

# Evil has no Morals

October 5, 2025

For most, we try to live our lives in view of good and sound morals; for Christians, it is a must that we live in humbleness, that we seek to serve others, and hold all in high esteem. We study the Scripture for our life instructions, trying to walk in the way of our Lord Jesus and the Apostles.

When people discuss morals in today's society, we can look back over the past six decades and wonder what has happened. Why is foul language so prominent?

**Ephesians 4:29: NIV, For Jesse, “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.”** Today, many of our top legislators believe it is acceptable to curse in public; they do so not only in the chambers of government, where they are heard in the hallways, but also on the floor, as well as on television and radio. Some of the legislative women use the “F” bomb when being interviewed on the news and giggle, claiming not to have used such language before, or at least in public. Acting giddy would define their action.

What is it about foul or rough language that changes a society? When we look back on what Paul wrote, we find two words that say it all: unwholesome, the KJV uses “corrupt communication.” This represents diminishing what is good and causing a tearing down of one's moral base. It opens the door for evil to come in. Look at the opposite: “Helpful for building up others... that it may benefit those who listen.” We often fail to see ourselves through the eyes and ears of others; some are struggling to change their lives, which may lead them to desperation, as they believe their current life is just the way life goes. A life without hope is a dead existence away from God.

**Ephesians 2:12: NIV: remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.**

Look at this example Peter gives us of how leaders are to act, **1 Peter 5:2-3: NIV: Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted**

**to you, but being examples to the flock.** If we are to be examples to the flock, how does one perceive oneself with tainted speech? What is the example? I have always adhered to the restrictions placed on pastors, elders, deacons, and anyone else responsible for teaching the flock. Pride drives one, even in the ministry, to see oneself as Lord over others—those who govern by command and not example. It is an important message that Jesus taught of the Pharisees, instructing the people to do as they say but not as they do.

Here in California, our governor sounds off this week, “Gavin Newsom said on The Siren podcast that Republicans are in the middle of a radical rigging of an election, vandalizing democracy and the rule of law, and so he is fighting fire with fire and he's gonna "punch these sons of b\*tches in the mouth." He dreams big, but this is also laughable. However, it sets an extremely poor example for our young adults and children. A century ago, our politicians were spoken of as good statesmen. “An experienced politician, especially one who is respected for making good judgments.” Not only are they not respected today, but a large portion of our citizenry has grown weary of the lies, deception, and programs that cost the taxpayer —namely, you and me —money we cannot afford. All of this has to do with morals.

Is it not appropriate for us to use healthy speech when addressing others? Should we choose who we respect and who we don't? If we do so, are we acting in the manner a sincere Christian should communicate? Jesus died for all of us while we were still in sin, yet in today's world, cursing seems to rule the conversation. When a person is not intelligent enough to have a rational conversation, they curse and lose their temper with their opponent.

**Ephesians 4:30-32: NIV: 30 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. 31 Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. 32 Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.** Rage, anger, brawling, slander, we find hate in action and word. Exposing man's heart, demonstrating an absence of God in their life. **Matthew 11:15: NIV: “it is not what goes into the mouth that defiles a person, but what comes out of the mouth; this defiles a person.”**

In the book “Without Conscience: The Disturbing World of the Psychopaths Among Us.” Robert D. Hare, PhD, looks at those in our society who have committed unbelievable crimes of theft, extortion, murder, and serial murder. Some of these individuals appear to have good manners, some seem to have good morals, and all genuinely seem to have a conscience, but their rationale is twisted.

The reason I wanted to direct this study to morals in the manner I have is to look at light and darkness alongside one another; Evil, we do not see it; it is the opposite of love. We do not see love; it’s also only a word, but it is demonstrated in action. Evil is no different in this way; again, we cannot see it, but we see the actions. We learn from the Scripture, **1 Peter 5:8, NIV. “Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour.”** What is it to be alert and sober? **Luke 12:49: NIV: But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into.** Here, we find Jesus' teaching on being ready, one of the most important ideas to practice in our walk through this life. Jesus taught Peter, Feed my sheep, then tend to my sheep. But he also had the task of overseeing the welfare of the flock. Each of us has this calling in the way we care for those we know and love, or even those we do not yet know or love. We do not bark orders out and place heavy burdens on others we ourselves would not bear, but establish our works and deeds by example.

Where is this evil that prowls around? Judas Iscariot, walking and living with Jesus for three years, was one of Jesus’ closest circle. He caused no trouble for the most part, although it was known he was taking money, **John 12:6: NIV: He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.** There was a transition in Judas somewhere that took him from petty theft to sentencing our Lord Jesus to death. This is where I want to examine the evil that ensnares a person. Judas had no problem stealing the money, but a time came when his conscience and morals would be tested. That moment came when they arrested Jesus in the garden.

We don’t often take the time to evaluate the process of evil in one’s life; it can lead to major infractions or have minimal responses, but at some point, there are signs of consciousness and moral breakdown. The problem here goes back to “be

alert and of sober mind.” In Judas, as with so many others, the effect on the conscience and morals comes too late; it is a rejection of the crime committed and the ramifications for such. It may be due to self-survival, facing the charges for the crime, or simply the weight of guilt. A similarity in many of these actions of moral decay is found in the sudden recognition of the wrong committed. Judas did not go back and beg Jesus for forgiveness but went out and committed suicide.

It seems like a light switch in the off position. In the dark, they have no feeling, but after the crime has been committed, a time without consciousness, thinking, and operating on hate alone, the moments after, when the light comes on, they feel remorseful for their actions. Many on death row are afraid of being put to death, but had no problem killing someone else. Now think of this as the moment their guard is down, evil enters, and then reality returns. We now see the forces of evil in a person; the action is what defines the word.

As we look at morals, which we find in abundance throughout the Scripture, the words “Morals or Moral” only show up once in **1 Corinthians 15:33: Do not be deceived: 'Bad company ruins good morals.'** William MacDonald in Believers' Bible Commentary addresses ‘Moral or Morals’ three hundred and forty-eight times. Most versions do not use the word moral. In fact, out of sixteen English written Bibles, eleven do not use Morals, while seven do.

it is implied endlessly through the structure of commands, guidance, and obedience. It has been one of the most significant properties found in Scripture, and one that demonstrates the Christ in the believer. It guides our conduct, our speech, and our interactions with others, and it provides us with boundaries. It teaches us to put others first. But today, we need to pray that God would enable us to re-establish the moral foundation that once made our nation more than it is now. No matter how high the market goes, people gain great fortune, but it is all vanity. **Ecclesiastes 11:10, NKV. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. 12:8: Vanity of vanities, saith the preacher; all is vanity.**

Father, may we ponder our ways as individuals this week. Let us not come to hate those we disagree with, but pray for the Holy Spirit to rest upon us, convicting us of our wrong and Your ways and Your plans for man. In Jesus' name, Amen.