***What God Wants you to do with His Good
RO89-01***

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Our subject is "The merit of the Mosaic Law.” This is segment number four in Romans 7:12-13.

The apostle Paul has shown how the Mosaic Law alerted him to his mental attitude sins, even though his outward conduct was in compliance to the rules of the Mosaic system. Paul thus was forced by the Mosaic Law itself to admit that he was not really keeping the Law of God, because of his mental attitude sins, no matter what his outward conduct was, and, therefore, he was not justified in God's sight. The Mosaic Law not only revealed the inner sinfulness of Paul, but it also was used by his sin nature to create resentment and rebellion against the divine restrictions.

Paul finishes this section, in verse 13, by raising the question of whether the beneficial Mosaic Law was the cause of death in himself. So, in Romans 7:13, we read, "Was then that which is good made unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceedingly sinful." Paul begins in verse 13 with the word "then." It looks like this in the Greek language. It's the word "oun," a conjunction which expresses the consequence of the fact that the Mosaic Law was good. We might say, "Therefore, in view of the fact that the Mosaic Law was a good thing" (it was a beneficial thing). And he uses the word "good" to describe the Mosaic Law – the word "agathos." We looked at the word "agathos" last time. It means "good" in the fact that it is beneficial in its effects. And in the Greek language, it uses the word "the," so it is "*the* good thing," referring specifically to the Mosaic Law.

Christians in the New Testament are frequently told that they have a certain responsibility toward what is described as "agathos" (what is described as beneficial). There are a few of them that we should call to your attention – what God wants you to do with what you discover is God's good in a variety of expressions.

**What God Wants you to do with His Good**

1. **Prove God's Good**

First of all, Romans 12:2 gives us a guideline on what we are to do with that which God declares to be good, and to be beneficial. Romans 12:2 says, "And be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." So, one of the things that we do toward good is to prove it; that is, we test and demonstrate the beneficial quality of God's will. When God directs us to do something, we comply with it, and we demonstrate (we prove) that what He told us to do was indeed beneficial to us.

1. **Cling to that which is Good**

Then in Romans 12:9, we are told to cling to that which is good: "Let love be without hypocrisy; abhor that which is evil; and, cling to that which is good. The idea here is to be glued to God's divine good moral standards as your frame of reference. That's what the word "cling" means. It means glue yourself to God's moral standards. That's a very important thing.

All of us see among Christians many times when they do not choose to glue themselves to God's moral standards. They do not choose to glue themselves to the standard of ethics which is set forth in the Word of God for members of the royal family of God. We see this all the time among Christians, and we even see it among Christians who have opportunity to be instructed in the Word of God. But I can guarantee you that you won't continue to see that kind of a Christian if that individual persists in not clinging to the moral standards of the Word of God. That Christian will become a spiritual casualty. He inevitably will become a spiritual casualty, and suddenly, he simply will evaporate. You won't see him around anymore. And he may directly attribute the consequences of what is happening to him because he did not relate himself to what God calls the good by clinging to it, and gluing himself to it.

1. **Do Good**

Then there's a third admonition, and that is that we are to do that which God declares to be the good. Galatians 6:10 gives us that direction: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." One's individual actions are to be the things which are beneficial by God's evaluation. There are many opportunities for us to do the thing that is beneficial. You notice that this Scripture says, "Do it especially for other Christians."

There are times when you have funds to do something that is beneficial for other Christians. Do it. There are times when you have time to place at the disposal of other Christians that would be beneficial to them. You have ideas and skills. Everything that God has placed at your disposal should be related to doing that which is beneficial to others – to do the thing that is good, particularly for other believers.

1. **Produce Good**

We are to produce, the Bible says, that which is *the* good. Ephesians 4:28: "Let him that stole steal no more, but rather let him labor, working with his hands, the thing which is good, that he may have to give to him that needs." We are to produce what is beneficial – producing something useful with our labors, whereby we have the resources (the material resources) to meet our own needs, and even to help others who lack at any particular point in time – to produce that which is beneficial.

1. **Follow after the Good**

Then we are told to follow after the good. We have this pointed out to us in 1 Thessalonians 5:15: "See that you do not render evil for evil to any man, but ever follow that which is the good; both among yourselves, and to all men." Treat others in a way that is beneficial to them, and not that is evil. That would cover a multitude of sins – to treat other people in a way that is beneficial to them. That's what the word "good" means (the word "agathos") – to treat him in an "agathos" (beneficial) way, and not in a way that is evil. It would certainly neutralize a great deal of propensity to immorality, and to all kinds of mistreatment of other people. Particularly, again, you are called to be concerned for this, not only for humanity in general, but in a very special way toward those who are your fellow believers.

1. **Be Zealous of the Good**

Next, the Bible says to be zealous of the good. We are told this in 1 Peter 3:13: "And who is he that will harm you if you be followers." That should be better translated: "If you be zealous of that which is good." Be zealous, or eager, for that which is beneficial. So, many times, we are zealous and eager for that which is not a benefit to us. We are zealous for entertainment that is not a benefit to us. We are zealous for recreation that is not a benefit to us. We are zealous for possessions that are not beneficial to us. The Word of God says, "To be zealous for the good – eager for that which is beneficial.

1. **Imitate the good**

Then, we are told to imitate the good in 3 John:11: "Beloved follow (and that should be translated as 'imitate'): Beloved imitate not that which is evil, but that which is good." Reproduce in your life the beneficial things that you have seen. It is amazing how often Christians have the inclination to reproduce the bad things they see. We see them around us all the time, and it is fantastic how even Christians, don't say, "Hey, I'm going to imitate the good things – that which is beneficial by God's standards. I'm not going to imitate the evil things."

One primary example of this, of course, is in ladies clothing styles – the concept of following styles which are not beneficial, and very often personally degrading. But it is amazing how some Christians have such little self-esteem that I don't care how degrading the styles are, sooner or later, you can just expect they're going to walk in with it. We know that they are going to imitate what is degrading. They just cannot rise and say, "Hey, I don't care if everybody else is doing that. That is not beneficial by God's standards. I'm not going to imitate that. I'm not going to follow after that."

1. **Overcome Evil with the Good**

Then, next, we are to overcome evil with the good. When we are faced with evil, as very often in one way or another we are, we are to counter it with that which is beneficial. Romans 12:21 says, "Be not overcome by evil, but overcome evil with the 'agathos' (with that which is beneficial)." Respond to Satan's evil with God's beneficial things. Respond to socialism with God's capitalistic free enterprise. You can apply this in any number of ways. Satan has a variety of evils. Meet them by God's good in that that applies in any particular situation.

1. **Human Government is to be an Agent for Good**

Then we have one more. We have it in Romans 13:4, where we read, concerning human government: "That human government is to be an agent of the good for the people." Human government is commanded by the Word of God to do that which is beneficial for the people. Civil authority is to be beneficial for those who are governed. Civil authority is to remain the servant – not the master in charge. Romans 13:4: "For he (the civil authority) is the minister of God to you for good (for the 'agathos') – for that which is beneficial" But if you do that which is evil, be afraid, for his bears the sword (the capacity to punish) in vain, for he is the minister of God and avenger to execute wrath upon him that does evil."

If you have a system of government which is obedient to the biblical responsibility of government to produce that which is beneficial for the people, then God says, "They are in line with the Word of God, and you must be obedient to that government. But when that government becomes evil, when that government begins producing that which is not beneficial to the people, then you have the divine authority and responsibility to resist it.

So, the word "agathos" is a very interesting word in the Bible, and we as Christians are to be related to the good in all of these various ways.

**Death (Self-Righteousness)**

In the Greek Bible, there is no verb. It simply says actually: "Did that which is good then be made death unto me?" The word "made" is the word "ginomai." "Ginomai" means "to become." Actually, the word here connotes "to become a cause of." At some particular point in time, the good Mosaic Law was to become a cause of something. The cause that he is referring to, he describes as this word "death" (this word "thanatos"). This is conscious existence in separation from God. Here the kind of death that Paul is talking about is that which he has referred to in this context, which refers to the death of his own . . . that he had relative to his own self-righteousness. Paul had a big fat case of self-righteousness, because he was keeping the law outwardly, while violating the mental attitude part in a very great way.

Suddenly, while he was very proud of the fact that he had this self-righteous standing with God that he was justified, suddenly he realized, as he understood what the Law was really saying – that he wasn't even saved. He was not on his way to heaven. That's is what happened on the Damascus road when he saw Jesus Christ in that instance, everything negative in his mind left toward Christ, and everything positive in acceptance immediately took its place. In that moment, he believed on the Lord Jesus Christ.

Then his next question was: what do you want me to do? His next question was not: what do you want me to believe? He had already done that. He realized how wrong he was in his believing. And immediately he realized that he was in a position of death; that he was doomed; and, all of his self-confidence just drained out from him.

This is what he was talking about here a little earlier in Romans 7:9. He said, "For I was alive apart from the Law once." I was very self-confident in terms of my spiritual standing with God: "But when the commandment (the one about coveting) came, sin came alive, and I died;" that is, my whole self-confidence of my standing with God just collapsed. It died: "And the commandment which was ordained to life, I found to be unto death." I come to this law of God. God says that it's holy; it's just; it's good; and, it's beneficial. And what does it do to me? Instead of being a benefit to me (to make me happy and satisfied in confidence), I suddenly find myself in the terror that I might die at any moment and face a holy God in a total condition of condemnation: "For the sin nature, taking occasioned by the commandment, deceived me, and by it, it slew me." His old sin nature deceived him concerning how he was related to God. Why is that?

Well, this is just like the sin nature in most people today deceived them, because they think that, somehow, they can set the rules for how God is going to accept them. They can set the rules on what is right, and what should be right with God. Then they actually are ready to go out into eternity and face that kind of a God. That's why you have so much resistance. You see this in public television talk shows, when somebody talks about being born again, because that very distinctly separates one person from another, because most people in the United States do not consider themselves born again. Therefore, they foam at the mouth if somebody gets up and says, "If you're not born again, you're not going to heaven." What is the problem?

Well, the problem is that they have a sense of being alive with God: "I'm just as good as the next guy. I do better than most people. God is going to treat me right. I'm going to be accepted." And suddenly you say, "If you're not born again through a personal faith in Jesus Christ, you're lost." And the natural man hates that, and he resists that.

So, what Paul is saying here, we may translate: "Did that which is good then become a cause of death for me?" In other words: can wholesome food become poison to you when you eat it? That doesn't make sense. If it's wholesome food, it will not poison you. Or can pure water, which you have drunk, cause you to die of thirst? That doesn't it make sense? If it's pure water, it's going to satiate your thirst, and it's going to preserve your life – not cause you to die.

So, this is the conflict the Paul is raising here. He says, "Did that which is beneficial (it has the "agathos" quality built in it by God) then become a cause of death for me. And he uses that expression that we have seen before: "God forbid." This is an idiomatic expression in the Greek language to express strong denial of something. Actually, the word "God," as you know, is not in that expression in the Greek language. It simply has really two words. One is this Greek word "me," which is the negative ("no"). The other is "ginomai", which means "to become." So, literally, what we are saying is: "May it not become." And putting that in idiomatic English, it's an expression of strong abhorrence. And we would say, "By no means," or "of course not," or "certainly not," or "perish the thought." That is the idea that is being conveyed now. This is used several times, as you probably have already observed, in the book of Romans, and it always expresses something that to Paul is unthinkable.

So, the apostle Paul, with that expression, makes it clear that the good, beneficial Law (commandments of God) cannot poison the soul and cause it to die. It cannot be the source of death in a human being.

The code of rules which God has ordained for human conduct, and which are recorded in the Bible, are simply not the cause of mankind's death. The beneficent nature of God's laws result in life for the person who obeys it, not in death. This relationship between life and obedience to God's laws was clearly explained to the Jewish people.

**Diseases**

Let me give you one example. This is an important item. The relationship between life and obedience to God's laws was clearly explained to the Jewish people when they entered the Promised Land. Deuteronomy 28:58: "If you will not observe to do all the words of this Law that are written in this book (the Mosaic Law), that you may fear this glorious and fearful name, the Lord your God, then the Lord will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and severe sickness, and of long continuance. Moreover, he will bring upon you all the diseases of Egypt, which you were afraid of. And they shall cling unto you. Also every sickness and every plague which is not written in this Law, them will the Lord bring upon you until you be destroyed. And you shall be left few in number, whereas you were as the stars of heaven for multitude, because you would not obey the voice of the Lord your God."

This is an important point, because the point Paul wants to make is: why do people die? This is not only in terms of eternal death. And for a Christian, more importantly, why does a Christian experience temporal (out of fellowship) death? And his point is that it's not because of what God tells you to do, but because of what you do with what God tells you to do. This passage is stressing to the people of Israel that they came out of Egypt in deadly fear of diseases they saw around them – leprosy, just to mention one, and any number of other diseases which were totally incurable in the ancient world.

Now what the Lord says to these people is, "If you obey My commandments, which are beneficial for human beings, it includes a benefit to your health. And I will preserve you from the diseases that you have seen in Egypt." And the Lord says, "Even the diseases I have not mentioned that you could not even imagine. If you break the commandments that I have given you, and if you violate the beneficial code of the Mosaic Law, you will suffer physical consequences.

Let me give you an example of this in action. God put to death the inhabitants of Sodom and Gomorrah because of their violation of God's law which forbade the sexual perversion of homosexuality. Let me just trace through with you, for a moment, the biblical line of argument on this subject. Leviticus 18:22: "You shall not lie with mankind as with womankind. It is abomination."

Leviticus 20:13: "If a man also lie with mankind as he lies with woman." And the word lie is a euphemism for sexual relations: "If a man also lie with mankind as he lives with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.

Genesis 13:13: "But the men of Sodom were wicked, and sinners before the Lord exceedingly." Notice that the verses they were not only sinners, but they were that in an enormous degree. That's what "exceedingly" means.

The next in progression is Genesis 18:20-21: "And the Lord said, 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which has come unto me. And if not, I will know." God says, "I will not bring judgment until there has been an authoritative investigation of the reports.

Next is Genesis 19:4-5: "But before they lay down, the men of the city, even the men of Sodom, compass the house, round both old and young, all the people from every quarter." This is Lot's house. The two angelic visitors are there. And this is the reason that the men of Sodom are exceedingly sinful – why God is investigating, and why He is coming to bring condemnation upon them. Verse 5 says, "And they called into Lot, and said to him, 'where are the men who came into this night? Bring them out onto us, that we may know them.'" And there the word "know" is again a euphemism for sexual relation. They were saying to Lot, "Bring those two men out." They looked like men. They were, in fact, angels: "We want to have a homosexual relationship with them."

Genesis 19:24-25: "And the Lord rained upon Saddam and upon Gomorrah brimstone and fire from the Lord out of heaven. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. There was judgment upon Sodom and Gomorrah because of this evil.

Then Genesis 19:27-28: "And Abraham got up early in the morning to the place where he stood before the Lord, and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld. And lo, the smoke of the country went up as the smoke of a furnace." God simply devastated, like an atom bomb, exploding over those cities. And they were not your little country folk – little stops along the highway. These were major metropolitan centers of the ancient world. It was not only Sodom and Gomorrah, but five other cities of the plain.

So, it is the violation, as this example demonstrates, of biblical laws which produce death for the guilty – not the rules themselves. It wasn't because God condemned this sexual practice. It was because, having warned people that it was not beneficial to do this, and that it was self-destructive to do this, and they would not listen – that they proceeded to do that, and that's what brought the death.

All of the sufferings of the human race are the product of sin. All of a person's life is a death watch because of his sin nature. Paul's confident self-righteousness was given a death blow when confronted with the standards of absolute righteousness of the Mosaic Law. Millions of people today have a false sense of security with God, when in fact, they are lost, because they are depending on their old sin nature human good works. If we grasp the standard of absolute righteousness, which is required by the Mosaic Law, then a person's smug confidence is very quickly drained away.

The death of Paul's confidence revealed to him the condition of spiritual death and the potential of eternal death if he should die in that condition. The star that Paul was following, he realized, suddenly was not a star leading him into eternal glory, but was a death star.

So, Romans 7:13: "Was then that commandment, which is good, made death unto me? Certainly not." So, what was the problem? Well, Paul goes on very quickly to make his point: "But." We have the word "alla," which is a word to show that he's going to make a statement opposing a previous statement concerning the Mosaic Law commandments as being evil. He has strongly denied this: "No. By no means. This has not been the case: "But sin." And it is the Greek word "hamartia." "Hamartia" is a noun. The Greek Bible says, "*the* sin," and it is singular – not "the sins." Therefore, it is referring by this expression to the old sin nature in man. And it is referring to the power of the sin nature.

Paul says, "But the truth of the matter is that it was the sin nature that." The word "that" is the conjunction "hina," and it really means "in order that:" "It was the sin nature in order that it might appear." The word "appear" is the Greek word "phaino." The Greek word "phaino" means "to be brought into the light" or "to become evident."

The purpose of the good commandments of God was to reveal something about the sin nature in man. At some point, the sin nature makes an evil use of God's commandment. It's done to the sin nature. This is God's purpose. Paul says, "But that the sin nature might appear (that it might be shown) to be sin." And again, he uses the same word we have. He uses the word "hamartia," but this time it doesn't say "*the* sin," but simply "sin." There no definite article.

**The Sin Nature is Evil**

Now, in the Greek language, that's important, because when it says, "*the* sin," that is a specific feature – the sin nature. But when it says, "sin" by itself, it is stressing a quality, and that is the quality of evil. And that is the thing that Paul wants us to zero in on: "But that the sin nature might appear evil. The sin nature is evil in two ways.

**Sin**

The sin nature is evil in that it produces individual acts of sin – violations of God's moral code, and of the rules that God lays out.

**Human Good**

The other way that it produces evil is human good. And you can see how rampant in our society today is human good – something that the old sin nature thinks up and says, "Hey, this will be good for people. Let's do this. This is what mankind needs. Let's do this." And even when it's a violation of the Word of God, that human good comes along and wants to justify it.

The nature of man is morally perverted. There's no ennobling or redeeming quality to the sin nature. So, anything that comes from the sin nature of man is bad. So, when you're dealing with an unbeliever, you've got nothing. He may have picked up ennobling qualities from his Christian society, but from within himself there is nothing. God sent the holy Law so that man would have no delusions about his own sinfulness.

**The Sin Nature Produces Death**

Paul says, "On the other hand (but) the sin nature, that it might appear to be evil." In what way? "Working." And he uses a strong word: "katergazomai." This word means "to produce," or "to achieve." The sin nature produces something in a person. It does this constantly. It does it itself. And what does it produce? He says, "In order that it might produce death. And we have "thanatos" again. The punishment for evil is death by God's decree. Romans 6:23 told us that – spiritual death (separation of man from fellowship with God). Those who trust in Jesus Christ overcome this ordained destiny of death. John 5:24 and 1 John 3:14 tell us that.

Paul uses the word "death" here specifically in reference to his loss of confidence in his own self-righteousness. The words "in me" refer to Paul as well as to mankind. The word "by" is the Greek preposition "dia," and it means "by means of:" "By means of good ("agathos"). This is an adjective. It is the word for what is good in the sense of beneficial in its effects. The Greek language has "*the* good," referring specifically to the commandment of God as expressed in the Mosaic Law. Paul himself was depending on the Mosaic Law, and its works for salvation, as do most people today.

The real depravity of the sin nature is revealed, indeed, in its use of God's Holy Word to bring death to people. It does this by causing violations of God's holy laws, which then leaves no alternative but the judgment of death upon the individual. The good things that God has created are taken by the sin nature and perverted into the basest acts of evil.

So, what Paul is saying is that God's beneficent laws, designed for human happiness, are used by the sin nature to cause the death of the violators. And that's what's peculiar here, and that's what Paul is discussing: How can a law that God produced for my benefit and blessing result in my death? Man's normal condition at birth, with a sin nature, is that he has within him something that causes (every good thing he touches) to be corrupted. So, not only can one not be saved through the good laws of God, but neither can a person be sanctified.

**The Commandment**

Furthermore, Paul says, "The degree of the corruption of the sin nature is something astounding. He says, "That sin, by the commandment." The word "that" is again "hina," which means "in order that:" "Sin." And this time it is "*the* sin," so that we have the sin nature: "by;" that is, "by means of:" "the commandment." And there's the word we had earlier: "entole," which refers to those individual statements of God – those specific rules of conduct such as we have in the Ten Commandments. Here it refers to that specific commandment of the context about coveting.

So, we have: The sin nature, by means of the commandment, might become." This is a status of the old sin nature. God's purpose is to have it become. And that is "exceedingly." The word "exceedingly" is "huperbole." This word is a noun. It means "throwing beyond," or "an excessive degree." When you have this word "huper" added to it, it intensifies it. So, it is saying utterly (just beyond measure) that the sin nature would be shown to be utterly sinful. The word is "hamartolos." It's a little different word. It is an adjective. This word in the Greek language describes something which is heinous in character. If you want to think of something filthy; degrading; or, utterly corrupt, you describe it by "hamartolos." The old sin nature in man is not only corrupt, and it's not only degraded, but Paul says, "It is exceedingly so." So, no practice is too shameful for a human being to indulge.

We've been hearing about a couple of our congressmen who demonstrated this very point – that the sin nature within them will take a command of God that forbids certain things, and they were not beyond committing a heinously shameful act. The old sin nature is in fact the spiritual malignity in man. It is filling his soul with the stench of death.

So, here's what verse 13 says. It's a little complicated, and we'll put it together in this way. Paul is saying: "Did that which is good then become a cause of death in me? By no means. But in order that the sin nature might be shown to be evil, it produced death in me by means of that which is good, in order that the sin nature, by means of the commandment, might become utterly sinful." That is, the sin nature, in the way it treats what God has said, might show how absolutely, utterly vile it is. The sin nature is so vile that it twists; it perverts; and, it degrades all that is holy, just, and good in God's creation. The violations of the Word of God are such that it reduces man to a selfish animal lust.

Notice a few of the perversions of the sin nature: the evil of sexual violations; incest; and, the terrible things we are hearing about what fathers do to their daughters, and mothers to their sons – members within the family. There is the fornication which is made light of, and which is treated so smugly within our society. There is the adultery and the bestiality. Now you really have to have a new respect for the low of the sin nature when it can descend to sex with animals. There is the homosexuality. And we have already had some description of what homosexuals do to one another, and why it is understandable that the diseases are rampant among them, as well as lesbianism. There is the evil of sexual violations, because of what the sin nature is.

You don't really see how bad that is until you come out and see God's standard. It's like a bride walking down an aisle, and she has this beautiful white gown. You don't really appreciate how white is her gown unless somebody should drop (at the moment that "Here Comes the Bride" starts playing) right on the front of her down a bottle of India black ink. Then you see how white the dress is, and how horrible is the black spot (the contamination).

When you take God's law, Paul says, "It was that law of God that was the frame of reference for what is beneficial.

Then we come to all of these sexual perversions (violations): what's beneficial about them? The Bible is clear that a person destroys himself with every one of these if he persists in them.

There's the evil of corrupt communication – cursing in our society. It's really a shameful thing when Christians feel they can't talk without having to use cursing. There is the willingness to lie. There are the vile stories – the cuteness of telling the old dirty story routine, and using, as James says, "The shamefulness that the same person that stands in church and sings praises to the Lord, then during the week, that same tongue, James says is a source of sewage. And as James says, "My brethren, that ought not to be."

Why is that such a thing is even possible? It is because of the sin nature. And when you get an appreciation for its vileness, then you will understand how easy it is for that to happen in other people, and more importantly in yourself. There are none of us that are above these things.

Take the evil of stealing: robbing the weak; the elderly; and, helpless, who are fearful of going out at night because of somebody that is going to mug them. There are the shoddy products that we are sold. Some manufacturer sells us something; we use it once; and, it's no good. There is the deceptive advertising. If you use this toothpaste, then that girl you're looking for, will never take her eyes off you. I can personally testify that that is not true. There is the stealing of inflation. Government does it all the time. This is one of the greatest techniques for stealing from people. They don't dare tax you all that they need to keep the welfare state rolling. There is the greed that people have – the greed that would not even help somebody who has a legitimate need. There is the evil of the lusts of the eyes – the pornographic magazine. Some of the dumbest people on earth are parents who think they can play around with pornographic magazines, and then wonder why their children are pursuing it.

I had one of our members one time tell me many years ago that he's subscribed to Playboy magazine because he liked the articles in them. And I wonder what his children liked in the magazine when they found them lying around at home. We have some real wackos out there in the Christian community. The lusts of the eyes is one of the subtleties of the sin nature: the public nudity; the foul movies; and, the foul cable television movies, where you can run rampant with what you want to see to fulfill the lusts of the eyes. There is the immodest clothing.

There is the evil of physical harm which people do to each other: the abortion to the unborn; the murders that take place; and, the bodily injury done by people of violence. There are the drugs, and all that that does to a person's body. There is the alcohol and the tobacco.

There has to be something terribly degenerative in a human being to sink to that level of enslavement and obsession to physical destruction. It's a totally gloomy picture of unregenerate man which explains why all that he touches has the stench of death upon it, as he tries to live and to work in Satan's world without God, and without God's guidebook, the Bible. What the Bible tells us is good. It's beneficial. Our violations of it always bring consequences to us.

Romans 7:13 is a very dramatic verse that explains to us why a good thing that God has given us, which could be to our personal prosperity and enormous blessing becomes to us the vehicle of death. It's our negative addition to what a holy God has to say to us.

Dr. John E. Danish, 1977

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