

# The Discernment of Good and Evil

## Part 3

By Boyd Yahn

Well, hello everyone, it is August the 8<sup>th</sup> of 2022 and this is the third installment of The Discernment of Good and Evil series. In opening up this topic of the study of good and evil, and beginning to look at things from that perspective, as opposed to looking at this through the eyes of this or that doctrine, it's interesting to consider those who attempted to steer the ecclesia in another direction in the past.

0:00:31

Things that were considered, as I mentioned in terms of doctrine before, rather than thinking in terms of good or evil, caused a problem. And, thinking in terms of doctrine removes the focus from good and evil to another space.

0:00:53

Those that bolted out the door to eat unclean foods or return to pagan worship seemed attached to the doctrines of a particular corporation, rather than the word of God. So that dynamic is well understood. That begs the question then, did those that taught such things, to eat unclean foods or return to Easter services as we were suggested that we do locally. Did they have any concept of what they were doing? That they were asking the ecclesia to do evil directly, or were they themselves, simply totally deceived, having no concept of what they were really doing.

0:01:37

There is a huge difference with being deceived completely and following that lead, and absolutely knowing that they were steering people to evil. Locally here, I do not believe the individual, that would have had us go and worship Baal, had any concept of what they were doing. They couldn't see the difference.

0:02:01

Following up the structure to offices and positions higher in authority than the local minister that were spewing out these directives, and these directives were followed locally, did they know or were they also deceived? Given Mark's (Mickelson's) experience it would seem a mixture of both.

0:02:23

Some absolutely knew and others had no idea. Historically most of the COG (Church of God) did not think in terms of good and evil, rather thinking it terms of this doctrine or that. I know that was certainly the case locally here and that may have been the situation for many of you as well.

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If we are feeding from the tree of the knowledge of good and evil, then we should know that we are feeding from the tree of death. It naturally follows then that discerning good and evil according to God's parameters, is feeding from the tree of life.

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It is not enough to recognize the different tree; one must actively feed from it and that is a very personal decision. Solomon's example, which we looked at, is a real case in point and it's worth considering this again and asking some questions along the way.

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In I Kings 11, and we will pick it up again in verse 1. It says:

*<sup>1</sup> But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites— <sup>2</sup>from the nations of whom the Lord had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love.*

0:03:58

Did Solomon disbelieve God? Did he think the God didn't mean it? Did he think that he was somehow above the law and that rule didn't apply to him? We'll never know, but the fact is, he did it.

*<sup>3</sup>And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.*

Just like he had been warned against.

*<sup>4</sup>For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. <sup>6</sup>Solomon did evil in the sight of the Lord, and did not fully follow Yehovah, as did his father David (did).*

0:04:48

So, it's interesting as we begin to look at this, we can see that this is the word of God and it is written from God's perspective. To follow after forms of worship not ordained by God, is evil. And if we look at the society that we have in place today; if we can't see evil, maybe we need to get another prescription for our glasses.

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*<sup>7</sup>Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon.*

0:05:26

So, he was into it in a big way.

*<sup>8</sup>And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods. (To demons) <sup>9</sup>So Yehovah became angry with Solomon, because his heart had turned from the God of Israel, who had appeared to him twice, <sup>10</sup>and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the Lord had commanded. <sup>11</sup>Therefore the Lord said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant.*

0:06:08

Well, did Solomon not recognize what he was doing was evil, when he went after foreign gods? Did he reason that somehow God didn't mean what He said? And perhaps these two ditches of human reasoning are ditches we might consider in relationship to how do we process God's word.

0:06:33

God, unlike Satan; means what He says; and He says what He means. We live in a world where nothing is what it seems, and that does affect us. We must become as God, where our yes is yes, and our no is no. All the influences around us would steer us in the direction of our word has no value.

0:07:01

And as we read in verse 11, Solomon found out that God did indeed mean what He said. And we see the consistency of God's position if we go on in I Kings 11. We see that because of false gods, God raised up adversaries for Solomon; Hadad the Edomite in verse 14 and an individual by the name of Rezon in verses 23 – 25. We'll look at that.

*<sup>23</sup>And God raised up another adversary against him, Rezon the son of (blah, blah, blah) ... <sup>24</sup>So he gathered men to him and became captain over a band of raiders, ... <sup>25</sup>He was an adversary of Israel all the days of Solomon (besides the trouble that Hadad caused); and he abhorred Israel, and reigned over Syria.*

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*<sup>26</sup>Then Solomon's servant, Jeroboam the son of Nebat, an Ephraimite from Zereda, whose mother's name was Zeruah, a widow, also rebelled against the king.*

So, there is a cascading effect of evil upon the nation; and are we not seeing something relatively similar to that now just thinking about that?

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There's no evidence of Solomon's repentance. So, Jeroboam rebels against his king at the same time. Let's read on here. It continues on; the kingdom is actually going to be torn away from Solomon because of his constant refusal to obey God.

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In I Kings 11, verse 31. The prophet Ahijah

*<sup>31</sup>... said to Jeroboam, "Take for yourself ten pieces, for thus says Jeroboam, Yehovah the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you <sup>32</sup>(but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel),*

Why?

*<sup>33</sup>because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes.*

0:09:32

That's a key; that is defined as good in the Bible.

*and keep My statutes and My judgments, as did his father David. <sup>34</sup>However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes. <sup>35</sup>But I will take the kingdom out of his son's hand and give it to you—ten tribes. <sup>36</sup>And to his son I will give one tribe, that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there. <sup>37</sup>So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel. <sup>38</sup>Then it shall be, if you heed all that I command you, walk in My ways, and do what is right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as*

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*I built for David, and will give Israel to you. <sup>39</sup>And I will afflict the descendants of David because of this, but not forever.’”*

0:10:44

Solomon therefore immediately repented and cleaned up his act. Ah, no, no.

*<sup>40</sup>Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.*

*<sup>41</sup>Now the rest of the acts of Solomon, all that he did, and his wisdom, are they not written in the book of the acts of Solomon? <sup>42</sup>And the period that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup>Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.*

0:11:19

There is no evidence of Solomon’s repentance for this evil. Jeroboam’s instruction from God isn’t any different to him than it was to Solomon. And what then did Jeroboam actually do? Well, we read of that in I Kings 12; I Kings 12, verses 25 – 33 where we pick it up:

*<sup>25</sup>Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel. <sup>26</sup>And Jeroboam said in his heart,*

0:12:00

Here we see the introduction of human perspective and the removal of the perspective of God.

*“Now the kingdom may return to the house of David: <sup>27</sup>If these people go up to offer sacrifices in the house of Yehovah at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.” <sup>28</sup>Therefore the king asked advice, made two calves of gold, and said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!”*

0:12:35

He was thinking like a human being; he was not thinking from God’s perspective, which God had laid out for him in spades.

*<sup>29</sup>And he set up one in Bethel, and the other he put in Dan. <sup>30</sup>Now this thing became a sin, for the people went to worship before the one as far as Dan.*

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So, the people, following Jeroboam's lead, went for false worship, and that the Bible refers to as evil.

*<sup>31</sup>He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi. <sup>32</sup>Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. (Worshipping the work of his own hands) And at Bethel he installed the priests of the high places which he had made. <sup>33</sup>So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. (Human reasoning) And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.*

0:13:50

Human reasoning, piled on human reasoning, piled on human reasoning, obscuring the directives of God. He saw things from a human perspective and not from God's point of view. We can see from these examples where the wrong tree was being fed on. Human reasoning, rather than God's directives, which were clearly laid out.

0:14:20

Would it be any different really for God's ecclesia? We must move toward actively seeking things and seeing things God's way, all the time. For when we do function as kings and priests; such will be the case.

0:14:39

Will we show God that is what we want? Or might we choose to continue doing as we might want, and simply believing this or that, being a member of this or that organization while thinking contrary to the will of God? It's our choice really. What will we do?

0:15:09

Since Christ taught that there is no one good but God; and we read of that, and I think we should read it again because it's quite important. Mark 10; Mark 10, verses 18 and 19. Christ teaching, Mark 10, verses 18 and 19: Oops, I am in Mark 9, sorry guys, 18 and 19:

*<sup>18</sup>So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. (The God) <sup>19</sup>You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'"*

So, here He is defining what is good as the directives of God.

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Well, we should be able to find the references where God is pleased, since He sets the bar, and where He is not. If we go to the book of Chronicles, actually II Chronicles we see this stated rather emphatically. In II Chronicles 14:2; II Chronicles 14:2, where it's speaking of the king Asa, he said:

*<sup>2</sup>Asa did what was good and right in the eyes of Lord his God,*

0:16:38

So, we see that good is defined as doing something that is right in the sight of God, who alone has the right to determine what good and evil actually is. We read of that, and we will just touch it again, in I Kings 11, verse 33, where it says much the same thing:

*<sup>33</sup>because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David.*

0:17:18

So, we see that Asa did and others did not. In the book of Jeremiah, Jeremiah 34; Jeremiah 34, and verse 15, just injecting into the thought there. God speaking:

*<sup>15</sup>Then you recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name.*

So, God is, He recognizes when Israel is in harmony with Him. Doing what God declares is good is a key to our development.

0:17:56

Notice Jeroboam's lack of development. In I Kings 7, I Kings 14 rather. I Kings 14 he was given a directive and he didn't go there. Was he like Solomon, was he king and the rules didn't apply to him? Was God joking? I don't think we will ever know the answer to that, at least for a while.

0:18:21

In I Kings 14:7 it says:

*<sup>7</sup>Go, tell Jeroboam, 'Thus says the God of Israel: "Because I exalted you from among the people, and made you ruler over My people Israel, <sup>8</sup>and tore the kingdom away from the house of David, and gave it to you; and yet you have not been as My servant David, who kept My commandments and who followed Me*

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*with all his heart, to do only what was right in My eyes; (Very direct) <sup>9</sup>but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back—*

0:19:06

We can see God's reaction; His rules are to only do what is right in His sight, and not our own. God's reaction is consistent. When I think what happened in WCG (Worldwide Church of God) in light of these scriptures, it's hard not to shudder. Even when Israel was in the process, or when Israel is in the process of being restored, it's the same story.

0:19:38

God simply does not change, we walked through that some time ago in the millennial series, but when we get down to when Israel is actually restored; the resurrections are occurring, and God is giving them an opportunity. If we go back to Isaiah 65 and read verses 11 and 12, it's the same old story, it just repeats.

*<sup>11</sup>"But you are those who forsake Yehovah, who forget My holy mountain, who prepare a table for Gad, and who furnish a drink offering for Meni. <sup>12</sup>Therefore I will number you for the sword, and you shall all bow down to the slaughter; because, when I called, (There's culpability here) you did not answer; when I spoke, you did not hear, but did evil before My eyes, and chose that in which I do not delight."*

0:20:42

The very same thing is given to us in Isaiah 66:4 where it says:

*<sup>4</sup>so will I choose their delusions, and bring their fears on them; because, when I called, (The game's on) no one answered, when I spoke, they did not hear; but they did evil before My eyes, and chose that in which I do not delight."*

They saw things from a human perspective; they did not see things from God's perspective and recognize His authority in this area.

0:21:17

We see exactly the same thing in the time of the Judges. In Judges 17:6; Judges 17:6, it's a common story and it just repeats over and over again. In Judges 17:6 we're just going to touch on a couple of these things because we now begin to understand what He is talking about here. It says:



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<sup>6</sup>*In those days there was no king in Israel; everyone did what was right in his own eyes.*

0:21:54

As compared to doing what's right in God's eyes. We see Israel here feeding off the tree of the knowledge of good and evil, as opposed to feeding off the tree of life. In Judges 21:25; Judges 21:25 it just repeats the same condition:

<sup>25</sup>*In those days there was no king in Israel; everyone did what was right in his own eyes.*

0:22:25

Without someone pointing to God and His ways, the fallback position is doing what is right in our own eyes; the tree of the knowledge of good and evil, which produces death. Our Father sent Christ to be the proclaimer of the way of the ecclesia. In addition to that, both He and Christ live in our hearts to provide direction, if we will be led by it.

0:22:54

Paul understood this and also knew where he was at. In Romans 7; for years I've stumbled through Romans 7, and what, what's he talking about? I knew that he had a problem, but I just, it wasn't clear and I think maybe with this concept of good and evil, and pursuing the understanding of that, we can begin to understand what, to me, was quite a murky passage.

0:23:25

So, Romans 7, verses 8 – 25 Paul says:

<sup>8</sup>*But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. <sup>9</sup>I was alive once without the law, but when the commandment came, sin revived and I died.*

Once Paul saw that the law was good, and then he saw where he was at, it was his "Oh, oh" moment.

<sup>10</sup>*And the commandment, ...*

0:24:06

God's commandments are good and they are to bring life, he found to bring death, because when he recognized good for the first time, he realized, Houston, we have a problem. Understanding what the law was and what good was, made him look in the mirror to see what he actually was, which was evil, and he recognized it and that produced the fight he articulated so well.

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... <sup>11</sup>*For sin, taking occasion by the commandment, deceived me, and by it killed me.* <sup>12</sup>*Therefore the law is holy, and the commandment holy and just and good.*

0:24:52

So, the law defines good.

<sup>13</sup>*Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, (So, the Law is Good) so that sin through the commandment might become exceedingly sinful.*

0:25:17

He saw where he was at and he understood what was good, he's, the introduction in his life was to understand what is good and what is evil and until we do that we can't see where we are at personally.

<sup>14</sup>*For we know that the law is spiritual, but I am carnal, sold under sin.*

0:25:38

Then he got into the heart of the matter.

<sup>15</sup>*For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.* <sup>16</sup>*If, then, I do what I will not to do, I agree with the law that it is good.*

0:26:03

We can understand now why Satan would have to do away with the law because it is good.

<sup>17</sup>*But now, it is no longer I who do it, but sin that dwells in me.*

He did evil and he knew what he did was contrary to what was good. And he said:

<sup>18</sup>*For I know that in me (that is, in my flesh) nothing good dwells;*

0:26:26

Do we think in those terms, You and I?

*for to will is present with me, but how to perform what is good I do not find.* <sup>19</sup>*For the good that I will to do, I do not do; but the evil I will not to do, that I practice.*

<sup>20</sup>*Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.* <sup>21</sup>*I find then a law, that evil is present with me,*

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And evil is present with you and I, unrecognized, in at least in some degree.

*the one who wills to do good. <sup>22</sup>For I delight in the law of God according to the inward man. <sup>23</sup>But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

0:27:26

He understood that he was, in fact, intrinsically evil.

*<sup>24</sup>O wretched man that I am! Who will deliver me from this body of death? <sup>25</sup>I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.*

0:27:47

So, he recognized and he articulated this fight. Paul understood what good was and what evil was. He thought in these terms and so realized where the problem lay in a very personal way. I cannot say that I have ever done that, and hopefully that will change.

0:28:09

Do we recognize this in ourselves? Or do we read this passage and wonder, what on earth is he talking about? It all depends on whether we know what good and evil is from God's perspective; thinking like God, or whether we do not know what good and evil is from God's perspective. And as such are blind to it, or don't even think it's a thing to be considered.

0:28:37

In part 2, I covered what Christ had said of Himself in John 14:9, that if the disciples had seen Him, Christ; they had actually seen the Father, since it's a fair bet that God the Father would know evil when He saw it, (Ya think?) then similarly Christ would have as well.

0:29:01

And it is of interest to take the time to note just how often Christ described things in terms of evil. Now that we understand any worship outside of God's sanctioned worship; it is in fact evil in God's eyes, we should be able to look at human societies in a far different light.

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Those who ran to alternative forms of worship would not have been aware of this to a very large degree. Notice God's comments on this. If we go to Isaiah 5; I think it's a very insightful passage in Isaiah 5 that we could probably consider. Isaiah 5, verses 20 and 21.

*<sup>20</sup>Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! <sup>21</sup>Woe to those who are wise in their own eyes, and prudent in their own sight!*

0:30:05

Such a condition would not be possible without a total obscuring of what good and evil actually is. Satan would need to do this in order to substitute one for the other. And indeed, he has done so.

0:30:23

If we go to Isaiah 55; Isaiah 55 and let's take a look at verses 6 – 9. As we, you know, go down this road or at least consider going down this road we are going to run into some things that might make us or take us a little be aback. For God says my thoughts, I'll pick it up in verse 6.

*<sup>6</sup>Seek Yehovah while He may be found, call upon Him while He is near. <sup>7</sup>Let the wicked forsake his way, and the unrighteous man his thoughts;*

0:30:55

Well, if we forsake our thoughts, whose thoughts do we replace those thoughts with? Well, obviously God's.

*let him return to Yehovah, and He will have mercy on him; and to our God, for He will abundantly pardon.*

Then God goes on:

*<sup>8</sup>“For My thoughts are not your thoughts, nor are your ways My ways,” ...*

So, expect some changes, that you're going to have some of those, “Say what?” moments.

*<sup>9</sup>“For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts*

0:31:33

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As we go down this road, it's highly possible, even very likely that what we once thought to be good might well be evil, given God's perspective, rather than mans. You know something, that is actually commented on in Luke 16; Luke 16, verses 14 and 15, where it says:

*<sup>14</sup>Now the Pharisees, who were lovers of money,*

0:32:06

Again you notice this referral of God's perspective on the condition of the day.

*<sup>14</sup>Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.*

They were a little upset; Christ could read these guys like a book.

*<sup>15</sup>And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.*

0:32:34

Well, we might run into a little bit of turbulence as we begin to see what God declares as good, when we consider what we might have thought was a good thing, ah, might be something entirely different. If we go to II Timothy 3; speaking possibly to our time. We see this theme playing itself out.

0:33:08

II Timothy 3:1 – 5; where we are told:

*<sup>1</sup> But know this, that in the last days perilous times will come: <sup>2</sup>For men will be lovers of themselves, lovers of money,*

Just like the Pharisees were.

*boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving,*

0:33:34

Do we always process those things as evil? Or do we explain those away, well, that's just the way it is, or sometimes you got to go there? How do you and I process that? Going on:

*unforgiving, slanderers, without self-control, brutal, despisers of good,*

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Mention the commandments to some people; what kind of reaction do you find?

<sup>4</sup> *traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,*  
<sup>5</sup> *having a form of godliness but denying its power. And from such people turn away!*

0:34:17

Christ being perfect had none of these things; He knew they were evil and he had no part in them. Do we have part of those things we just read, in us? Is there still, is it possible that there's still evil in us that we don't recognize? Christ knew what evil was, and it's made clear in a passage that we've looked at, and I certainly haven't understood to a degree; I know what it said, but I didn't have the deepest perspective of what it was talking about.

0:35:05

We'll read it again because it is so important. Christ, being an equivalent to God, understood this. He knew, and He spoke with complete authority on the situation. And through the history, he's telling us what is evil.

0:35:30

*What comes out of a man (Mark 7:20 - 33) that defiles a man. (It's evil that's within us) <sup>21</sup>For from within, out of the heart of men, (What we are all about) proceed evil thoughts, ...*

All of these things are evil. Have you and I seen these things in the church of God? Have we seen them in the mirror? Think about that. Christ knew evil at a glance. Do we recognize it as such?

0:36:16

Are we covetous, do we speak with deceit? Do we have pride and foolishness? And Christ said, all these evil things. I have heard and seen lies in the church of God if it is to protect the quote, unquote "organization", and yet it says all liars go into the lake of fire. But it, it's somehow okay to do that if you're protecting the corporation. Doesn't say that, those things are evil, and it says so. Christ knew evil at a glance. Do we recognize, do we process at a glance that something, in fact, is evil?

0:37:16

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If you go with me to the book of James; James 4. Mark (Mickelson) read this passage the other day, and it was kind of like getting slapped personally. Verses 13 – 17 of James 4.

*<sup>13</sup>Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; <sup>14</sup>whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. <sup>15</sup>Instead you ought to say, "If the Lord wills, we shall live and do this or that." <sup>16</sup>But now you boast in your arrogance.*

0:38:07

And we read about that in Timothy and also in Mark.

*All such boasting is evil. <sup>17</sup>Therefore, to him who knows to do good and does not do it, to him it is sin.*

And I had to smile to myself, you know you notice this passage; it's written from God's perspective. Not human reasoning at all, it's from God's perspective. And Mark (Mickelson) spoke of that, and I realized I did that very thing for decades. I'm going to do this; I'm going to do that. The thought that if it was within God's will never even crossed my mind.

0:38:54

Decades, and yet I never stopped to think that was evil. I hadn't even considered it and it was funny, only in the last six months, and we are talking 40 years in the faith, have I begun to think in terms of God willing, I will do this or that. I just haven't done it and here it is, tells me that it is evil. And I thought well, isn't that interesting, I've been adding, God willing I'd like to do this or I'd like to do that; it only took me 40 years to get it figured out. I only hope that you, those of you listening to this, have figured it out way before I have, but if you haven't, maybe we need to think about these kinds of things.

0:39:45

I would like to leave you with some sobering thoughts on this given to us through the word of God to contemplate in the days ahead. There's some references here too, that I think are in place to help us to begin to make the adjustment to understanding the will of God, submitting to the will of God and seeing what He says is evil. And that's very important to our personal development.

0:40:22

The Discernment of Good and Evil  
Part 3

By Boyd Yahn

And I want to start in Ecclesiastes 9:3 and breaking into the thought. There is simply a statement here:

<sup>3</sup>... *Truly the hearts of the sons of men are full of evil; madness is in their hearts while they live, and after that they go to the dead.*

I had no idea that my boasting of going here or going there was evil. It didn't even cross my mind. Hopefully I'm making some adjustments to that. When I started to understand a little bit of this stuff, I could begin to understand the passages read earlier in the message in Romans 7. Paul knew it, he thought in those terms.

0:41:14

I didn't know it and I did not think in those terms. So, we, once you start looking for something, become aware of something, start looking for it, it's all over the place, and we shouldn't be surprised by that.

0:41:32

In the little book of III John, verse 11 we're given a very straight directive, it says:

<sup>11</sup>*Beloved, do not imitate what is evil, but what is good.*

Well, that would preclude that you got to know what is evil and you have to know what is good. Even more direct it says:

*He who does good*

0:42:00

Is in harmony with the teachings and understanding and commandments of God.

*is of God, but he who does evil has not seen God.*

Well, if you use that road map, it becomes pretty easy to see who knows God, who has seen Him, if we can use that word, and who has not.

0:42:24

We can begin to look for the true ecclesia, or ekklēsia by just applying that grid. But the directive remains unchanged, it's fairly straight forward. Ah, if we go to the book of Proverbs; the book of Proverbs there's several references to this. Proverbs 8; we'll go to Proverbs 8, and we'll pick it up in verse 13.

0:42:50



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Proverbs 8 and verse 13, it makes it pretty plain.

*<sup>13</sup>The fear of Jehovah is to hate evil; pride and arrogance and the evil way and the perverse mouth I (God) hate.*

Well, that's pretty plain.

043:16

Let's look at Proverbs 13, and verse 19. It says:

*<sup>19</sup>A desire accomplished is sweet to the soul, but it is an abomination to fools to depart from evil.*

Well, do we want to be fools, or do we want to depart from evil?

0:43:43

In Proverbs 14:16 it says:

*<sup>16</sup>A wise man fears and departs from evil, but a fool rages (he doesn't want to depart from evil) and is self-confident.*

I got this, oh, you got it alright.

0:44:02

How about Romans 12:9. Romans 12:9, it says:

*<sup>9</sup>Let love be without hypocrisy. Abhor what is evil. Cling to what is good.*

And I saw, I was reading the other day, where it says the leaven of the Pharisees is, there is a definition scripture, hypocrisy. The Pharisees problem, amongst other things, was their hypocrisy. To say one thing and do another.

0:44:42

How about Romans 16:19; Romans 16:19.

*<sup>19</sup>For your obedience has become known to all.*

Knowing the will of God and doing it.

*Therefore, I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.*

## The Discernment of Good and Evil Part 3

By Boyd Yahn

The apostle Paul thought in terms, he no longer thought as a human being, he thought as God and he processed in terms of good and evil and began to recognize what it was when he saw it. And you notice this again and again in his teaching is from the perspective of God Almighty.

0:45:25

And should it not be the same for you and I? Should we begin to view things from the perspective of God, who knows and clearly defines what good and evil actually is. We'll go to Job 28:28 for a closing scripture, where it says:

*<sup>28</sup>And to man He said, 'Behold, the fear of Yehovah, that is wisdom, and to depart from evil is understanding.'*

So, when we read that passage in Mark, Mark 7, verses 20 – 23, and Christ lays out, on God's authority of course, what evil is, and we are to depart from those things and clean up our spirit, that directive would be fairly straight forward.

0:46:27

I have seen those proclivities in that passage throughout the ecclesia, those who are struggling, learning, I've seen it in myself; that gives us a place to start, a place to begin to purge of our minds to embrace the things that are good, as we are directed to do, and to remove the things that are evil. All of this of course requires that we believe God's definition. And that was part of one of the drivers of previous messages.

0:47:04

There's no point even looking at this stuff unless we're prepared to believe what it says; recognize those things in ourselves and begin the process of rooting them out. Job 28:28, that is the record of scripture. Does it not behoove the ecclesia to know such things and to follow God's instructions? Well, yes. To do so is to feed on the tree of life, and is that not indeed what we are supposed to be doing?