

WHAT IS NEGATIVE VOLITION?

ARE YOU NEGATIVE TO THE WORD OF GOD?

EIGHT EASY WAYS TO FIND OUT

taken from

1 Timothy 1:19, 20



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WHAT IS NEGATIVE VOLITION?

Tonight we're in the last two verses of 1 Timothy 1, verses 19 and 20. Verse 19, where we stopped last time, reads this way, "Holding faith, and a good conscience: which some having put away concerning faith have made shipwreck." And verse 20, "Of whom is Hymenaeus and Alexander: whom I have delivered unto Satan, that they may learn not to blaspheme." Last time we saw that the conscience is where the norms and standards of the soul are. You don't have a complete conscience if it is missing certain norms and standards for certain situations. That's what is meant by a weak conscience. But here we have a "good conscience" that is required. A "good conscience" means that your norms and standards are filled with Divine norms and standards for every situation.

So, we continue in verse 19 where it says "good conscience: which some having put away." "Certain ones," literally, "having put away." Here we have an aorist, middle, participle of the word "putting away," which is the word APOTHEO. APOTHEO means to push aside, to reject, to repudiate, to cast off, to thrust away. All of these meanings are pertinent because all of them deal with negative volition and the influence of evil.

The aorist tense here is a constative aorist, which takes the occurrence of negative volition and regardless of its extent or duration, gathers it up into one single whole unit. Therefore, it contemplates the action of the verb in its entirety, namely the various stages that a negative believer to the Word of God goes through. The middle voice is indirective, which emphasizes the agent. The agent here in verse 19 is a believer who is negative to the Word of God. This is the bad conscience type as producing the action of this verb. The participle is circumstantial, because negative volition is also an antecedent action to the main verb.

So, literally, this says "which certain ones." specifically believers who are negative

to the Word, having rejected, having repudiated, concerning faith."

The word "concerning faith" is PERI, plus the accusative of the definite article used as a possessive pronoun. The word is PERIPISTIS, which is concerning faith. Again, the word "faith" is the whole body of the Word of God, because you appropriate the Word by faith. Sometimes the word PISTIS is used for the whole Word of God.

Literally, we could translate this "concerning the Word." "Which certain ones, certain negative believers, having rejected, or repudiated, the Word have made shipwreck." The word for "shipwreck" is an aorist, active, indicative of a compound verb and it looks like NAUAGEO. It's a compound verb taken from two words: the noun is NAUS, which is the Greek word for a ship. It doesn't mean a boat. It means a ship. They make distinctions.

Then we have the verb AGNUMI. When you put nouns together with AGNUMI you get NAUAGEO, and you get shipwreck, which means to break up. So, to be shipwrecked, or to make shipwreck, or to suffer shipwreck, is the meaning of this verb.

Now, the sentence once again: "Which certain ones, these are believers who are negative to the Word, have rejected concerning the Word, they have suffered shipwreck." Now, this aorist tense is a culmative aorist, viewing the events of the negative volition in its entirety, but it emphasizes the result. "**Shipwreck,**" **when it comes to the Word of God, means that they are under the influence of evil, resulting in bad norms and standards, and that's a bad conscience.** The active voice means that certain negative believers produce the action of the verb by being negative, and therefore are coming under the influence of evil.

The declarative of the indicative mood here views this from the viewpoint of reality.

In other words, the indicative mood also indicates that this has really happened. It also indicates that this is a main verb.

Now we have a set up between the aorist participle, whose action is antecedent of this main verb, and the mood declares negative volition as a fact. So, we start the verse all over again. Literally, “Be having and holding a good conscience, which certain ones, having rejected have suffered shipwreck concerning the Word.” The shipwreck concerning the Word refers to negative volition, which means to become influenced by evil.

Now, verse 20. We have two illustrations of believers who have accepted Christ as Saviour, but have gone negative to the Word of God and have come under the influence of evil. See, up to this point we've been studying the principle of evil. Now we have two illustrations of it. “Of whom,” here in verse 20. This is a genitive plural of a relative pronoun. The relative pronoun looks like this: HOS. It really means “among whom.” Then the word “is” is the present, active, indicative of the word EIMI. EIMI is an absolute status quo. It's the verb “to be.” The present tense is a static present. They keep on being in this condition, whatever it is. **Even though they will make one recovery attempt, they will still fall back into it.**

There are other passages on these two men. We'll study them at a later date. The first of them is a man by the name of Hymenaeus, and he is a negative believer. He's accepted Christ as his personal Saviour, but he is negative to the Word of God. He's living in Ephesus. He's mentioned twice in Scripture, both in this passage and again he comes up in 2 Timothy 2:17.

Their particular talk, Hymenaeus and Alexander, their talk will spread like gangrene. Hymenaeus is guilty of having a loose tongue. He's a gossip. He's a maligner. He's apparently female in the soul. Gossip is really a female trait. But, he's filled with all kinds of influences of evil, and all types of negative volition. He's more or less a hopeless case because of an in-built blind arrogance, which we'll study. And, before we get into chapter

2, we'll digress a bit and get into blind arrogance.

I don't know if you've run across any arrogant people. Arrogant people are not aware of their arrogance. Many, many cases of this are evident in the spiritual life. They go blindly on their way, assuming their confidence and their peculiarity of personality are always free from any sinful contact of any kind. Yet, blind arrogance we find in both male and female. Here we have the male, but we'll study both the male and female. There's one passage that presents where a female and a male are both arrogant.

Now, Hymenaeus is one man. And the other one is Alexander. Alexander is a very common Greek name, because it is taken after Alexander the Great, who conquered the world. Alexander, also in context, is a negative believer. He's mentioned again in 2 Timothy 4:14. There he is called Alexander the coppersmith. Here he's simply called Alexander. He's the one who eventually will be responsible for the death of Paul. I don't know whether you know that or not. He is the one who betrayed Paul to Rome and to the Roman authorities, so that Paul was apprehended and Paul was brought to trial a second time and he was executed on that occasion. It was Alexander the coppersmith who brought in lying, perjured evidence against him.

These two men, in context, are declared to be negative. They are under the influence of evil and their end is now declared, “Whom,” the accusative, plural, direct object, pronoun, HOS, “Hymenaeus and Alexander.” One of the principles that comes out right here is that because of the fact that Timothy is the pastor in Ephesus and they are involved in Ephesus, Timothy is a student of the Word of God, but he is slow in application, so he's weak here. Therefore, Timothy had the tendency to procrastinate, to put off any strong decisions of any kind, hoping that the Lord would work it out for him. Or, if you ignore the problem, then the problem will go away.

So, this is merely a weak attitude and lack of application of doctrine to the experience. Timothy is certainly that kind. He allowed Hymenaeus and Alexander to run lose through the congregation. He never, ever challenged them. He never even got tough with them at any time. He never did a thing about them in any positive way. As a result of this, the Apostle Paul had to lower the boom on these two guys.

There's no question about the manhood of Paul. And there's no question that he knew what to do. He got as tough as an apostle can, we'll see this in this passage, without personally beating them up.

There's a passage in 1 Timothy 3 that says a bishop must not be a striker of persons. A "bishop" there is a synonym for a pastor. It says that a pastor should not be a striker of persons. Now, that's a great disappointment to a lot of pastors. It really is. You know, if that verse wasn't in there, you could get away bopping a couple of guys. Many people solve problems that way. Some times, I don't know whether you know it or not, a good brawl turns out some tremendous friendships and some people grow up that way. They don't believe that it is their responsibility when they grow up to take anything off of anybody.

Well, Paul got tough, but because of 1 Timothy 3, he didn't bop them. He was a great believer. **He was probably one of the manliest men that ever lived, because of being a great believer.** Today, by modern 20th century standards for manhood, often the standards are completely wrong. They are often related for a man, or for a man who is trying to display his manhood, in the 20th century he is described as having sex with a large number of women. You know, THAT IS NOT MANHOOD AT ALL! TV gives you that concept.

Some try to prove their manhood this way and end up with PERMANENT DAMAGE! Proverbs 5. But, the point is this: THE BIBLE SAYS THAT MANHOOD IS NOT RELATED TO THE FEMALE OF THE SPECIES AT ALL. It has nothing to do with females.

MANHOOD IS RELATED TO THE SOUL OF THE MAN. Period. It has nothing whatsoever to do with females. One of the illustrations is Paul. Another illustration is the Lord. And yet they had nothing to do with females. The 20th century description of manhood is like bologna: no matter how you slice it, it is still bologna. **So, don't try to prove your manhood with a woman. You are just going to destroy yourself and her also.**

In the case of Timothy he was what we would call a weak believer. Whereas the apostle Paul would be, as we would say, hard as nails. He was a real man in every sense of the word. And he did what Timothy should have done, but didn't. He put these two guys, in verse 20, right under the sin unto death. He did it in such a way that it would be better than any administration of punishment of fists that has ever been devised.

In other words, you could punch them out, but that wouldn't be as detrimental as what Paul did. To be turned over to Satan is a most horrible thing that can ever happen to a born again believer. It's not only the sin unto death, but it is the administration of the sin unto death under the maximum pain possible in disaster. That's exactly what happened to these two men, Hymenaeus and Alexander. Paul turned them over to Satan for the administration of the sin unto death.

Notice, verse 20, "Whom," relative pronoun referring specifically to Hymenaeus and Alexander, who are negative and involved in evil activities, and they have gone unchallenged in Ephesus by Timothy. It's not pleasant when any pastor has to administer discipline. In fact, **his primary responsibility is to teach the Word of God so that discipline will not have to be administered.** However, occasionally a pastor will have this responsibility. He avoids it sometimes and he ducks it and hopes that it will go away. But it never does.

So, it means that someone is preying on the sheep and someone is making someone's life miserable for the sheep. These two men in verse 20 are bullies. These two men

are trouble makers. These two men are pushing Timothy around, so much so that now the apostle Paul has to step in. This is one of two cases recorded where he did step in.

The other case was in Corinth. That was the other trouble spot where Timothy failed. That's where Timothy failed before because we have, in Corinth, an idiotic character who was involved in making love to his mother. This, of course, called for some very stringent measures. Now, today, if that happened in the 20th century, they would say that it was a life style and Timothy would turn the other cheek, as it were.

We have this phrase here, that we want to go slowly on, in verse 20, where he says "I have delivered." This is an aorist, active, indicative of PARADIDOMI, which means to deliver over. This word was used of Judas Iscariot. There it means to betray. But, "to deliver over" is a good translation.

He says "Whom I have delivered over unto Satan." The constative aorist contemplates the action of the verb in its entirety. In other words, it gathers up into one entirety this deliverance, PARADIDOMI. However long this is, it can be just a few seconds, or it could be a long time. Here we have the lapse of a very short time. Apparently this was accomplished through prayer.

We have the apostolic authority, which includes, in Paul's case, the power of turning the negative believer over to Satan for the administration of dying discipline. This was possible for apostles. It's not possible for pastors today, so just relax. If it was, most pastors, if they had any good sense, would be hesitant to use it. But, there's no pastor that has a right to do this today. The Lord gave this particular authority to apostles.

There are no apostles today, regardless of what people call themselves. The last apostle was John. He was on the Isle of Patmos. He died in 96 A.D. The apostolic authority was never replaced, simply because the Word of God takes the place of that particular great gift. So, no pastor actually has

this particular authority today. However, a person who tries to destroy the ministry of a pastor and a local church, certainly would be turned over BY GOD for the destruction of the flesh. And he would go home soon.

So, the principle loses none of its sting. It's just merely if you should ever come into this category, you can count on it, since God administers this directly, you will have your just desserts, as it were.

So, apostolic authority included the great power of turning negative believers over to Satan for the administration of the sin unto death, found in 1 John 5. There is such a thing as the sin unto death. Paul did the same thing in 1 Corinthians 5:5, to that incestuous negative believer. He turned him over to Satan for the destruction of his flesh. He said "That in order that the human spirit might be delivered in the Day of the Lord." In other words, twice this occurred in apostolic times in the Church Age. Once in 1 Corinthians 5:5 and once in 1 Timothy 1:20. Both of them were done by the apostle Paul.

You know, we've been studying the apostle Paul for a long time and here's another factor of his life that we probably have not put together. He's the only man that God ever gave the authority to turn two people over to Satan for the destruction of the flesh. That's important. It didn't happen to Peter, you know, the "first pope." It happened to Paul.

Have you ever realized how very little Paul is talked about and how much Peter is talked about? And Peter always has his foot in his mouth. Paul always has the Word of God in his mouth. That's why. You very rarely see Paul on these stained glass windows. He's probably better off than being associated with those idiots.

Paul is the only man who had the maturity. Paul is the only man who had knowledge of the Word of God and a tremendous stability of authority to go ahead and do this type of thing. The active voice says that Paul, as an apostle, produces the action of the verb.

This is maximum use of his apostolic authority. The indicative mood is declarative, representing the action of the verb from the viewpoint of historical reality. This actually did happen. It occurred in the first century.

It says "Whom I have delivered unto Satan." Now, there are dative cases in the Greek language. There is a dative of advantage and a dative of disadvantage. Now, which one do you think this is? If you were turned over to Satan for the destruction of the flesh, would that be to your advantage or disadvantage? Dative of disadvantage. Dying discipline administered by Satan has no advantage to the born again believer involved. It's misery all the way. It's as much suffering, misery and catastrophe and heartache as a believer can ever experience. This phrase here implies intensive dying discipline, as the last two punitive stages of negative volition.

Then we have the word "that," which is a conjunction. It is the word HINA. This is used as a final clause. It's used with the subjunctive mood to denote a final clause, which has purpose, goal, and objective. What is the purpose, what is the goal, and what is the objective of turning Hymenaeus and Alexander over to Satan for the destruction of the flesh? "That they may" witness? "That they may" give? Tithe?

"That they may LEARN." What is that? We don't want to read that, do we? That's a dirty word, "learn." You know, people think that you can go to a fireside campfire, throw a twig on the fire, and you have reached maturity as a Christian. They think that you can walk an aisle, and raise your hand and you're in.

"Learn." There are two ways to learn. The easy way and the hard way. I would suggest that if a believer was turned over to Satan for the sin unto death, for the destruction of the flesh, that would be learning the hard way. Wouldn't you say so? Aorist, passive, subjunctive of the word "learn," PAIDEUO. PAIDOS is the word for child. And PAIDEUO means to train children with pain. It means, for example, you say "Don't touch the stove because it will burn you." They may

have to touch the stove and learn that it is going to burn them. You know, that's the way we are. So, then they learn not to touch the stove.

That's learning the hard way. It means that they have to learn by being hurt. It finally came to mean training anyone by means of discipline. "Train up a child in the nurture and admonition of the Lord." "Nurture" is communication of the Word and "admonition" is discipline. Now, today you're not allowed to do that in school any more and consequently no one learns anything.

I was tempted to bring a teacher from Lee High School here this evening. Lee High School is supposedly the best academic high school in Houston. It's pitiful. The grades are so low that they have to give them grades so that they can play football. It's unbelievable in the "best school."

This should be translated "In order that they may be taught by discipline." The aorist tense is a cumulative aorist. It views it from intensive and dying discipline in its entirety. But it is regarded from the viewpoint of existing results. The result is potential. See, it is a subjunctive mood here. The subjunctive mainly is that there could be recovery involved. It's potential here. That's the subjunctive. There is potential.

There's a factor here. If you are a believer in the Lord Jesus Christ and you are negative to the Word of God for a long period of time, and Divine discipline comes in, and you get to the point of the sin unto death, the subjunctive mood says that you can still recover. That's the point.

Now, Hymenaeus and Alexander are now in a state of discipline, called here intensive and dying. They are moving out of intensive into dying discipline. In this stage, this is the last warning. Sometimes people realize what they have done, and what they are involved in and they recover and even take the high ground, as it were, and move on. There are cases like this in history. Hezekiah is an illustration from the Old Testament. He was out under the sin unto death and he recov-

ered and moved on. There is a New Testament example. It's in 1 Corinthians 5:5. That's the incestuous Christian. And he recovered. He moved on.

This says "In order that they may be taught by discipline." That's the reason for it. The potential is there. The passive voice says that Hymenaeus and Alexander received the action of the verb. They received learning the hard way. So, we come up with a principle. You, as a believer, and I, as a believer, are either going to learn the Word the easy way, or we're going to learn it the hard way. And He may have to take you home to learn it the hard way. That's it. But, you're going to learn it one way or the other. As a born again believer, you're going to learn it.

Now, how do you want to learn it? It's much easier to learn the Word the easy way, than to learn it by discipline. It's much easier to learn the Word than to learn from discipline. Believers influenced by the Word of God are blessed. But, believers influenced by discipline, or evil, learn by discipline. So, progress in the field of training by discipline is very slow, and very painful, and often results in the sin unto death.

Again, the subjunctive mood indicates the fact that this is the last call to straighten out or die miserably. These negative believers may, or may not, learn from this extreme discipline. We'll study them separately a little later on and see what happens. So, this verse says "In order that they may be taught by discipline."

Now, the next word, "not," is a particle. It is the word ME. It is what is called a qualified negation. It's in contrast to the particle OUK, which is very strong negation. When you have ME plus the subjunctive mood, it implies uncertainty. We don't know at this point whether they recovered or not. Therefore the negative ME only denies hypothetically, and not really like OUK would do. In other words, it's questionable whether they will straighten out or not.

In the mean time they are blaspheming. "Not to blaspheme." It's a present, active, indicative of the word BLASPHEMEO. See, it's just a transliteration of the Greek word. Blasphemy means to slander God, to malign the character and to malign the GRACE of God. The descriptive present indicates events in the process of occurrence which should not occur.

The active voice again says that Hymenaeus and Alexander, as negative believers, are under the influence of evil. They produce the action of the verb, which is maligning God's essence and God's plan. The infinitive is the intended result. The result indicates the fulfillment of a deliberate aim or goal or objective. This is intended, although not actually taken place.

So, the final verse says this "Among whom, is Hymenaeus and Alexander, whom I have delivered over to Satan, in order that they might be taught by discipline not to blaspheme." Now, the reason for this again is the fact that Timothy was weak. Timothy should have been handling this. But he wouldn't do it. Therefore, someone had to step in.

There are pastors today who are "weak sisters." They are found in many, many different churches. **Whenever someone becomes too great a bully, then, of course, God takes over as the apostle Paul did.** A lot of pastors have no spine or backbone at all. But, maybe, like Timothy, they had the wrong type of rearing and they are therefore, very nice and sweet people. And the ladies like them. And they are easy to shove around and push around with every wind of doctrine. Some local churches are havens for "bullying-type" females, so obviously something has to happen.

Now, we have taken up the concept of evil over a couple of weeks. Now we're going to take up, line on line, the concept of what in the world is negative volition. What causes believers to become negative to the Word of God? I don't know if I should give you this list or not, because you may latch on to some of them. But, I figure you should know how it

comes about. It's very subtle. Because it's very prominent in this passage.

The word "ship wreck" refers to it specifically. In terms of negative volition:

1) A definition of negative volition. It is a negative attitude towards the Word of God by a born again believer. It's characterized by two principles: In other words, a believer becomes negative towards the Word resulting in the failure to function under the principle of "Growing in Grace by the knowledge of our Saviour Jesus Christ." And consequently there is a system of perpetual carnality in their life, which results in perpetual discipline. This is called "being influenced by sin."

There are two factors then, in a believer's negative attitude towards the Word of God. Let's notice both of them. It's one thing to sin and it's another thing to be influenced by sin. But, negative volition has two factors. **One:** To be influenced by evil. That means negative attitude towards the Word. **Two:** To be influenced by sin, which results in perpetual carnality.

Now, **all of us sin.** I know you don't, but I do. That does not mean that we're influenced by sin. To be influenced by sin you have to be in a pattern of sin that excludes taking in the Word of God on a regular basis.

So, we have negative volition towards the Word and/or influence by evil perpetuating carnality, in the believer's life, resulting in perpetual discipline in the believer's life. That's found in Hebrews 12:4-15.

Negative volition is recession from any stage of spiritual growth, whether it's partial spiritual growth, or completed spiritual growth, which is maturity. Negative volition is therefore, lack of spiritual growth. Negative volition is neglect of the Word. Negative volition crosses a point with evil and becomes the principle of being influenced by evil. **Negative volition crosses the pattern of sin at a certain time, and results in being influenced by sin.**

Now, the believer who is positive to the Word, is a GRACE believer, and he is in a progressive stage in time. The nega-

tive believer is in a retrogressive stage in time. **Negative volition in the believer is analogous to apostasy.** Negative volition in the unbeliever is rejection of and departure from the laws of Divine Establishment. That's found in 2 Peter 2:17-22. This is a great passage on an unbeliever's negative attitude, and his departure from the laws of Divine Establishment.

So, God has designed laws of Divine Establishment to protect the human race from destroying itself. Now, the unbeliever has rejected Christ as Saviour. But, if he is positive towards the laws of Divine Establishment, he will function and be a preservative to some extent. He doesn't have eternal life.

Negative volition must be distinguished from carnality in the same way that spirituality must be distinguished from GRACE. Spirituality is an absolute. When I first became a believer I had this fellow tell me that spirituality is not an absolute. He taught the heresy that since you have an old sin nature, and even though you confessed your sin and were restored back to fellowship, because of the fact that you had an old sin nature you could never be in fellowship with God.

But, spirituality is an absolute. That's where God the Holy Spirit controls the soul of a believer. **GRACE maturity is the relative status of maximum spiritual growth whereby the believer is under maximum influence.** Carnality is also an absolute. In other words, you're either in fellowship or out of fellowship at any moment of time. **Carnality is the absolute state of being out of fellowship through sin.**

Now, negative volition is a relative status of various degrees of spiritual failure. **The carnal believer can be positive towards the Word and recover through confession of sin, using 1 John 1:9.** The negative believer under the influence of sin can be restored, but he is far from recovery. So, negative volition becomes a technical, theological synonym for being under the influence of evil and being under the influence of sin and being negative toward the Word of God. **GOD BLESSES THE BELIEVER BEING INFLU-**

ENCED BY THE WORD OF GOD. But, God CURSES the believer under the influence of evil. That's Hymenaeus and Alexander.

Therefore, negative volition can apply to apostasy, it can apply to influence of evil, it can apply to the influence of sin, all of them, or part of them.

Point 2). This point gives us the mechanics in eight different stages. How to be negative eight different ways. Briefly, there's a reaction stage. This is usually called INSTABILITY.

How does this come about? How does a believer first react? DISCOURAGEMENT. When you're discouraged, that's a reaction. Another key is the waitresses' dilemma, BOREDOM. The waitress says, "I'm bored." Which means that they've been stifled. Boredom is a reaction.

DISILLUSIONMENT. You're disillusioned by some person. INABILITY TO COPE WITH LONELINESS. BEING OVERCOME BY SELF-PITY. BEING IN SOME STAGE OF FRUSTRATION. It includes also the REJECTION OF THE COMMUNICATION OF THE WORD OF GOD.

It includes PERSONALITY HANG-UPS. It could be a personality hang-up with the communicator or members of the congregation. It includes HYPER-SENSITIVITY and LACK OF OBJECTIVITY. Lack of objectivity or hyper-sensitivity come sometimes under rebuke or under normal conditions of life. It includes MENTAL ATTITUDE SINS, such as jealousy, bitterness, hatred, implacability, arrogance, guilt complex, operation vengeance.

I know someone who's going through a situation right now and includes this principle. A lot of people do this. Seeking to build their happiness on someone else's unhappiness.

It includes the reaction stage. Such things as DISTRACTIONS which lure you from the Word. These become reactions. You react to the teaching of the Word of God at some stage. In other words, you hear salvation and you like that. You hear spirituality by confession of sins and you don't like that because you want to do something. So you re-

act. You hear something about what the Bible says about the military and you're a passivist. So you react. You don't like that part. You don't want to hear that. Also capital punishment. You don't want to hear that. So you react. YOU don't want to hear about Right-Man/Right-Woman because you screwed up so badly. So you react.

Some portion of the Word is going to cause you to react. So you find something outside, something which seems to be very pleasant. And you rationalize things to the point where you're neglecting the teaching of the Word of God and the function of growing in GRACE.

In other words, **it can be anything which lures a believer from the routine of the constant perception of the Word.** It can be classified as social, sexual distractions, pleasure, entertainment distractions, family. You know the Bible teaches that families are great distractors from the Word of God? Blame Christ. Don't blame me. He said it.

Health is a distraction. "I can't make it tonight because I'm down at the health club." Gossip distractions. Policy distractions. Personality distractions. All of these type of things. Part of the reaction state, which is not quite as common, is drug addiction. Mental illness. You know, there's another distraction: Academic or mental incompetence, which distracts from one's consistency and ability to take in the Word of God. That's the first stage.

There's something nice and pleasant going on and it just lures you away. You know, you'll pick up class again next week. Then you hear something taught the next week that you don't agree with. Forget that. Then you go back to that nice thing again.

As a result of this you go into the second stage which is a FRANTIC SEARCH FOR HAPPINESS. This is how you try to assuage your reaction. This, then, becomes the alternative to the daily function of growing in GRACE and this is the accepted solution for

the frustration of the first stage, called REACTION.

First there's reaction and then there's a frantic search for happiness apart from the Word of God. That's the book of Ecclesiastes. **The frantic search for happiness follows the trend in the old sin nature.** If you study the book of Ecclesiastes you'll follow the trends in Solomon's old sin nature, and see what he went after. As a rule, it follows a trend of asceticism or towards lasciviousness. See, both of those trends exist in the old sin nature. Everyone at some-time or the other will have one, or both, of these in operation. Even some of the most lascivious people do have a trend toward asceticism occasionally. So, the trend towards asceticism generally leads to FALSE EMPHASIS ON EXPERIENCE, construing Christian service as spirituality and maturity.

Some people work so hard in Christian service that they are considered to be spiritual giants. So-called victorious life decisions, victorious life gimmicks, emotional stimulation. The tongues movement is a part of this. The "Holy Rollers," as I prefer to call them. Legalism, the get involved works programs, spirituality by self-denial, discipleship, throwing a faggot on the fire type of panaceas.

In other words, one shot decisions and then everything is all right again. This type of thing. Non-Christian functions rejected, like taboos, getting involved in social actions, the social gospel, LOVING EVERYONE, trusting everyone. In other words, naive stupidity. All of these are in the ascetic trend. Some of these are the beginning of evil. This is where evil often begins for some people in negative volition.

Then, there's the trend towards lasciviousness. It hardly needs any amplification. You can call it debauchery, drunkenness, chasing, seduction, becoming users of narcotics and drugs apart from medical purposes, homosexuality, lesbian activity, all of these. We've covered them from time to time.

Then, the next thing that happens after the frantic search for happiness as a result of

reaction is what we call BOOMERANG. In other words, the frantic search for happiness intensifies. The boomerang is the curved club used by natives in Australia. It's a missile-type of a weapon. It can be thrown so that it will come back to the thrower and also bop whatever it is trying to hit on the way. It's a fantastic little thing. This is actually what happens when the frantic search for happiness intensifies and comes back and hits you.

Frustration becomes intensified. Frustration, in other words, will become greater frustration. The problem, whatever the frantic search for happiness is, will only make the individual more miserable, rather than solving a thing.

Then, after that, you get into the fourth stage, which is the EMOTIONAL REBELLION IN THE SOUL. We've covered this a couple of times. Here's your soul: Self-consciousness, mentality, volition, emotions, and the conscious. Then there's also the old sin nature. The emotions of the soul are designed to respond. **They're designed to respond to the mind.** Sometimes the mind is called the heart. Sometimes the emotions are called the kidneys. But, it's the emotions. Emotions are designed to respond to the mind.

The emotion is equivalent to the Right Woman, whereas the mind is equivalent to the Right Man. Good-bye women's lib right there. It just knocked it for a loop right there in the soul. So, the emotion is equivalent to the Right Woman, whereas the heart, or the mind, is equivalent to the Right Man. The soul has male and female parts, even as the body has male and female hormones.

So, the emotion is the female part of the soul, designed to respond to the mind, which is, again, the male part. The mind is equivalent to the Right Man. Again, the emotion is equivalent to the Right Woman.

Emotion has no doctrinal content. Emotion has no mentality and no character. It can only respond to that which is found in the mind. It is designed in the spiritual life to respond to the Word of God. **Once emotions**

revolt, it becomes the aggressor. It loses all capacity for life. It becomes distorted. It becomes a tool for the old sin nature. It becomes the basis for launching into many types of evil.

As it says in Revelation 2:23, "I will kill her children with death, and all the churches will know that I am He, that searches the emotions and the mind. And I will give to each one of you according to your function." So, the emotions of a negative believer resist the Word of God and resist Bible teaching. They don't find it pleasant, or entertaining, or conducive, or any blessing to which they are interested in.

Now, in 2 Corinthians 6:11, 12, we are warned to STAY AWAY from people whose emotions are dictating policy to their soul. That's 2 Corinthians 6:11, 12. In Romans 16:17, 18 we are told the same thing. The emotions in rebellion in the soul cause the emotions to respond to the old sin nature, instead of responding to the mind. Emotion, therefore, takes over and becomes the dictator of the soul. **It becomes aggressive and neutralizes the Word of God in the mind.**

The emotion becomes a tyrant, shutting out the Word, short-circuiting GRACE in any form, and causing a malfunction of every normal function of the soul. **Believers who live by their emotions and use their emotions for their criterion, are APOSTATE, DISORIENTED, MENTALLY ILL, DEGENERATE, and many other factors.**

The fifth stage which happens to the believer who is negative towards the Word is characterized by many different types of negative volition. This is under a couple of headings. **One of the ways in which it happens is that the believer becomes INDIFFERENT or APATHETIC towards the Word of God. Secondly, they are TOO BUSY FOR BIBLE TEACHING. Thirdly, they are ANTAGONISTIC, or have a hang-up about the person who is communicating the Word. Fourthly, they are ANTAGONISTIC about the PERSONALITIES of those WHO COME TO BIBLE CLASS. Fifthly, they have a FAILURE TO UTILIZE GRACE pro-**

vision for growing in GRACE, including assembly worship.

I've had people these last two weeks who have told me that they don't come to church on Sunday because they don't want to associate with the religious crowd on Sunday. I said, "You've got the wrong church, for number 1. And number 2, it says 'Do not forsake the assembly of yourselves together.'" So, you're in bad shape. They just bypass that and go their own way.

See, that's negative volition right there. That's failure to utilize GRACE provision, including assembly worship. It's failure to utilize GRACE provision for confession of sins and being restored back to fellowship. It's lack of respect for authority. Poor manners, lack of concentration, no poise, no objectivity in the function of the local church when it comes to the intake of the Word of God.

The sixth way to describe negative volition is INABILITY TO HANDLE PROSPERITY. Now, I know that hasn't hit any of us. But, this is one of the reasons why a lot of people peel off from time to time. They reach a certain stage of spiritual growth and God blesses them with prosperity. They can't handle the prosperity and away they go from class.

Point seven is the DISORIENTATION TO THE FACTORS OF LIVING GRACE. Under living GRACE God keeps us alive in the devil's world. God provides food, provides shelter, provides clothing, and provides transportation. I hesitate to say that. God provides transportation. **So, disorientation, or failure to appreciate these factors and utilize them in the assimilation of the Word of God is also a place for negative volition.**

Our final point on negative volition is as follows: Some people have an active campaign to DISCREDIT THE TEACHING OF THE WORD OF GOD.

All of these are manifestations of negative volition. This leads to what Ephesians calls the black out of the soul where a vacuum is opened up, through which doctrines of demons come in, which we will study in 1

Timothy 4. These doctrines of demons include religionism, legalism and every form of evil.

Therefore, being influenced by evil always characterizes anyone who is totally under the influence of evil. Infiltration of satanic doctrines lead to demon influence and black out of the soul and you come under the control of evil, Ephesians 4:17, 18. **This causes you to be past feeling, calluses form on the soul, and your memory center malfunctions, the Word is no longer applied and eventually the Word is gone from you, either by misuse, or no use.** This is

known as hardness of heart, or a seared conscious. This is where Hymenaeus and Alexander are.

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