

## Carnality Verifies Veracity of the Law

### Essay: Human Good and Evil

On Tuesday we concluded with an article written by Florence King in the June 3<sup>rd</sup> issue of National Review in which she predicted the coming campaign to legitimize homosexual marriages and in so doing to incorporate homosexual behavior as a normal lifestyle into our national Zeitgeist.

I used this article to illustrate corporate national sin which is inevitably followed by human good and then by evil. I believe it is easier to visualize this process on a national level rather than on an individual level. But once understood, you are able to then make your own individual assessment.

On the subject of homosexuality there is really only one question for the American people to resolve: Is this lifestyle and its behavior patterns right or wrong? If they are wrong then it is legitimate to pass laws thus identifying it as such and to impose penalty clauses which punish its expression and behavior. For example, no one seems to give a second thought to laws which prohibit the lifestyles or the behavior patterns of pederasts and polygamists. If homosexuality is decreed to be wrong by the body politic, then it may be similarly controlled and punished.

However, if it is considered to be a legitimate lifestyle and behavior pattern then it must be completely and totally accepted and tolerated within our culture. This means that it must be viewed on an equal basis with heterosexuality. It may be presented in sex education classes as being as normal an expression of one's sexual desires as is heterosexuality. Gays and lesbians may teach the classes, conduct demonstrations, express positive opinions, and appear as guest lecturers without question or limitation. And rightly so! For if homosexuality is accepted as a right action by society, then it may never be prosecuted, punished, or discriminated against by the average citizen with impunity. Instead, it will and must become a legitimate and normal part of American life.

There will always be those who object but, within 50 years or so, all those types will have died off and those who remain will predominately be those who have become accustomed to the idea with barely an eyebrow raised.

So, note the process: Homosexual lifestyle and behavior is a sin but is permitted to occur without restraint thus establishing status quo national carnality. Orientation to the new morality will be supported by efforts to promote the behavior not as an alternate lifestyle but as simply another lifestyle. This is the human good part. The evil is a converted population which accepts as normal a corrupt lifestyle and behavior.

The evil is preserved through the incorporation of wheel-tracks of wickedness into the long-term memory traces of the nation's civil and criminal laws and the general acceptance of its corrupt lifestyle and behavior into the collective conscience.

I will not mention the doctrinal analysis of this issue for I have already done that as a part of our Biblical View of Civil Disobedience series. A 68-hour study which presents the Christian's proper approach to the subject began on May 13, and ran through September 26, 1993, second session. The current trends in our legal system toward legitimizing this sin once again make my case that you cannot understand, let alone endure, the '90s if you have not studied the Civil Disobedience series.

Other examples we may note with regard to national sin resulting in status quo carnality, human good, and evil include:

Earth worship presented under the rhetorical veil of environmentalism. The human good which results is systematic overkill in order to protect the environment ... from recycling to landfills; from endangered species acts to biodiversity treaties; from federal wetlands to human-free zones. The evil is confiscation of private property, socialization of free enterprise, and government control of land and water use. In other words, tyranny justified by Pantheism.

Criminal behavior is viewed as nonvolitional. Human good seeks to rehabilitate through therapy and a change of environment. When crime continues to increase the resultant evil is a loss of freedom and safety by law-abiding citizens.

Abortion is a personal and/or medical issue which has to do, on the one hand, with moral beliefs, and, on the other hand, with considerations of life and health. If a woman is raped or the victim of incest then she should have the option of aborting the fetus. If her health is in danger, she should be allowed to abort in order to live and proliferate another day.

However, when this medical procedure is used to remove the inconveniences of a tawdry lifestyle, as a method of birth control, or as a cottage industry for the promotion of some medical research project, then it becomes a sin.

How is it a sin? The issue in the abortion debate centers around when life begins. Anti-abortion advocates insist that life begins at conception and therefore termination of a pregnancy for any reason becomes murder. Pro-abortion advocates insist that life begins at physical birth and therefore termination of a pregnancy may occur at any point in the pregnancy without any moral considerations. Thus, under no circumstances may abortion be classified as murder.

Therefore, in order to resolve the issue, the warring parties must first agree on when life begins. Man is not qualified to make that determination. Since God is the Creator of all life, then He must be consulted for guidance and direction. We studied this issue in detail in our Origin of Life series taught in 14 lessons from January 29, through March 5, 1989.

The Scripture is clear: God is the Creator of human life, not mankind. Men and women may cooperate in the reproduction of biological life which is fallen, corrupt, and contaminated with the sinful nature. God is the Creator of soul life which is perfect. When the two combine by means of divine selection the result is human life.

According to Genesis 2:7, Ecclesiastes 12:7; Exodus 21:22, Exodus 21:23; Psalm 22:9, Psalm 22:10, and Hebrews 10:5, divine selection occurs at physical birth.

Another question: At what point does this physical birth occur? Human life begins when soul life is imputed to biological life. This occurs at the moment that the biological life is separated from mother dependence and is transferred over to God dependence. Thus, the various stages of the fetus's development within the womb become very important to the debate.

In order for biological life to be sustained by God's logistical provisions ... such as air to breath and food to digest... it must progress to a level so that the lungs, heart, digestive system, kidneys, etc. are functional apart from mother dependence. This capacity is referred to medically by the word "viability." When does this condition occur? Somewhere between the 20<sup>th</sup> and 24<sup>th</sup> weeks of pregnancy.

If an abortion is considered to be an option for the correction of a problem, then one of the major concerns of the medical practitioner must be to determine whether the fetus is viable or not.

Honorable medical practitioners function under an ethical code attributed to the ancient Greek physician Hippocrates. It has become a guide to the ethical conduct of medical doctors down to this very day and is used during the graduation ceremony of many schools of medicine. A pertinent portion of the Hippocratic oath reads as follows:

*The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption ...*

In order for the physician to do no harm to a patient, he must be able to determine who his patients are. I submit that a patient includes all who are alive and who suffer from injury, illness, disease, or whose life may be in danger.

If it is decided by both the doctor and the mother that an abortion is to be performed and that upon ethical grounds, then the physician must determine whether there is a possibility that the fetus could conceivably survive is separated from mother dependence. Therefore, if the pregnancy has advanced shy of the 20<sup>th</sup> week, then the doctor may proceed with the sole purpose of terminating the pregnancy. Non viability means that life cannot be sustained outside mother dependence and therefore no selection through divine imputation of soul life is possible. This is not murder. However, if this procedure is practiced as a means of birth control or as a corrective procedure for poor decisions, then it must be viewed

as a misdemeanor, punishable by predetermined penalty clauses. But it may not be prosecuted as a murder since the fetus was not viable.

However, if it is the 20<sup>th</sup> week or later in the pregnancy, the doctor, under his duty to do no harm to his patient and to become involved in no wrongdoing, must treat the procedure not as an abortion but as a delivery. Every effort must be made to preserve the life of the child if he is selected, and no technique may be utilized to terminate that life should it occur. If wrongdoing leads to the death of an aborted fetus who does acquire human life, or if the fetus is purposely prevented from having such an opportunity by means of some unethical technique, then the physician is guilty of murder and should be prosecuted.

Obviously, events of this nature are occurring in our nation and as a result there is a corporate national sin of infanticide—the murder of children. Human good emerges to justify this crime. The rhetorical veils are “*a woman’s right to choose,*” “*freedom of choice,*” “*a woman has the right to decide what happens to her own body,*” “*population control,*” etc. The resultant evil is the most grotesque form of child abuse possible justified as a Constitutional right.

Casey Hunt recently wrote me a letter in which he quoted a column written by Paul Harvey. Harvey quotes a Kansas pastor who alarmed the state legislature by telling the truth while in the sanctuary of prayer. Here is the entire article by:

**Harvey, Paul “What did Pastor Joe say?” *Conservative Chronicle*. 14 Feb. 1996, p. 29.**

The United States has a corporate behavior problem. It starts with sin. Corporate sin is justified by human good rationales. Human good rationales become evil when the sins they justify become accepted behavior patterns within the national Zeitgeist.

Paul has a behavior problem. He sins but he at least knows it and has a desire to stop the process. Paul has been imputed divine operating assets which, if utilized, will enable him to overcome his behavior problems. The keys to his recovery are positive volition and a willingness to learn doctrine under the enabling power of the Holy Spirit.

The United States has unfortunately exhausted all methods of recovery from its national carnality through establishment solutions. The future of our country is now in the hands of our Lord Jesus Christ Who controls history. He is taking a daily inventory of the emotions and streams of consciousness of the Pivot of advancing believers. The solution to our national sin and its involvement in human good and evil lies exclusively in the laps of members of this church and others like it.

Whether or not you change your personal behavior patterns by means of the three spiritual skills will determine the outcome of our national dilemma.

**Luke 12:48 - Unto whom much is given, of him shall much be required ...**

Paul, by using his personal dilemma as a teaching aid, is going to train us how to conquer our own facilitated wheel-tracks of wickedness. We are blessed in the fact that, because of Paul’s example, we are going to be enabled to contribute to our nation’s survival while accelerating our own spiritual advance. Our advance continues in verse 16:

**Romans 7:16 - Now if I keep doing this thing which I do not desire to do, I agree with the Law that it is advantageous.**

This verse begins with a conditional particle: *ei* - Along with the declarative indicative mood it introduces the protasis of a first-class condition which is a supposition from the viewpoint of reality. Along with the transitional particle *de* we have the translation, “*Now if ...*”

Next is the verb, the present active indicative of: *poieo* - “*I keep doing.*”

present - Progressive; denotes what is going on and is in a state of persistence. Paul finds himself involved in a behavior pattern produced by facilitated wheel-tracks of wickedness.

active - Paul as a carnal believer produces the action under the influence and authority of his ex-husband, the sinful nature. The action is linear and presently ongoing.

indicative - Declarative; with the particle *ei* it indicates the protasis of a first-class condition—a supposition from the viewpoint of reality.

Paul once again refers to his facilitated wheel-tracks of wickedness by use of a neuter demonstrative pronoun plus a neuter relative pronoun: *houtos + hos* - “*this thing which*.”

Following this is the present active indicative of the verb accompanied by the negative adverb: *thelo + ou* - “*I do not desire to do*.”

**CTL Romans 7:16 - Now if I keep doing this thing which I do not desire to do [a behavior pattern based on facilitated wheel-tracks of wickedness] ...**

present - Customary; denotes that which habitually occurs or may be reasonably expected to occur. Paul knows he is doing the wrong thing but does it anyhow. In status quo spirituality he never desires to live this way but inevitably he winds up doing so. Since his memory traces have been so facilitated, he finds that he is easily tempted by his lust pattern and falls out of fellowship before he can catch himself.

active - The negative *ou* indicates the proper attitude although it does not successfully prevent the undesirable behavior problem.

indicative - Declarative; a statement of fact.

If Paul keeps practicing a lifestyle contrary to what he consistently desires to do, then he says it results in his agreeing with the Law’s righteous message which prohibits such a lifestyle. The apodosis begins with the present active indicative of the verb: *sumphemi* - “*I keep agreeing*.”

present - Progressive for existing results; refers to a fact which has come to be in the past but is emphasized as a present reality. Paul began to agree with the Mosaic Law once he understood the 10<sup>th</sup> Commandment and this continues to be the case in the present.

active - Paul produces the action of agreeing with the Law.

indicative - Declarative; reality.

**CTL Romans 7:16 - Now if I keep doing this thing which I do not desire to do, I agree ...**

What Paul agrees with is indicated by the instrumental of association: *toi + nomos* - “*with the Law*.”

The thing on which Paul and the Law agree is introduced by the conjunction: *hoti* - “*that it is*.”

*kalos* - “*good*.” But this is not good of intrinsic value which is found in the word *agathos* but that which denotes something which is advantageous.

**Romans 7:16 - Now if I keep doing this thing which I do not desire to do, I agree with the Law that it is advantageous.**

Paul didn’t realize that what he insisted upon doing was wrong the Law revealed it to him. His behavior problem is still a part of a habitual lifestyle but he at least recognizes that what he habitually does is wrong. And so, Paul states that at least he is in agreement with the Law even though he does not submit to its mandate of not lusting.

Therefore, the Law is an advantage in that it at least reveals to him that he has a problem. Even though Paul is unable to resolve his dilemma at the moment, he is aware of what he should be doing which is to stop his lusting.

In this example, Paul is saying that the 10<sup>th</sup> Commandment contributed standards to his conscience which give him guidance and leadership in the field of right thought, decision, and action and which should result in righteous behavior.

Knowing the solution to the problem, Paul now faces an ongoing struggle for power between his two husbands. In this battle, he enjoys the indwelling residency of a new marriage Counselor, the Holy Spirit. The Holy Spirit recalls standards learned from the Law—“*you will not lust*”—to define Paul’s sinfulness and to stimulate rebound.

Further, the Holy Spirit’s teaching ministry ultimate will define the issues of human good and evil and offer guidance for their avoidance. The greatest area of function for human good and evil is in the area of establishment.

From the Spiritual Code of the Mosaic Law, plus principles revealed in the New Testament, the Holy Spirit is able to lead and guide the believer away from human good and evil concepts in the field of establishment. For example, capitalism is the divine system of economics while socialism and the Welfare State represent cosmic concepts of human good and evil. This may be observed from the Order Code of the Mosaic Law:

**Exodus 20:15** - You shall not steal.

**Exodus 20:17** - You will not lust after your neighbor’s property ...

Conclusion: Individuals have the sacred right to own private property. Only through the owner’s willingness to sell and your ability to buy may property legitimately change hands.

The decision to take a person’s property against his will is a violation of the 10<sup>th</sup> Commandment’s prohibition of lust. The act of taking a person’s property against his will is a violation of the Eighth Commandment’s prohibition of stealing.

The Holy Spirit as marriage Counselor advises against these activities and the believer who understand the mandate realizes they are wrong. Thus, the Law has become an advantage to him in bringing to his awareness the error of his way. The danger at this point is that the believer will remain in status quo carnality as he attempts acts of human good and evil to correct his problem.

**Romans 7:16** - Now if I keep doing this thing which I do not desire to do, I agree with the Law that it is advantageous.