

Evil, The Believer's Substitute for Divine Good

These activities are always justified by the promotion of some altruistic or humanitarian goal. This is the rhetorical veil of human good. But there is always a hidden agenda—the fulfillment of Satan’s plan to impose his ideas of world government upon the human race.

The techniques utilized to impose these human-good ideas on as large a scale as possible are called evil. This is so predictable in the affairs of man that it can be spoken of as a law: the principle of evil.

The sinful nature uses its lust pattern to tempt the believer into relinquishing control of his soul over to the body. Once accomplished, the carnal mind will soon choose to engage in some effort of human good. In order to fulfill the promoted objective, man must inevitably resort to various categories of evil—the -isms typical of every generation.

“*Consequently, I discover this principle...*” This is followed by the conjunction: *hoti* - “*that.*” Indicates that which follows is the content of the principle just introduced. First, we have the present active participle from the verb: *thelo* - “*when I desire.*”

present - Customary; denotes what is expected to occur in the life of the believer; it is a habitual action thus indicating facilitated wheel-tracks. Paul has a habitual desire to do the honorable thing.

active - Paul presents himself in the status of a carnal believer in order to illustrate a behavior problem typical of his status.

participle - Temporal; indicates a time element and therefore the word “*when*” is supplied. “*Consequently, I discover this principle, that when I desire...*”

It is when Paul desires to do good that he discovers the principle of evil residing in him. Why? Because although his desire to perform divine good is sincere, his concept of divine good is flawed by legalistic wheel-tracks.

Ignorance of God’s plan, policy, and purpose forces the sincere Christian to make stuff up. This leads to the development of denominations whose primary purpose is to defend its theology rather than to come to know Christ.

Nondenominational churches such as ours should have the objective of letting the Scripture speak for itself and thus let the Bible reveal to us true theology. Once true theology is discovered, then it should be used to defend the souls of those who know it. True theology may be identified in the following ways:

1. Does it preach Christ and Him crucified?
2. Does it permit Scripture alone to reveal divine truth?
3. Does it interpret Scripture literally, in context, or does the exegete resort to spiritualizing a passage so that it does not contradict another?
4. Does it have a system which allows the Scripture to remain harmonious in every aspect while maintaining the divine policy of grace?

In order for theology to remain consistent, it must incorporate among its tenets the following absolutes:

1. Salvation is available to the entire human race and is appropriated through faith alone in Christ alone.
2. Spirituality is an absolute which is maintained by the enabling power of the Holy Spirit.
3. God’s plan for fallen man must be defined from the standpoint of the infralapsarian order of the elective decrees:
 1. God decreed to create mankind.
 2. He decreed to permit man to fall.

3. He decreed to provide a way of salvation for all mankind.
4. He decreed to elect those who believe in Christ and leave in just condemnation those who do not believe.
5. He decreed to apply salvation to those who believe.

Scripture must be analyzed from the standpoint of dispensations which are defined as follows:

A dispensation is a period of human history defined in terms of divine revelation. According to the Bible, history is a sequence of divine administrations. These consecutive eras reflect the unfolding of God's plan for mankind. They constitute the divine viewpoint of history and the theological interpretation of history.