners. Philippians 3:2. In this passage we have three “beware.” This is a very fascinating verse. Three times in Philippians 3:2 you are told to be aware of something. The first one is “beware of dogs.”

The next one is “beware of evil practices.” And then “beware of the concision.”

First, “beware of dogs.” Remember the Bible must be interpreted in the time it was written. Today dogs are domestic. You know you say “I’ve got a nice dog, Fifi. What do you mean, ‘beware of Fifi?’ Should I get rid of Fifi?” You have to remember that in the ancient world dogs were scavengers. They were the garbage men of the ancient world. They were wild. So, you had to beware of them because if they bit you, you were done. They were not domesticated.

Now, when you have a principle like “beware of dogs” why dogs refer to, in context, legalistic Jews. In other words, dogs are those who are trying to work their way into Heaven.

Then, the second one is “beware of evil practitioners.” There are those who are believers or unbelievers who are under evil thinking, who are under the influence of evil. They’re easy to recognize today. They’re usually in government. They’re usually in Congress, with some exceptions. Almost every member of the Senate, or anybody who is in politics today.

Anyone who is in favor of gun legislation is thinking evil. Anyone who is trying to cut back the military is evil. Anyone who is in favor of socialism—that’s evil. The Bible says that’s evil. Don’t kill me now, but labor union leaders are evil. In other words, just about everyone is evil but you and I, and you’re not too sure about me.

The only thing that saves us and balances us out is the Word of God that stops us from practicing evil thoughts. **It’s not sin.** It’s not pornography. It’s Satan’s genius. The greatest good for the greatest number. Reduce everyone to the lowest common denominator. All roads lead to Rome. Religious internationalism. United Nations. All of these are evil thinking. See, that’s what I’m talking about. **And the Word of God is that which balances out.**

So, we have "beware of evil practitioners." Believers are warned about those influenced by evil.

Point five. Those under the influence of evil always have a price. You know you've always heard this: people with money always say to people who are poor "he has his price. Just find out what his price is and we'll buy him." You've heard that. "Everybody has their price, honey. What's yours?" Evil thinking! You've heard that very sincere remark, but it's true only when people are under the influence of evil. If you're under the influence of evil, then you have your price, too. The guy with the mustache, bushy hair, and a Corvette, and parachute pants.

1 Timothy 6:10 says "for the love of money is the root of all KINDS of evil." That's the correct translation. "And some, by longing for it, have wandered away from the Word and pierced themselves through with many sharp instruments." I want to give it to you again. I couldn't wait until we got there because you may get rich soon.

"For the love of money is the root of all kinds of evil. And some, by longing for it, have wandered away from the Word and have pierced themselves through with many sharp instruments."In other words, **money is not the root of any evil.** Good money is the root of economy. That's what makes the economy go. Unfortunately today we do not have good money. Because paper must represent gold, which is actually supposedly to be deposited somewhere within the confines of our governmental structure. Today there's no monetary standard. Old Fort Knox is gone. I think it's in Russia, or somewhere else. We gave it to somebody.

MONEY IS NOT EVIL. Money is a medium of exchange. But "THE LOVE OF MONEY IS THE ROOT OF ALL KINDS OF EVIL." This means that people under the influence of evil **can be bribed.** Have you heard or read about or seen anybody in government bribed? No, no way! Ha, ha. I haven't seen anybody who hasn't been. They're evil.

If you're influenced by evil, then you're easily bribed. They have a price. For certain consideration they'll do whatever is necessary through bribery. And because of this, some longing for money, have wandered away from the Word, and it's possible to become negative to the Word of God because you love money more than you love the Word. And, therefore, these people always pierce themselves through with sharp pains. More about that in 1 Timothy 6.

So, you can see even though weak Timothy had problems, there were people in the church who were getting him to preach weak sermons. We'll see that later on, too.

Principle six. People are specifically warned never to be influenced by evil, but by the Word of God. In 1 John 11 it says "Be-loved, be not imitators of the evil, but be imitators of the absolute good." That's the Word. The one doing the absolute good is from God. The one doing evil has not seen God, occupation with Christ.

Principle seven. Influence by evil explains the basic reason why believers' prayers are not answered. We have never covered this one before. Influence by evil thinking explains the basic principle why believers' prayers are not answered. You'll have to add this to your prayer principles.

Job 35:9-13. This gives us a portion of the speech of Elihu. This is what he says in verses 9-13: "Because of the multitude of oppression they cry out. They cry out for help because of the arm of the mighty." They're crying to God for help. Here's a believer who has failed and now he's in a jam and he says "Oh, God, help me!"

Verse 10: "But no one under the influence said 'where is God my Maker, who gives us songs in the night, who teaches us more than the beasts of the Earth and makes us wiser than the birds of the heavens.'" And then he goes on and there they are and they cry out. But He does not answer. But because of the pride of evil men, surely God will not listen to an empty cry, neither will the Almighty regard it. Evil is the reason why

they are not heard. So, one of your most basic reasons for failure to get answers in prayer is the influence of evil in the life.

This is very interesting because now you get into a new concept of the thinking of God, which is GRACE. And being influenced by the Word of God as opposed to a believer being influenced by evil, which is some type of genius thinking of Satan, where you begin to think certain policies which seem good on the surface, but they completely nullify you. This is exactly what was happening to Timothy. Timothy was academically sound, but making misapplication of the Word. We'll take it up in the next class from this point.

This pamphlet was taken from a class taught by Buddy Dano on April 24, 1985 from his series on 1 Timothy.

Buddy Dano, Pastor
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