

Doctrine of Evil in the New Testament

1. Jesus promised His followers would have a special blessing when they were reviled, persecuted and spoken against in a false manner.
 - *Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*
 - *Luke 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*
 - *1 Peter 4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*
2. The word for evil in Matthew 5:11 is *poneros* (pon-ay-ros') which means to be "hurtful" in effect or influence.
3. Jesus instructed his followers to use honesty and simplicity in speaking lest others be hurt.
 - *Matthew 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*
4. The Lord does not want His followers to resist evil but to embrace it. If Christians naturally have a hard time defending themselves it probably reflects a new nature consistent with the known will of the Lord.
 - *Matthew 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.*
5. The reason why the Lord does not want His disciples to resist the evil or harm is so they might be the children of God and enter into the world of the divine. God the Father is daily spoken against. His holy name is often used as a curse word. Nevertheless, God makes the sun to shine on the evil or those who hurt others and the good. The Lord also sends rain to feed the just and the unjust.
 - *Matthew 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*
6. Christians are to pray to be delivered from the Evil One, the Enemy who would hurt the believer's effectiveness and damn the soul if possible.
 - *Matthew 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

7. Of particular concern to Christ is the eye because it is the window to the soul. The eye can be hurtful to the soul as it gazes upon inappropriate material. Eve saw the food was pleasing to the eye and ate. Lot lifted up his eyes and saw the rich plains before Sodom and moved there. David saw Bathsheba bathing and lusted after her.
 - *Matthew 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*
8. In order to avoid worry Jesus told His disciples not to think of the future but to concentrate on what the day might bring.
 - *Matthew 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*
9. The word for “evil” in Matthew 6:34 is *kakia* (*kak-ee'-ah*) and refers to trouble not of one’s own making.
10. When addressing the human heart the Lord was brutally honest. He said plainly that individuals are being hurtful and yet able to do good.
 - *Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*
11. Jesus compared the heart to a tree. A good heart will bring forth good fruit, but an evil or hurtful heart, like a corrupt tree will, bring forth fruit that will only harm a person who eats it.
 - *Matthew 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*
12. There is a spiritual law that like produces like, or after its kind.
 - *Matthew 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*
13. Knowing the inner most thoughts of men, Jesus exposed the source of hurtful ideas entertained.
 - *Matthew 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*
14. By telling men they are evil by nature, the Lord issues a call to repentance.
 - *Matthew 12:34 O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.*
15. Those who set out to hurt someone else do so because the heart is hurtful and a reservoir of hurtful techniques have been stored to use through meditation.

- *Matthew 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*

16. Much harm is done by false prophets and by those who seek after false prophecy.

- *Matthew 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:*

17. The origin of hurtful thoughts that include murder, adultery, pornography, thievery, lying and blasphemies is the heart. This inward corruption necessitated the death of Christ to pay the penalty for the “*wages of sin is death.*” In some way the soul that would be saved must see these corruptions mortified or put to death.

- *Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

18. A heart that is hurtful will accuse others of doing wrong with what is lawfully theirs.

- *Matthew 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?*

19. A person is declared to be evil or a harmful person if provision is made for sin due to divine delay of the Second Advent.

- *Matthew 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;*

20. Pilate recognized the intrinsic goodness of Christ when he asked what “evil” *kakos* (*kak-os'*) or harmful consequences came from the life of Christ?

- *Matthew 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.*

21. In order to challenge the thinking of being legalistic to the point that others are hurt by certain actions or by the lack of actions Jesus asked if on the Sabbath day it was lawful to do good deed or bad deeds [evil, *kakopoieo* (*kak-op-oy-eh'-o*)].

- *Mark 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill? But they held their peace.*

22. While charlatans in the name of Jesus might do much harm, it is the will of the Lord to leave such people alone because they are not speaking reviling His name [speaking evil, *kakologeo* (*kak-ol-og-eh'-o*)].

- *Mark 9:39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*
23. Jesus instructs His followers to love their enemies, to do good and give to them without any strings of expectations attached such as an attitude of gratitude or a change of behavior. The basis for this expression of grace is to reflect the grace of God, which is extended, to those who never show any appreciation and lack inner virtue due to evil [*lit. poneros (pon-ay-ros')*].
- *Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*
24. The *Bible* reveals there is a spirit world consisting of angels some of whom have fallen and are called demons or evil [*i.e., poneros (pon-ay-ros')*] spirits because they lack moral virtue and cause illness. Many mental health problems can be traced to secret attitudes and actions that cause anger, jealousy and inordinate lusts. In matchless grace Christ can and will heal those so afflicted.
- *Luke 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.*
 - *Luke 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,*
25. Christians are to ask forgiveness for sin and plead with God to deliver the soul from that which is atrociously wicked [*i.e., poneros (pon-ay-ros')*].
- *Luke 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*
26. God the Father will give the Holy Spirit to them that ask for this gift just as parents, though of inferior moral quality [*evil, poneros (pon-ay-ros')*] know how to give good gifts to their children.
- *Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*
27. Not all of life is good. Some people have a superabundance of good things while others have a superabundance of injurious (*evil, kakos (kak-os')*) events. Why this is so is a great mystery. Eternity alone will provide the healing and rest those who have been hurt in time need.
- *Luke 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

28. The Bible explains the reason individuals love physical and moral darkness in the sense of the absence of judgment is because they know their deeds are evil [*poneros* (pon-ay-ros')] and have moral culpability.
- *John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*
 - *John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*
29. While salvation does not depend upon good works, those that do wicked or evil deeds [*phaulos* (fow'-los)] will be judged in the resurrection.
- *John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*
30. Jesus bore witness to the fact that the works of the world are vicious, corrupt, and without moral redemption [*poneros* (pon-ay-ros')].
- *John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.*
31. The heart of every believer should be encouraged by knowing Jesus has prayed for divine deliverance from performing acts of evil and from Satan himself.
- *John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*
32. During the darkest hours of His life under the most obscene of circumstances Jesus did not act or speak badly in an evil [*kakos* (kak-oc'e')] way.
- *John 18:23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*
33. Though God is not the actor in sin He is the sovereign of it. Part of the divine decree is that His people be treated in an injurious [i.e., *evil*, *kakoo* (kak-o'-o)] manner for a long period of time.
- *Acts 7:6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.*
 - *Acts 7:19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.*

- *Acts 9:13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:*

34. It is possible for some individuals to influence others so that their mind becomes evil [*kakoo (kak-o'-o)*] in the sense they want to hurt others.

- *Acts 14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.*

Paul speaks of those who actually invent evil things.

- *Romans 1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,*

35. When the gospel is rejected the heart will cause harsh thoughts to be uttered to revile [*kakologeio (kak-ol-og-eh'-o)*] both the message and the messenger.

- *Acts 19:9 But when divers were hardened, and believed not, but spake evil of That Way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.*

36. Evil spirits are degenerate [*poneros (pon-ay-ros')*] by nature though well informed on the person of Jesus Christ and His bonified ministers. Therefore, it is dangerous to tamper with an evil spirit for if they do not recognize authority they will turn on a person and prevail.

- *Acts 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*
- *Acts 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.*

37. The Christian is to speak respectfully of the ruler of people who ever that ruler might be. It is the will of God.

- *Acts 23:5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil [*badly, kakos (kak-oc'e')*] of the ruler of thy people.*

38. Upon examination it is possible for a believer to be found innocent of evil or worthless behavior [*kakos (kak-os')*].

- *Acts 23:9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.*

39. The Christian can and should live in such a way they invite close examination. Charles Spurgeon once said, “*Write my life across the sky.*”
- *Acts 24:20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,*
40. Paul invokes a curse upon every soul that doeth evil in the form of moral depravity [*kakos (kak-os')*].
- *Romans 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*
41. In order to promote grace the Christian must never advocate a life of sin or the practice of evil [*kakos (kak-os')*]. Not understanding the doctrine of grace the critics of Paul declared he was teaching people to do wrong that good might come out of it.
- *Romans 3:8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? Whose damnation is just.*
42. The heart of the believer struggles with inward corruptions.
- *Romans 7:19 For the good that I would I do not: but the evil [*kakos (kak-os')*] that I would not, that I do.*
 - *Romans 7:21 I find then a law, that, when I would do good, evil is present with me.*
43. The salvation of the soul does not depend on how much good or evil a person does but the sovereign choice of a holy, righteous and sovereign God.
- *Romans 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*
44. The believer is to abhor anything which is evil or influential in causing degeneracy from original virtue [*poneros (pon-ay-ros')*].
- *Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*
45. The Christian is forbidden to engage in hurtful acts as a form of retaliation.
- *Romans 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.*
 - *Romans 12:21 Be not overcome of evil, but overcome evil with good.*

- *1 Thessalonians 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.*

46. To help check the expressions of evil God has ordained government.

- *Romans 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:*
- *Romans 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

47. The tenderhearted Christian is to help the weaker brother so that Christian freedom is not spoken of in a negative manner.

- *Romans 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of.*
- *Romans 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.*

48. While some individuals are mature in evil, Paul desires that the believer be innocent and even naïve in matters that pertain in what amounts to worthless [*kakos (kak-os')*] behavior.

- *Romans 16:19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.*

49. The stories of the *Old Testament* in general and the wilderness experiences of the Hebrew people are taught to illustrate why the believer should not have intense desires after worthless evil [*kakos (kak-os')*] things. The toys of time such as money, food, clothing and sensual pleasures are to be enjoyed. They were never meant to enslave the soul.

- *1 Corinthians 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

50. Paul warns the believer not to speak in a vicious [evil, *blasphemeo (blas-fay-meh'-o)*] manner against someone who simply uses his or her Christian liberty.

- *1 Corinthians 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?*

51. People sometimes say they “love” someone else and then speak evil of them. Whatever the words are intended to convey love is not being expressed.

- *1 Corinthians 13:5 [Love] doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no ill or harm [i.e., evil kakos (kak-os')].*
52. The Christian is not to be deceived that words have no effect on a person's character. They do. Because beliefs, behavior and conversation affect character there is no secret sinning.
- *1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners.*
53. Paul was the victim of the tongue of the slanderer.
- *2 Corinthians 6:8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;*
54. Christians should pray for one another that they do no evil as Paul prayed for the believers in the city of Corinth.
- *2 Corinthians 13:7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.*
55. When the question is asked, "Jesus, why did you die?" part of the answer is that He might deliver some from this present evil world – for evil the world is.
- *Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
56. Time and again the Lord commands Christians to put away evil speaking.
- *Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*
57. As the heart is evil, as the world is evil so the days are evil making it necessary to redeem the time.
- *Ephesians 5:16 Redeeming the time, because the days are hurtful [evil poneros (pon-ay-ros')].*
58. By the whole armour of God, without a piece being missing, the believer can stand against evil.
- *Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.*
59. The believer is not to be ignorant of the fact there are worthless or evil [*kakos (kak-os')*] workers in the world and in the church.
- *Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.*

60. It is the will of God that the believer mortify or put to death those spiritual inclinations in the heart including “*evil concupiscence*” [*epithumia* (ep-ee-thoo-mee'-ah)] which refers to an intense longing for what is forbidden. Christian responsibility for sanctification is clearly involved in the process of mortification.
- *Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
61. The life of a Christian is to be lived so there is no appearance of evil or hurtful wrongdoing.
- *1 Thessalonians 5:22 Abstain from all appearance of evil.*
62. Though Christians have a responsibility in the process of sanctification, ultimately it is the Lord who will establish the heart and keep the soul from evil.
- *2 Thessalonians 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil.*
63. In very graphic language Paul describes the person who rejects doing God’s work God’s way and the consequences that follow.
- *1 Timothy 6:3-4 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*
64. In his pastoral epistle Paul traces the source of much evil to an inordinate desire for money.
- *1 Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*
65. Christians are sometimes accused of being an “*evildoer*” when they are innocent. Nevertheless, the believer can rejoice that the Word of God freely goes forth.
- *2 Timothy 2:9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.*
66. There is a natural downward bend to evil so that apart from redeeming grace, evil individuals grow worse and worse.
- *2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*
67. Paul named specifically, before the church, individuals who did him much evil.

- *2 Timothy 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:*
68. Paul believed that ultimately and finally the Lord would deliver him from those who wanted to hurt him, not in time but in eternity.
- *2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*
69. Thoughtful non-Christians recognize the natural depravity of the human heart.
- *Titus 1:12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.*
70. The Christian is to strive to live in such a way that no one may be able to say anything evil against the life and make the charge stay.
- *Titus 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*
 - *1 Peter 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*
71. No matter how tempting or deserving harsh comments may be it is the will of the Lord to speak evil of no man.
- *Titus 3:2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*
 - *James 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*
72. The professing Christian is to take heed, to examine the heart to make sure there is no unbelief residing in it leading to a departure from the Lord.
- *Hebrews 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*
73. The mature believer is characterized by an ability to discern both good and evil.
- *Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*
74. The blood of Christ cleanses the conscience.

- *Hebrews 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

75. Because God cannot be tempted with evil He will never tempt anyone to evil. It is an attack on His holiness to suggest otherwise.

- *James 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*

76. Most people have a sense of right and wrong, of what is just, and what is evil.

- *James 2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?*

77. The apostle James laments how evil the tongue can be apart from sanctifying grace.

- *James 3:8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.*

78. From petty jealousies and strife comes many evil results.

- *James 3:16 For where envying and strife is, there is confusion and every evil work.*

79. Christians are forbidden to boast and worse to be proud of their boasting.

- *James 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.*

80. In very simple language the Christian is told to take off like a garment anger, deceit, hypocrisy, jealousies and evil comments.

- *1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*

81. A blessing is promised the Christian who does not return evil for evil.

- *1 Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.*

82. The way to enjoy life is to guard the lips.

- *1 Peter 3:10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*
- *1 Peter 3:11 Let him eschew evil, and do good; let him seek peace, and ensue it.*

83. The face of God is turned against those who do evil or hurt others.

- *1 Peter 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.*

84. Sometimes it is the will of God that a believer suffer for doing well. That is better than having to suffer for doing evil.

- *1 Peter 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*

85. The unconverted and the unsanctified think it is strange when the mature believer does not unite with them in unholy acts and so resort to speaking evil.

- *1 Peter 4:4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:*

86. When individuals begin to act badly the first casualty is truth.

- *2 Peter 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

87. It is wrong to speak evil of those ordained of God to rule in government.

- *2 Peter 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.*
- *Jude 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*

88. Because individuals are hostile to the gospel and to the doctrines of grace, evil is spoken of the things not understood.

- *2 Peter 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;*
- *Jude 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*

89. Murder lies in the heart of those whose works are evil.

- *1 John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

90. Christians are not to invoke the blessing of God on those who err in doctrine.

- *2 John 11 For he that biddeth him God speed is partaker of his evil deeds.*

91. A sign of salvation is to forsake that which hurts others, and seek to do good.

- *3 John 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.*

92. The church is commended when it does not bear with those who are evil.

- *Revelation 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.*