

Chapter 9

Being Filled With

In the last lesson, we were looking at Romans 1:28, which says, “*And even as they did not like to retain God in [their] knowledge;*” That goes back to verse 21, which says, “*Because that, when they knew God, they glorified [him] not as God, neither were thankful;*” So that first part of verse 28 goes back to verse 21. Continuing on in verse 28, God did something, “*God gave them over to a reprobate mind, to do those things which are not convenient;*”

A reprobate mind is rejected by God, abandoned by God. From verse 22, where it says, “*Professing themselves to be wise they became fools*”, you learn a mind abandoned by God loses its ability to think properly, its ability to reason, its ability to comprehend. This is a progression of man's practice and sin which results in a progression of God's wrath upon sin. A reprobate mind is a part of that progression of God's wrath where people no longer have the ability to think reasonably. Then they elect people to office who cannot think or comprehend.

Continuing with Romans 1:29-32, it says, “*Being filled* [This would be those who have been given over to a reprobate mind.] *with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, [Meaning unappeasable.] unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*”

This is a catalog of a variety of sins. In verse 29, notice the first word, “*Being.*” That is a continuous state. Whatever is happening here is a continuous state. It just continues on and on and on and on. Where does it stop? It doesn't. Then notice what it says, “*Being filled.*” That is continually immersed, saturated in. “*Being filled with all*”, meaning kinds and types. Paul then proceeds to make a long list of wickedness, a long list of sin and these things

continue.

As you look at that list, the sins contained in it have been since the fall of man. There has always been these things, since the fall of man, but the emphasis here is upon the degree of prevalence of sin. "*Being filled with all unrighteousness*". When man or a society follows this cycle of Romans 1, the end result is, *being filled with all*, this list of sins. In other words, these things increase, they grow, they continue. In Genesis 6:5, just prior to God sending the flood, He had this to say, "*And GOD saw that the wickedness of man [was] great in the earth, [That speaks of the degree of wickedness.] and [that] every imagination of the thoughts of his heart [was] only evil continually.*" **Continually!** *Being filled with all unrighteousness.* If you follow the biblical pattern, beginning with the flood, through the Kingdom of Israel and Judah, through the New Testament, the biblical pattern is things get almost as bad as they can possibly get, then God's cataclysmic judgment falls. That's the pattern and I believe that's still the pattern today. That's why it's important that we understand this pattern. Once the cycle begins, people think if we just elect the right senator, if we just elect the right president, we will fix all this. You don't understand the cycle. You don't understand the pattern. It grows. This pattern is throughout the Bible and we're seeing it today as well.

Being filled is also illustrated in 2nd Timothy 3, beginning with verse 1, "*This know also, [Is important that we know this] that in the last days perilous [Or troublesome.] times shall come. For [Meaning 'for these reasons' he is about to state. This is what leads to perilous times.] men shall be lovers of their own selves,*" That is everywhere today. People are in love with themselves. Nobody else matters. You'll notice that a lot of things here follow the list of Romans 1 as well. "... *covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection,*" People have a tendency to make "*Without natural affection*" apply merely to homosexuality. It certainly applies, but a mother or father

who puts their baby in a dumpster does not have natural affection. This goes on and on. "... *trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,*" This is not **tolerance**, these are **despisers** of those that are good. "*Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, [Means Christianity in general.] but denying the power thereof: from such turn away. For of this sort [That is those who have this form of godliness, but not the power.] are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*" How many TV preachers rob widows and old men, doing it in the name of the Lord. "*Ever learning,*" [Always learning.] *and never able to come to the knowledge of the truth.*" That seems to me like a big waste of time. Always learning but not knowing anything. I believe that pretty much describes our society today. Supposedly we're more educated than we've ever been, yet stupidity is at an all-time high. "*Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, [Notice what it says.] **reprobate concerning the faith.***" [Here's the encouragement for you and I.] *But they shall proceed no further:"*

You see you get in this cycle; society gets in this cycle, we're in it today, way into it; but God has a stopping point. God lets them go and they follow their own sinful ways and make a mess of everything, but God has already determined you're going to go this far, and that's it. You're not going any further. I'm thankful because I don't know where this cycle is going to end, as far as the peril that it brings about. I do know that there is a stopping point. It's God's stopping point. "*But they shall proceed no further: for their folly shall be manifest unto all [men], as theirs also was.*"

Then in 2nd Timothy 3:13, "*But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*" The encouragement for you and I is in verse 14, "But continue". In spite of all these things, continue on.

What we read in Romans 1, is really illustrated in 2nd

Timothy 3. When man is left to himself, this is the result. They are filled, they are saturated with sin. Perilous times come. It's illustrated in the book of Joel as well. In Joel 1, there is a severe plague of locusts. This was due to the prevailing sin of Judah. Reading through chapter 1, as this locust plague was taking place, Joel sees it as the judgment of God, a warning of more severe judgment to come. That's the day in which we live. When you see what's going on in society, according to Romans 1, it is the judgment of God. It is also a warning that greater judgment is coming. This is the judgment of God, because God has allowed man to just go his own way. But it's also a warning because man will continue in that way. There is a greater judgment, a more severe judgment to come.

The message that Joel received from God was for a people who were really in a very traumatic time, being under the judgment of God. In verse four, he mentions four species of locust. He speaks of various stages. There is a rapid succession of devastation all due to sin. That's the cycle when sin prevails. There is going to be a rapid succession of devastation. In verse 4, there were successive swarms of these locusts that came upon Judah. What one swarm did not destroy the other one did and so on and so on. It was a rapid succession of ruin. In verse 5, the grapes have been devoured. In verse 7, the vineyards have been destroyed and the fig tree has been stripped of its bark. Then in verse 10 the field and the land is wasted. In verse 11 the wheat and barley harvest is all destroyed. In verse 12, all the vines and the trees are withered of their leaves and their fruits. All the sap is gone out of the trees, all the moisture. The joy and rejoicing of the husbandman is no longer. It's all vanished. In verse 17, the seeds for the next harvest were all lost; the store houses were empty; the barns were in disrepair; that which did grow withered away. It was destruction upon destruction. In verse 18, the herds are suffering and confused because where they once ate grass there is no grass. There's confusion everywhere. The flocks of sheep are abandoned. As you read of this scene it's all a picture of the

judgment of God. Today the United States, our society, and the world is not dealing with a literal swarm of locusts. What swarms of locusts in Joel 1 picture is destruction upon destruction, and that is what we're dealing with. There was widespread devastation, destitution, chaos, and shock. People are shocked today. There was sorrow, anxiety, distress, and death. The root cause of it all was the prevalence of sin. This was all on an unprecedented scale for that day.

Paraphrasing verse 2, Joel asked the old men and the inhabitants of the land, "Have you ever seen anything like this?" How often is that question asked today? "Have you ever seen anything like this? Who would have thought that we would be where we are today. Can you ever remember a time like this?" The old men would say, "We've never seen anything like it." That's where we are today. You ask people that have been around awhile, "Have you ever seen anything like this before?" "No, I haven't." All you have to do is watch the news. Have you ever seen anything like it? It continues to get worse and worse and worse. *Being filled with all unrighteousness.*

Much like in Joel's day, we find ourselves today, except it's worse because we're not dealing with physical literal locusts, but rather with Satan and the forces of hell, the enemies of God, the deniers of God. Like a plague of locusts, they have relentlessly, swarm after swarm, come upon the land, come upon the government, the judicial system, upon the school's, upon families, upon marriages, upon homes, and have stripped them. We've been stripped of respect, faith, dependence upon God, values, morality, stripped of justice, stripped of integrity. We that are old enough can remember a day, a time when someone said they were good for it. Just their word was good enough. Integrity! It's almost non-existent today in society. We have been stripped of that which is good and decent. I get a little tired of hearing people talk about how bad the good is and how bad the descent is. We've been stripped of those things. We have been stripped of sanity. Sin is an act of insanity.

Being filled with sin, people become insane, stripped of common sense.

These things are far more precious than what we read of in Joel chapter 1. Those things just illustrate Romans 1. Due to the prevalence of sin and the judgement of God, the plague of “locusts” of our day are far more horrific, monstrous, widespread, opposing to the good of man, destructive, more troublesome, destabilizing, crippling, and degrading than the locusts of Joel's day. It's the cycle. As we've repeated over and over, Romans 1 is a cycle of “*Being filled with all*” followed with a long list of wickedness.

When the things mentioned in Romans 1:29-32, become so prevalent that they become the norm, that's when you're in trouble. When sin becomes so prevalent that you think it's normal, and because it's normal it's no longer wrong, you're in trouble. That's the way people think. “Well, that's just the way it is today.” That may be so but that doesn't make it right. These things must never become normal to you and I, even though we live in a society where these things are normal. We live in a society where these things mentioned in Romans 1 and 2nd Timothy 3 are all they've ever known. All they have ever known is fornication, adultery, and murder. It has become the norm of their life. That is the judgment of God, and it leads to even a greater judgment.

“*Being filled with*”. Our society today is saturated with sin.

In Romans 1:28, we have seen that man has, at this point, been given over to a reprobate mind. Beginning with verse 29 you find the results of this, “*Being*” [Present tense, ongoing.] *filled* [Immerse and saturated.] *with*,” followed by a long list of a variety of sins. As we saw in the last lesson, this is ongoing. It is increasing in degree. “*Being filled with all unrighteousness.*” Unrighteousness, the first thing mentioned in the list of sins, depicts sin, in general. It is a general term which covers everything listed from that point on. It includes all manner of sin being. “*Being filled with all unrighteousness.*”

We see the word in several places in the word of God. In 2nd Corinthians 6:14, it says, “... *what fellowship* [Or concord.] *hath righteousness with unrighteousness?*” There's no agreement between that which is right and that which isn't. They are polar opposites. In 2nd Thessalonians 2:10, we read, “*And with all deceivableness of unrighteousness.*” Unrighteousness is deceiving because it leads to more unrighteousness. Then in verse 12, “*That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*” There is a pleasure to be had in unrighteousness. It, like the pleasure of sin, is but for a season. You have to be deceived in order to take pleasure in unrighteousness or that which is not right. You think about, “*pleasure in unrighteousness.*” Think about the things that the world takes pleasure in, the things that they call, “a good time.” Many times it's that which is not right. In 2nd Peter 2:13, the Bible says, “*And shall receive the reward of unrighteousness,* [There's a payment for unrighteous.] *[as] they that count it pleasure to riot in the day time.*” Then in verse 15, “*Which have forsaken the right way,*” That's unrighteousness. It is to turn away from *the right way*. So, unrighteousness is a general term describing all sin.

Unrighteousness is that which is anti-right, against right. In plain terms, it's whatever is wrong. But *unrighteousness* declares that there has to be a standard by which we measure that which is right. You cannot have unrighteousness, you cannot have right and wrong, unless

there is some standard by which we measure, “This is right, this is wrong.”

The standard is God and His word. Whatever is against God, contrary to God and His word is unrighteous, is wrong. The world will say, “Well that's too simplistic.” That is a fact. God is a standard, God's word is the standard.

In 1st Thessalonians 5:21, Paul says, “*Prove all things; hold fast that which is good.*” *Prove all things*, means to subject everything submitted to you to a proper test. How do we test it? God. Does it go against God? That's how you test it. Is it contrary to God's word? That's the standard. The standard is not what everybody else is doing. The standard is God, and God's word.

In Acts 17:11-12, talking about those of Berea, “*These were more noble than those in Thessalonica, [Here's how.] in that they received the word with all readiness of mind, [Notice what is next.] and searched the scriptures daily, whether those things were so.* What are they doing? They're testing what they have heard, using the word of God, because that's the standard. Continuing in verse 12, “*Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.*”

There is a fixed pattern for values. Everybody gets their so-called values from somewhere. There's something that determines a person's values. There is a fixed standard for morals. It is God and God's word. There is a fixed standard for ethics. There is a fixed standard for conduct; it's God and His word. God, and his word are right. In Psalm 119:128, “*Therefore I esteem all [thy] precepts [concerning] all [things to be] right;*” God's precepts concerning all things, the Psalmist “esteems” them to be right, “*and I hate every false way*” You have right, that which is not right, false, truth, lie which is error. It's God's word that is right.

God's word is fixed and unchangeable; unaffected by circumstances or events; inflexible. God's word is right and it's ***the standard***. It may not be everyone's standard, but it is the standard of determining what is right. It will be the standard by which you are judged. People may adopt their

own standard, but your own standard is not what you'll be judged by. You'll be judged by God's standard. Whatever is contrary to God's standard is wrong or unrighteous, anti right.

God and His word draw very distinct lines. We live in a world that lives in the gray area. That's where many people live their whole life. Nothing's really right, nothing's really wrong, just this gray area. The standard, God Himself and His word, is not gray. It's black and white and draws very distinct lines.

We of course are a postmodern society of which there is no doubt. I would say it began back in the 60's, which some would argue otherwise; it doesn't matter, ... put whatever date you want on it. Postmodernism simply declares that truth does not exist in any objective sense. What does that mean? Truth, first of all is objective and not subjective. That which is objective is a fact. That which is subjective is the representation of the fact. For example; gravity is a fact. It is objective, it is a fact. If I or someone else gives a talk about gravity, that is a representation of the fact. That is subjective. A person that gives this talk on gravity may say some things about gravity that are absolutely false. That doesn't change the fact of gravity because gravity is objective. People today can give their opinion on anything, but your opinion, my opinion does not change the facts. People can give their opinion on what this book says. Their opinion does not change, has no bearing upon the fact. This is very big when a society says truth does not exist in an objective sense. In other words, there are no absolutes. If that is so, then one cannot dogmatically say that anything is right or wrong. That's where we are today. People will say "Who am I to say what's right or wrong?" God's already said what's right and what's wrong.

There must be an absolute to base morals upon, to base real values upon. If there are no absolutes, then all you have is conflicting opinions. No one is right, no one is wrong, we just have a difference of opinion. A postmodern society declares, since truth does not exist in any objective

sense, there is no absolute moral standard. If you think this or that is right, then it's right to you. But if you think it's wrong, it's only wrong to you, but not wrong for someone else. There is no absolute moral standard.

The agenda of postmodernism is to make all beliefs and all opinions valid, encouraging individuals to view all other beliefs as valid. In other words this group over here, they go against the word of God, but who am I to say they're wrong? That's the result of a postmodern society. It gets back to, "Little Johnny over here says two plus two is five. Is he wrong? Well, no not really. To him it's five." It's nonsense and society falls apart. Every individual's beliefs, values, lifestyles, and perceptions of truth are equal in a postmodern society. All truth is relative or subjective, and therefore we need to respect all beliefs. ***The Bible makes it clear that not all beliefs are equal and all claims are not equal.***

Since there is no absolute standard in a postmodern society and their way of thinking, they stress tolerance. We hear much about tolerance today. People have to constantly go to sensitivity training because you don't want to hurt anyone's feelings. You must agree that another person's position is just as valid as yours. This isn't about "our position", it's about God and His word. Any person's position is not equal to God's word.

While postmodernism stresses tolerance, they at the same time, reject dogmatism and absolutism. Those who preach tolerance are the most intolerant, when it comes to absolute truth. The question is always asked how they would explain that. This is how the postmodern brain works; if you believe that some beliefs and behaviors are right, and other beliefs and behaviors are wrong, you are intolerant. Being intolerant, you are evil and a hate monger. Because you are evil and a hate monger, we can't tolerate you. That's why they cannot tolerate Christianity. There is this thing called unrighteousness, so there has to be a standard of right.

Postmodern philosophy and thinking is everywhere. The public schools are filled with it, universities are overrun

with it, textbooks and classrooms are saturated with it, and the media has bought into it wholeheartedly. Politicians are constantly pushing postmodern thinking. They become cowards because they don't want to be labeled as intolerant. They will be asked a point-blank question. "Do you believe it's a woman's right to terminate a pregnancy?" They will spend five minutes answering that question, never really answering because they're scared to. That is a "yes" or "no" question. That doesn't take five minutes. "Yes, I do." "No, I don't" It's very simple. They're scared because they don't want to be labeled as a bigot or a hate monger. They dodge the issue. Politicians are experts at it.

The philosophy of postmodernism is revealed in a lot of sayings. Someone says, "No one has the right to tell me what's right or wrong." That's a postmodern person speaking. Another individual may sit down with their children and say, "Now, I can't tell you what's right or wrong. You must decide that for yourself." How ignorant that someone would tell a child they can't tell them what's right or wrong, that they have to decide that for themselves. Or they will say, "It would be wrong for me to impose my morals upon another person." It's not about your morals, it's about God and His standard of morality. Still, another person may say, "I have the right to do whatever I want as long as I'm not hurting anyone." That's postmodernism. Or, "You have to do what you think is right. What you're doing is wrong, but you have to do what you think is right. If you think doing wrong is right then that's what you have to do."

Unrighteousness! Society is overflowing with it! It's saturated with it. When an individual or a society is given over to a reprobate mind, there is an overwhelming flood of that which is not right. Our society is drowning in that which is not right. It's contrary to God. This first term, *unrighteousness*, describes all sin in a general term. It's anti-right.

In Romans 1:29-32, Paul tells the result of the Lord giving people over to a reprobate mind. In verse 29, "*Being filled ...*" is the result, and notice it's present tense, *being*. These things continue and they grow, which is the nature of sin. "*Being filled with all unrighteousness,*" where "unrighteousness" is a term that depicts sin in general. Paul then begins to list specific sins. If all sin was the same in the eyes of God, Paul would have just used the term unrighteousness, the general term. But he mentioned specific things. These things fill a society or an individual that's been given over to a reprobate mind. A reprobate mind is a mind that cannot find its way back. Talking about being lost, a reprobate mind does not find it's way back.

The next thing Paul mentions is fornication. This sin was covered at length in a previous lesson, when we were looking at verse 24, which says, "*Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*" Fornication is sexual relations between unmarried persons. "Being filled with". Society becomes saturated with this, so much so, that it becomes commonplace, that it becomes an epidemic. According to statistics, since 1966 male and female cohabiting together outside of marriage has risen nine hundred percent. That is staggering. Nine hundred percent! "Being filled." Now, even those who profess to be God's people do it and see nothing wrong with it, and even if they see something wrong with it, they've learned to accept it because it's so commonplace. It's very dangerous when any sin becomes commonplace, because then it's accepted. Society becomes sex-obsessed, sex-crazed, sex-saturated in advertisements, on and on it goes. It's everywhere. It's blatant. Children are introduced to it at a young age, because parents don't have enough sense to shield them from it and it's so commonplace. There's the constant bombardment of inappropriate sexuality. Anything outside of the marriage bed is inappropriate.

The next thing mentioned is wickedness. That also is a sort of a general word that emphasizes a particular aspect

of the nature of sin. Wickedness in the Bible usually denotes depravity and the expression of depravity; corruption, destitution of moral principles; that which is worthless, morally and spiritually wrong. When the Bible uses the word wickedness, it's usually emphasizing the depravity of such.

You can't turn on the news or read a paper without seeing that society is filled, overrun with wickedness, which is a manifestation of depravity. Wickedness appears, I believe, about 127 times and our Bibles. A couple verses that give us the nature of wickedness and being filled with wickedness; Psalm 28:4, "*Give them according to their deeds, and according to the wickedness of their endeavours.*" Their endeavors, that's what they do. The wickedness of their endeavors. Society is filled with wickedness. *Their endeavors*; what they do in the course of a day is characterized by wickedness, depravity. "... *give them after the work of their hands; render to them their desert.*" There are consequences of wickedness when a society is filled with wickedness. In Psalm 55:11, "*Wickedness [is] in the midst thereof: deceit and guile depart not from her streets.*" We see wickedness is associated with deceit and guile in the streets. It shall not depart from her streets because it is the result or the consequence of wickedness. Then in verse 15, the last part of the verse, "*wickedness [is] in their dwellings, [and] among them.*" When a society is filled with wickedness, wickedness is in their dwellings. It's everywhere they go. It is in their dwellings and among them.

Soon society is identified with wickedness. Here's the problem. When wickedness becomes so commonplace it begins to be redefined. What people considered wicked 10 years ago, is no longer wicked today, because so and so's doing it, and so and so's a good guy or whatever, or it's just so common we can no longer call this wicked. Our society is very good, in a bad way, of redefining language.

Psalm 107:34, says, "*A fruitful land into barrenness, for the wickedness of them that dwell therein.*" We see

fruitfulness turns into bareness due to wickedness. Once a society is given over to a reprobate mind and filled with wickedness, which they will be, then there's barrenness, there's emptiness.

Remember back in 1967, 1968, when Lyndon Johnson said, "We're going to end the war on poverty." If he would have read his Bible, he would have known you can't do that. There's always going to be poverty. Since that time more and more government programs have been put into effect. Has poverty decreased? No. It's increased. It's increased worldwide because it's associated with wickedness. Don't misunderstand me. I'm not saying that everybody who's poor is wicked. There is an association between the two, because when society is filled with wickedness there's going to be emptiness. People find life to be empty. Sit at a mall and just watch people. People are miserable, people are not happy because there's an emptiness about life in general.

In Proverbs 10:2, "*Treasures of wickedness* [That seems to speak of an abundance of wickedness, being filled with wickedness.] *profit nothing:*" There's no profit in wickedness. In fact, it leads to emptiness. Then in Proverbs 11:5, in the latter part of the verse, "... *but the wicked shall fall by his own wickedness.*" Wickedness leads to a fall. In Proverbs 13:6, again the latter part of the verse, "... *wickedness overthroweth the sinner.*" There is defeat in wickedness. Nothing good comes from this wickedness.

When a society is filled with wickedness, you have a sunken society. In Jeremiah 12:4, we read, "*How long shall the land mourn, and the herbs of every field wither; [There is that emptiness, fruitfulness becoming bareness.] for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.*" Wickedness leads to barrenness, destruction, things being consumed. It's somewhat discouraging but it's the truth that there are things that we as a nation will never get back, because they've been consumed by wickedness. That's the nature of wickedness as a consuming power. Then in Jeremiah 22:22, "*The wind shall eat up all thy pastors,*

and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.” Wickedness eats up, it consumes. Then in Jeremiah 33:5, in the latter part of the verse He speaks of, “... *whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.”* Society is filled with wickedness and God hides his face from that place, which goes along with being given over to a reprobate mind. Keep in mind, “were being filled with wickedness,” then in Luke 11:39, it says what wickedness is linked to, “*And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.”*”

Wickedness and ravening. Ravenous is that which is furious and devouring. We are a society where not everyone, but in general people have been given over to a reprobate mind, and wickedness is devouring us. You can raise taxes, you can do whatever you want, it does not slow down, it does not fix the problem. These are problems that money cannot fix. These are problems men cannot fix. These are spiritual problems.

1st Corinthians 5:8, talks about wickedness and leaven, showing the growing nature of wickedness. Isaiah 57:20, says the wicked are like the troubled sea, they cannot rest. We live in a very restless society. That is a consequence of wickedness.

The same word translated wickedness, throughout the scriptures, is also translated as iniquities. Iniquities show another part of the nature of sin. Iniquities means that which is twisted, that which is perverted. It's a misuse of what God has done, what God has said. *Being filled with all wickedness* or being filled with iniquities, that which is twisted and perverted. Listen to some of the so-called experts, whatever they might be an expert in, and they're minds are twisted and what they say makes no sense to people other than those whose minds are just as twisted and perverted. Society is being filled with that which is twisted, that which is perverted. It's amazing how someone can take

the word of God, take what it says in black and white, and twist it completely around.

When the people are turned over to themselves, to follow the course of their own depraved heart, there will be a saturation with that which is twisted and perverted. The sad thing is there will be plenty of people that will believe the twisted and perverted. If someone says something that is the most insane thing you can think of, I guarantee you there will be people that will say, "That makes sense. That makes a lot of sense." Then you tell them the truth, they say, "I don't believe that."

We are a society that has sown wickedness, therefore, we reap wickedness. This is a continuous cycle. In Job 4:8, it says, "*Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.*" You plant tomatoes and green beans, you reap tomatoes and green beans. Only a fool believes that you can plant beans and carrots will come up. That's twisted. "You reap what you sow" is the basic law of reaping and sowing. That is also true spiritually. In Proverbs 22:8 says, "*He that soweth iniquity shall reap vanity:*" You read Hosea 8:7, Hosea 10:13, Galatians 6:7-8; they all teach us the same thing. What you sow, you reap. Because of that basic law, we find ourselves in Romans 1, caught in a terrible cycle of degradation. It's reaping in kind to what you sow. This is something people don't seem to understand when it comes to behavior issues.

Furthermore, reaping is in a different season than sowing. You don't plant something and reap from it in five minutes. You sow in one season, you reap in another. God's people often say, "If what I'm doing is wrong, God would show me." They don't understand the basic law that sowing and reaping are in different seasons. Reaping season is coming. It may not even be in your life. It may be in the life of your grandchildren.

Reaping results in more than what was sown. It is the same spiritually. When we are **filled** with these things, it's because we reap more than we sow. Being filled with wickedness or iniquities.

In Romans 1:29, we've been looking at the result of a people, a society being given over by God to a reprobate mind. The reprobate mind, *Being filled with*, brings a saturation. Paul mentions several things, beginning with unrighteousness. Unrighteousness is just the summation, a generality of all sin. It declares the character of all sin. He then mentions fornication and wickedness.

Then we come to the word *covetousness*. We all covet by nature. It's in us. We are born with it. What Paul means here in verse 29 is a society or people given over to a reprobate mind that is filled with covetousness. Most people when they think of covetousness, think of money or wealth. Of course, covetousness is not limited to that. Covetousness means excessive, that which is beyond excessive. Now, think about *being filled with* that which is excessive. That is what happens to society. As it's used in the word of God, covetousness is excessive, undo, unnecessary desire without due regard for God, for the matters of God.

In reality, perhaps the most basic definition of covetousness would be selfish ambition. We teach our children to be ambitious. There is nothing wrong with being ambitious. I wish society was more ambitious about some things and less ambitious about some others. Self is always behind covetousness, which has its root in selfishness and selfishness has its root in pride. It's pretty hard to separate selfishness and pride. Where there is one, there is the other.

Another definition is ravenous or an avid hunger, a craving, a longing. From that definition we see it's not limited to material wealth. The list is endless as to what could be the object of what we covet. Usually, somewhere along the line covetousness is linked to wealth. The problem is everybody has a different definition of wealth. Most of us would think that if you have a million dollars, you're wealthy, but a millionaire doesn't think that, though.

Covetousness is approved by the world. In fact, if we think about it, we were raised to be covetous. Our parents didn't sit us down and say, "We're going to teach you how to be covetous now." You think about a lot of life's lessons as

a child. There's nothing wrong with those lessons. There are some good in them. But in a lot of ways, it's just another word for covetousness. When a parent says, "I want my children to have it better than me," that's covetousness. It's covetousness for them. You can be covetous for another person. Covetousness is approved by all of us in some way, to some degree, but it's hated by God. In Psalm 10:3, it says, "*For the wicked boasteth of his heart's desire, and blesseth the covetous, [whom] the LORD abhorreth.*"

It is also an object of His anger. It has been throughout history. In Isaiah 57:17, "*For the iniquity of his covetousness*". The word iniquity refers to that which is twisted. Every sin has iniquities within that sin. That's why sometimes you see them listed separately, "Forgive me my sins and iniquities." There are sins and then there are iniquities within those sins. "*For the iniquity of his covetousness.*" Covetousness, just like any other sin, does not stand alone. There's iniquities within, that which is twisted within. "... *was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart*", which would have been a covetous heart.

The covetous are described in Proverbs 15:27, as those who are greedy of gain of self. Is all gain covetousness? Of course not. It's a greed with an undue respect or acknowledgement of God. We all have had gain throughout our lives. Our furniture today is much better than it was when we first got married. The place we live is probably much better than the place we had when we first got married. Does that mean we were greedy of gain? No, it doesn't mean that at all. There are those who are greedy of gain, meaning it becomes their life. When you want to buy whatever, a new sofa or new house, and you just about starve your kids to death to get there, that's greedy of gain. That's covetousness. Or you put the Lord's house behind those things and spiritual things. Greediness of gain has overtaken other things. Proverbs 23:4-5, says, "*Labour not.*" There are some people today who would put a period right there and stop reading. There's no period there. "*Labor not to be*

rich:” In other words, we are to labor. There is a proper purpose for labor. It's not to be rich. The problem is, different people have different ideas of what is *rich*. It's relative. “... *cease from thine own wisdom.*” In the strict context, our own wisdom teaches us to labor to be rich. The Bible says labor not to be rich. “*Wilt thou set thine eyes upon that which is not?*” When a person is covetous, they've set their eyes on a material goal and are laboring to achieve it, but when it comes right down to it, what they're trying to achieve doesn't really matter. “... *for [riches] certainly make themselves wings; they fly away as an eagle toward heaven.*” We are to labor, but not labor to be rich.

Proverbs 28:22, is pretty much along those same lines. “*He that hasteth to be rich [hath] an evil eye,*” The sin is not being rich. The sin is *hasteth to be rich*. The sin is the desire, which brings us to covetousness. “... *and considereth not that poverty shall come upon him.*” People say, “Well, that's not so. I know people who have labored to be rich and they still have nice things.” That's not what that verse means. Spiritual poverty will come upon him and that is a poverty worse than material poverty. I have known of people who have spiritually bankrupted themselves and their family, by working for gain of material things. It happens all the time. It is covetousness.

In 1st Timothy 6:6, is a passage that is often misapplied by taking it out of context. People don't pay attention to what it says. A good truth to learn is godliness with contentment is great gain. We all need more contentment. We brought nothing into this world and it is certain we can carry nothing out. I have preached a lot of funerals and I have yet to see a U-Haul at the cemetery. You don't take it with you. 1st Timothy 6:8, “*And having food and raiment let us be therewith content.*” Here's where people misinterpret scripture, “*But they that will be rich fall into temptation*”. It does not say, *they that are rich fall into temptation*. He is talking about the desire here. “*They that will be rich*”, it is their determination to be rich. They are covetous individuals. They fall into temptation. They bring

temptations into their lives that they normally would not have. "... *and a snare,*" meaning there are traps for all those who desire, "I have to get more" There's all kinds of traps for you to fall into, and sadly many have fallen into those traps and that's where they lived the rest of their life. "... *and [into] many foolish and hurtful lusts,*" or desires, foolish, always chasing for more, always wanting more. These foolish and hurtful lusts, which stem from the desire to be rich, "... *drown men in destruction and perdition.*" He's not condemning wealth. God blesses some people with wealth. That's just the way it is. Someone having more money than you doesn't mean they're covetous. The truth is the poor can be more covetous than the rich. Wealth or poverty has really nothing to do with covetousness. It's the desire. 1st Timothy 6:10, says, "*For the love of money is the root of all evil: ...*" It does not say money is the root of all evil. It is **the love of** money. That's covetousness. "... *which while some coveted after, they have erred from the faith,*" I could make a list of people that I have seen that happen to. For the love of money, they have erred from the faith.

I know a man, he is an elderly man now, that I pastored 35 years ago. He was a covetous individual who worked all the time to get more. Within the last couple of years he has called me and said "Brother Dan, I wish I could live my life over. I wish I would have listened." He has erred from the faith. It happens. Covetousness is a serious thing. Then he addresses the preacher. In 1st Timothy 6:11, it says, "*But thou o man of God flee these things;*" Flee what things? The love of money. Flee them and instead of pursuing money, "*follow after righteousness, godliness, faith, love, patience, meekness.*"

We have a society today that overflows with covetousness. It's not just the rich. There are poor people as well that are covetous. "Oh, I wish I had what they had."

Continuing our study in Romans 1, verse 28 says God gave them over to a reprobate mind. The result of that is stated in verse 29, where we read, “*Being filled* [That's an overflow.] *with all unrighteousness, fornication, wickedness,*” In the last lesson, we were looking at “*covetousness*”. Contrary to popular belief, covetousness is not a sin that is by no means limited to the wealthy. You can be poverty-stricken and still be very covetous. We need to make that clear, because people tend to believe, someone that's poor is not covetous. That's not true at all.

Also in the last lesson, we began looking at biblical definitions of covetousness. In Proverbs 15:27, it is described by the words “... *greedy of gain* ...”. Proverbs 23:4-5, “*Labor not to be rich*”. The purpose of labor is not to get rich. Proverbs 28:22, “... *hasteth to be rich* ...” and in 1st Timothy 6:9-10, we read of those “... *that will be rich.*” That would be covetousness.

God warned Israel of the dangers of covetousness when they entered the land of Canaan. Remember, we're studying about a society that is continually being filled, it's overflowed with covetousness. In Deuteronomy 8:10-11, the people are warned, “*When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God,*” When everything's going well; you're experiencing abundance; beware lest you forget the Lord thy God. Most of us are in more danger of forgetting the Lord when things are going well than we are when we're in the midst of the storm. “... *in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest [when] thou hast eaten and art full, and hast built goodly houses, and dwelt [therein];*” He goes on and says how God would bless, but the warning is not to forget.

The root of covetousness is a forgetfulness of the Lord. Christ warned of this forgetfulness in Luke 12:15. “*And he said unto them, Take heed, and beware of covetousness: [And here's why.] for a man's life consisteth*

not in the abundance of the things which he possesseth.” He starts with a warning, which leads into the parable of the rich fool.

Being filled with covetousness, a society is overrun with what we read here in this parable of the rich fool. It doesn't have to be a rich person, it can be the parable of the poor fool. It's a fool either way. Luke 12:16, it says, *“And he spake a parable unto them ...”* Remember, this is in the context of this warning about covetousness. (You need to always look for context, perhaps more so in parables than anything else. 99% of the time, when someone preaches upon a parable, they take it out of context.) *“... saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying,”* Here is his attitude, and this is the sin. *“What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, [and] be merry. But God said unto him, [This would be the application.] [Thou] fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?”* God said the man in the parable is a fool, not because he's rich, but because he is completely self-absorbed.

You would have to walk around with blinders not to see that we live in a society that is overflowing with an absorption of self. This man of the parable is completely self-absorbed. In the “conversation” he has with himself, in his mind, he uses the pronouns *I* and *my*, 11 times in verses 17 through 19. *I, I, I, my, my, my.* He is completely self-absorbed. That is why he's a fool. He is the center of his universe. The ruling spirit of his life is self.

Society overflows with self and it is the result of a reprobate mind. By way of a reminder, a reprobate mind *cannot* find its way back. People and society in general is absorbed with self. Psychiatrists and psychologists have

written many books and articles on narcissism and this absorption with self. The problem is, you can not get back, because it is the result of a reprobate mind.

The man in the parable is pursuing his own will, his own glory, his own ends, his own lust. Jesus says, “Thou fool,” not because he has wealth, barns, and goods. This man really believes that life has no other purpose than him, than himself. Society overflows with this attitude. His life consists of self-will, self-indulgence, self-seeking, self-glory, self-important, self-love; and Jesus says “thou fool”.

This man of the parable was also a fool because he did not acknowledge God. You'll notice he refers to *my* fruits, *my* barns, and *my* goods. Listening to him you would think that he is the absolute proprietor, that all these things are the result of him. He attributes all of his success to his own efforts. Much in keeping with our American tradition of self-reliance, there is no acknowledgement of God. Jesus said thou fool. There was no consideration of God. He is not beholden to God for anything, nothing at all. That overflows in our society today. It was God who gave the seed and soil life in which this man planted. It was God who sent the right amount of rain. It was God who sent the right amount of sunshine. But there is no thanksgiving. There is no praise given to God, but instead he takes all the credit to himself. Jesus says, “Thou fool”.

He's a fool not because he possesses things. He's a fool because things possess him. That's quite a difference. “My barns, my fruits, my goods.” He looked at everything as his own with no thought of the One who gave it to him. No thought of glorifying God with his abundance. No thought of accountability to God. The Lord says, “Thou fool.”

This man in the parable never consults with God. He says, “I will do this. I will do that.” He makes plans. You're not a fool for making plans, your fool for making plans without God. He did not consult the Lord. He made plans for his future without ever considering the will of God,

without considering what God would have him to do. Jesus says, "Thou fool."

In all his receiving, his calculating, his resolving, and his anticipating, there was a complete neglect of the Lord. Society is overrun with this attitude today, and it's covetousness. "Thou fool." There's no dependence upon God. *Read the parable!* There is no recognition of God's authority, of God's rule in his life. "This is what I'm going to do." There is no recognition of God whatsoever, no dependence upon God, no thought of obligation to God. Jesus said, "Thou fool. "

This man is a fool because he looks to things for happiness. Those who are poor do that. They will say, "Well, if I had such and such I could be happy." No, that has nothing to do with that happiness. It is not a matter of having or not having. The issue is what has us. He looked for material things for happiness, pleasure, satisfaction, and security, and Jesus said "Thou fool."

If the world looked at this man, they would say, "There is a successful man. There is a wise man. You ought to go to him for advice." They would say, "Wow! I wish I was like him. There's a happy individual." But Jesus said, "Thou fool." If you read the life stories of many of the people society puts on a pedestal as successful and happy, you'll find they're miserable individuals. They're not miserable because they possess, they are miserable because there's a hole in their life. That hole is because God is missing, and they are miserable. "Thou fool."

Here's a man who manifests covetousness. Covetousness is a manifestation of wrong values; you put the wrong value upon the material and don't value the spiritual enough, you can ruin your life. Wrong values.

It's a manifestation of wrong loyalties. This is what Jesus was referring to in "The Sermon on the Mount" in Matthew 6. Wrong concerns, wrong pursuits, wrong priorities. That's why we read in Proverbs 15:27, "*He that is greedy of gain troubleth his own house; but he that hateth*

gifts shall live.”

Being filled with all covetousness is our society today. It is not going to get better because it is the result of a reprobate mind which cannot find its way back. The truth is a reprobate mind and its attempt to get back, looks to the wrong things and just continues further into the cycle of destruction. That is our society.

In a society that is overflowing with covetousness, in a society that is overflowing with the attitude of self, that's where you and I are called to live for the Lord. We need to beware that we do not fall into, that we do not emulate that characteristic of our society.

Continuing with our study of Romans 1, we are looking at the results of a reprobate mind. Starting with verse 29, we read, “*Being filled [Overflowing and ongoing.] with all unrighteousness, fornication, wickedness, covetousness, maliciousness; [Then again, he says ‘full’.] full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, [Or unappeasable.] unmerciful.*” Verse 32 then says, “*Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*” Not only are people being filled with these things so much so that they become so common, but they take pleasure in them as well.

The next word in Romans 1:29 after *covetousness* is the word *maliciousness*. That's a word that pretty much describes our society. It's everywhere. There is hardly any place you can go where this is not present. These things prevail in society, and they have an impact upon God's people as well. Therefore you will find these things mentioned in verse 29 in the Lord's churches as well, not all of these things, of course and not to the same degree that you find them in society, because society is being filled with them.

Maliciousness is something that I believe God's people are very guilty of. Facebook doesn't help. In fact it feeds it. The Greek word is *kakia* [*kak-ee'-ah*], and is translated as *malice* in the New Testament. It's a noun that is a thought or a disposition of ill will. It can be a verb, carried out in an action. There are a lot of people, sadly even some God's people, who would rejoice if something bad happened to you. They have ill will. Oh, they may not express it, but it's there. It's a thought or disposition of cruelty, of hatefulness. The country is overrun with hatefulness. I mean it's everywhere. We're just flooded with it. That's maliciousness, spite, vindictiveness. This is maliciousness, malice; the thought of disposition of vindictiveness. “I will

get back at you.” People keep score. “I will ruin you.” It's everywhere we turn; scornfulness, bitterness.

Someone with maliciousness, with malicious intent, will proclaim something false, defaming another. Or they will perhaps not proclaim it, but we'll gladly believe it when someone else proclaims it. It doesn't take much today to ruin a person and here's why; maliciousness. All you have to do is say something about somebody and people will believe it. There will be enough to believe it, they will not check the facts, they will just simply believe. That's maliciousness. 1st Corinthians 13, Paul writing of charity, of love, says, “[love] *thinketh no evil.*” Love has been removed because love doesn't believe the bad that it hears about others. Today people are quick to believe everything that someone says about brother so-and-so. Not only will they be quick to believe it, they will spread it as well. That's maliciousness. Then they will give a half apology by saying, “Well, I didn't know.” You should not have spoken then. If you don't know, then be quiet. Maliciousness is everywhere. This is part of the reprobate mind. Again, a reprobate mind, in and of itself, cannot find its way back to sanity. So it is with this maliciousness.

Maliciousness is basically what we read of in Jeremiah 18:18, “*Then said they, Come, and let us devise devices against Jeremiah;*” There is a lot of sin in that statement, and maliciousness is one of them. “*for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.*” Here, maliciousness would do them harm, which it does. It's one of the characteristics of maliciousness. They are saying they will not give his word heed, they will not pay attention to what he says. All that does, of course, is hurt them.

Malice will control and govern the mind and that will cause people to have a distorted perspective. Whether it be proclaiming or believing something about somebody with malicious intent, it will give one a distorted perspective. You

hear something about somebody, and you perhaps may not wholeheartedly believe it, or may not even believe it at all, but your perspective begins to change. That's what maliciousness does. It changes perspective. Once perspective is changed, you've got a lot of real problems that are going to follow. There is a distorted view of reality. What a person thinks, now becomes real to them. It may not be the truth at all, but it's reality in their mind and it's a distorted reality. If your reality is distorted, there will be distorted assumptions as well. If our assumptions are distorted, there will be distorted judgment. If judgment is distorted, there is a distorted conclusion. All of these things feed malice, feed maliciousness.

Maliciousness is of a growing nature, as all sin is. In 1st Corinthians 5:8, "*Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness;*" The "leaven of malice" grows. Leaven releases gases causing expansion, if you will. The leaven of malice releases and it grows. It grows in the individual who has it, but it also grows among individuals as well. In 1st Corinthians 14:20, Paul's instruction is, "*Brethren, be not children in understanding: [When you read the word 'children', think of immaturity. He's saying, 'Brethren be not immature in understanding.'] howbeit in malice be ye children, but in understanding be men.*" The phrase we're interested in, of course, is *in malice be children*. You think about that. For the most part children are not malicious. They can get over things pretty quick. That's not so with adults. That's what Paul says here, in malice be like children. Children can be mad at each other and thirty seconds later they're hugging each other. Nobody has made an apology or anything. That is just the way it is. They don't hold onto things. With adults, it's completely different. So, in malice, be ye children.

We get a better understanding of the sin of malice by looking at the other words translated with it throughout the New Testament. In Ephesians 4:31, "*Let all bitterness, and wrath, and anger, and clamour, [discord] and evil speaking,*

be put away from you, with all malice:” Bitterness is a root sin. Wrath is anger, but it's not just anger, it's anger with a desire to do harm. Clamor is discord. Where you find malice, you will find bitterness, wrath, anger, clamor, and evil speaking. Concerning evil speaking, someone says, “Well, what I'm saying is the truth.” That may be so, but what is your intent? What is your intent with speaking that truth? Is it to destroy? That's malice. You can cover it with the veil of truth all you want to, but it's malice. Malice is intent, it is a thought, a disposition.

In Colossians 3:8, “*But now ye also put off all these; [We see the same words with a couple added.] anger, wrath, malice, blasphemy, filthy communication out of your mouth.*” In Titus 3:3, “*For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice [Living in malice became their life. It grows. Then notice the word connected with it.] and envy, hateful, [and] hating one another.*” People think today that they can cover their hatefulness with just some smooth words. That doesn't cover it. Where there's malice, if it's not from the get-go, hating one another will be there. Then in 1st Peter 2:1, “*Wherefore laying aside all malice, and all guile, [Guile is connected to malice. Guile is cunningness, deceitfulness.] and hypocrisies, and envies, and all evil speakings.*”

Malice is a horrible thing. Malice is very destructive. It's connected with anger, although not all anger, of course, is sinful, but if it becomes malicious, it is. In Proverbs 22:24-25, it says, “*Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul.*” The malicious individual has his ways. It will be a snare. Maliciousness is a trap that will snare our soul.

In our text in Romans, we see being filled with all malice. That is, when a people is given over to a reprobate mind, hatefulness, spite, and vindictiveness becomes widespread, it's the common thing. It's just what you do. You look at the political arena today, there is maliciousness

everywhere. I suppose that's always been true in politics, but not to the extent that it is today. This is part of this cycle.

After he says, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, Paul says again, *full of*. He is stressing a degree of these sins, an overflowing, a saturation, so much so that it becomes commonplace, it becomes epidemic.

The next thing Paul mentions is envy. The order of these words here is very significant; maliciousness, envy, murder. You could put these things in any order, but the Holy Spirit put them in a specific order. I believe there was a teaching in this order.

Envy, of course, is a feeling. It is inward, but it shows itself outwardly. It is the feeling of displeasure, ill will, and malice. Where there's envy, there's malice and vice versa. It's the feeling of displeasure, ill will, and malice of seeing or hearing of the advantage or the prosperity of others. If things are going well for you, you're prospering materially, financially, you're prospering in every way; just because of that, you will have enemies. Why, you ask? "I didn't do anything." You don't have to. That's the way of envy. Society is where it's overflowed to; it affects God's people. God's people are impacted.

Envy is resentful, dissatisfied longing for what another person has. It could be over possessions, position, family, anything. I mean, there doesn't seem to be anything off limits to envy. It can be achievements or success.

If a person is envious of you, that person is dangerous. Envious people are dangerous people and can cause great harm, great destruction. You see it all through the scriptures. It has its root in selfishness, in pride. They will look at somebody who is prospering and their thought is that person is so proud. That may be so, but the fact is you envy them. You're proud. You think you should have it. That makes you proud. Envy has its root in selfishness, in pride, in dissatisfaction.

Look at what is associated with envy. In Titus 3:3 and 1st Peter 2:1, envy is associated with malice. In 1st

Timothy 6:4. *“He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.”* Evil assumptions.

Envy caused Cain to kill his brother. Envy caused Sarah to mistreat Hagar. Envy caused Joseph's brothers to sell him into slavery. Envy is a dangerous thing. Society is overrun with it. It is the result of God turning a people over to a reprobate mind.

God help us not to be guilty, not to have our lives overflowed with these things that are happening in society. Full of, being filled with maliciousness, full of envy.

As we continue with our study of Romans 1, we are in verse 29 and looking at the results of the reprobate mind. As I have mentioned in previous lessons, a reprobate mind explains a lot of things, explains much of the foolishness, explains that which is so absurd, that goes on in our day. God gave them over to a reprobate mind and they cannot find the way back to, for lack of a better word, normal.

We now come to the next thing in the list of things in verse 29, which is murder. We have looked at being full of maliciousness, then envy, and the next thing is being full of murder. Human life of course is the crown of God's creation. It's the ultimate of the creation of God. The act of murder is a devaluation of the life of others. We are not going to take the time to go into what constitutes murder and what doesn't. I spent a lot of time on murder in the series on the Ten Commandments.

NOTE: "The Ten Commandments" audio series referred to is available at Home Missionary Baptist Church's website.

www.homebaptistchurch.org/Pages/SSlessons/tcindex.html

The teachings on "Thou Shalt Not Kill", begin in PART 5, Item 10 in the audio player there, then continue in PART 6.

To briefly review, in war and things of that nature, taking the life of another person is not murder. There are plenty of scriptures for all of that. What we are talking about is the devaluation of human life.

Murder has its roots in all the things that we have mentioned thus far. The Bible talks about all the different kinds of murder. One of the things that you can put under the heading of murder is a killing of someone that is premeditated. That, of course, is murder. The Bible teaches very strongly about capital punishment. Capital punishment is not murder. It is, or should be, the consequence of murder.

In Exodus 21:14, we find the law against premeditated murder, "*But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.*" We must also say,

that in God's eyes, to kill someone to protect your family, yourself, or someone else, is not murder either. I am not going to spend time on that here. In 2nd Samuel 20:9-10, we read about an example of premeditated murder, where Joab murdered Amasa. Look at these verses in 2nd Samuel regarding Joab and Amasa. *“And Joab said to Amasa, [Art] thou in health, my brother? [Joab is asking Amasa how he is doing. How is it going?] And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that [was] in Joab’s hand: so he smote him therewith in the fifth [rib], and shed out his bowels to the ground, and struck him not again; and he died.”* That is premeditated murder.

Death which is due to criminal neglect is not the same as premeditated murder, but the Bible considers it murder. In Exodus 21:28-29, it says, *“If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox [shall be] quit. [Or released.]” But if the ox were wont [That is, the ox has done this in the past.] to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.”* The owner was guilty because of criminal neglect. Our judicial system charges people with murder for criminal neglect.

There is an accessory to murder. If you hire somebody to kill another person that's murder. If you consent to it, you can be an accessory to murder. There are many examples of that in scripture. Remember David planning on the death of Uriah. Though David did not literally kill Uriah, God charge David with the murder of Uriah, as recorded 2nd Samuel 12:9. There is the account of Jezebel plotting the death of Nabal and causing him to be killed. She did not literally, did not physically kill Nabal but she was guilty of murder because she had him killed. The example of Christ in Acts 4:10, even though it was predestined and in the plan of God, we read that the Lord

charged the people with the murder or the killing, the crucifixion of Christ.

Then of course, there's no getting around the fact that abortion is murder. This isn't about abortion in Exodus 21:22-25, but it describes the killing of an infant. *"If men strive, and hurt a woman with child,"* "A woman with child", that's how the Bible describes pregnancy. It is not a fetus, not a blob of tissue, it says "a woman with child." *"... so that her fruit depart [from her], [That's that child.] and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges [determine]. And if [any] mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe."*

Abortion is simply the procedure to remove, a better word would be to eliminate, the child after conception. All different kinds of abortion is murder. We've mentioned those in the past in other messages. It's the murder of an unborn child. It is still a child, but it's an unborn child. In fact, abortion is no less murder than the killing of a child outside of the womb, or a child who has been born. Abortion is legal according to man's law, but that doesn't make it right. Those who have a reprobate mind have decided that it is not murder. I'm not totally convinced that some who believe in abortion, know it is murder, but they just don't care. Though it is legal, abortion is cold-blooded murder, according to God's law. I believe everyone who participates in it, whether it be the mother, the father, the hospital, the doctor, they are all accessory to murder. There are many who are accessories to this murder.

In this time, we know that Satan and his allies have conditioned the minds of many. The numbers are reversing according to polls, but Satan and his allies have conditioned the minds of many to accept the idea of an unborn baby as something less than human. How anyone can look at a modern-day ultrasound and deny that that baby is a human being has a reprobate mind. To condition the minds of the

populace, they refer to the unborn child again as a fetus. They just keep drilling that into people's minds, and people soon do not recognize it as a child. It is just a fetus or tissue of some kind. All through the Bible, when the Bible speaks of pregnancy, Eli's daughter-in-law in 1st Samuel 4:19, it says, "... *was with child*, ..." Bathsheba told David in 2nd Samuel 11:5, "*I [am] with child.*" I don't even like the term pregnant anymore. "I am with child." That's a good term. We read in 2nd Kings 8:12, of women "*with child*". The Bible makes it clear that that life is a child. In Isaiah 7:14, concerning Christ, "*Behold, a virgin shall conceive, and bear a son, [Bear a male child]*" In Matthew 1:18, speaking of Mary and Christ, "*she was found with child*" In Luke 1:31, the angel said to Mary, "*thou shalt conceive in thy womb, and bring forth a son,*" Thou shalt conceive and bring forth a son.

It is said of the incarnation of Christ, "The word was made flesh.", that is Jesus Christ is the word, John 1:1. Where was the word made flesh? In Galatians 4:4, it says, "*But when the fulness of the time was come, God sent forth his Son, made of a woman,*" Jesus Christ was made flesh in the womb of Mary. You read Psalm 139, you see that we were formed in the womb. Luke 1:36 the angel told Mary of Elizabeth, "*thy cousin Elisabeth, she hath also conceived a son*" She has conceived a son, conceived a male child. A conception is life, male or female. She hath conceived a son. He did not become a son when he was born. He was a son at conception.

You see, a woman with child is a mother of that child. It's not the birth of that child that makes a mother. They are with child, they are a mother of a child. The dad is a father of a child. That child is in the womb. The child is not in the world, but the child is in the womb. It's still a child.

"She has also conceived a son", so the unborn infant is a person from conception. In Psalm 51:5, David said, "*in sin did my mother conceive me.*" There are two important words there, *conceived* and *me*. When conception took place, that was me. We made reference to Psalm 139:13-16,

where it says, "*For thou hast possessed my reins: [my inward parts.] thou hast covered [Or woven.] me in my mother's womb. [It was me, in my mother's womb.] I will praise thee; for I am fearfully [and] wonderfully made: [You could add there again, 'in my mother's womb'.] marvellous [are] thy works; and [that] my soul knoweth right well. My substance [That is, my skeletal frame.] was not hid from thee, when I was made in secret, [In the womb.] [and] curiously wrought [Embroidered with great precision.] in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all [my members] were written, [which] in continuance were fashioned, when [as yet there was] none of them.*" The Lord formed me from the womb.

In Isaiah 49-5 we read those words, "*the LORD that formed me from the womb.*" The Lord spoke of Jeremiah being formed in the womb, in Jeremiah 1:5, "*Before I formed thee in the belly I knew thee;*" Before He even formed thee, before conception, God says, He knew thee. Paul said in Galatians 1-15, "*But when it pleased God, who separated me from my mother's womb,*" **Me**, my mother's womb. It's not just a fetus, it's a child, an infant boy, an infant girl. The unborn infant is a person from conception. Don't refer to it as an **it**. It's not an **it**. **It's a child!**

People have been brainwashed and duped into believing that the main issue is the woman's right. That's not the issue at all. The issue is not a woman's right to choose. Immediately they will say, "Well you're against women's rights." No I am not. It's not a woman's right to kill her child. Anytime they go there, you need to get them back on track. We're not talking about a woman's rights here. We're talking about that child in the womb. That's what we're talking about, and the murder of the helpless unborn. That is the issue, not a woman's right to choose.

It's sickening how so many politicians who are against abortion, will dance all around that issue, when they're questioned. They'll never come right out and say they are against it. Well I shouldn't say never, there are some that will. It's murder. "That's going to offend people." It

ought to offend people. It ought to be quite offensive, that we are a nation that has murdered millions of unborn children. That's what it is, murder. The Bible, the word of God in Exodus 21:22-23 warns against killing the unborn. If it's not alive, it can't be killed. You and I should be firmly settled about abortion and I'm sure we are.

There's no getting around that "abortion" is just a nice word for murder. Those who have of a reprobate mind have no problem with abortion. I mean if you just look at it logically, if you just take the Bible out of it and look at it logically, you can come to no other conclusion that it's a child inside that womb. We've come a long way in pictures of an infant in a womb. Anybody that has any morals at all, anybody that has an ounce of sense, can not look at that picture and say that's not a human life. They don't care. If it's okay to kill the unborn, logically it doesn't make sense that the very same people will charge someone with double homicide for killing a woman with child. Well if it's not a life, you would think a lawyer would have a field day with that. They're just so inconsistent.

To me, the logical conclusion is this; if you can kill an unborn child it's still murder, it doesn't make any difference if it's nine months or 14 days, or whatever. And, if you can kill a child right before it's born, then why can't you kill a child when he or she is 6 years old. What's the difference? And why can't we just put down the elderly and the handicapped and on and on we can go. It's a sad, sad commentary on a society that has no concern for its unborn.

When you see someone who's expecting, just remember, that's a woman with child. A woman with child is how we need to look at it.

In Romans chapter 1, we've been looking at verse 29, which is the results of a reprobate mind. One thing we need to understand about a reprobate mind is it doesn't get better. It just continually gets worse, therefore all the results become more commonplace as well. That's why Paul says *being filled*, meaning it's an ongoing, constant filling. "*Being filled with all unrighteousness*, [Unrighteousness is kind of a general term for all of these things that are mentioned] *fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable*, [It means they're unappeasable, unrelenting, remorseless] *unmerciful*: Then you read on, they take joy, they have pleasure in these things. Murder was the subject of the last lesson, focusing more on abortion and any other aspect. The next word in verse 29 is debate,

We live in a very angry society. People are angry about all kinds of different things. I think mostly they're angry with the lives that they live. We live in a very angry, very unhappy society. It just takes one little thing; they may have been cheated out of french fry or something at McDonald's; that's all it takes to set them off. There's just this anger everywhere. It's part of, it's a result of a reprobate mind and all these things that we've mentioned.

When you think of the word debate, you probably think of an organized debate. That, of course, is not the meaning here. It's a word that is connected with contention, strife, altercation, anger, heated zeal. It's commonplace and the spirit that people have. The Bible has much to say about this and in the New Testament it's almost always, if not always, related to church. However, in Romans 1:29, Paul is relating it more to society than to the Lord's churches. Still it does have a tendency to carry over into the Lord's churches as well. Everywhere there is debate, there is this anger, and hostility. In Romans 13:13, referring to God's people, "*Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering*

[That means lude, immodest behavior] *and wantonness, not in strife ...*” “Not in strife” describes this word debate. Strife is everywhere. You can follow it throughout Paul's epistles, where he would mention strife, contentions, and so forth. Being filled with debates or debate.

The next word is deceit. The Greek word is *dolos* [dol'-os] and it means laying a snare for others. It has to do with lying, cheating, cunningness, deception, dishonesty, and fraud. Society is filled with these things. There are people who lie so much, they actually believe their own lies. They've been telling them for so long that it's their reality. They couldn't tell the truth if they had to. They lie about things there's no need to lie about. They just lie. That's part of this deceit. Then, of course, cheating is part of deceit. People cheat in all kinds of ways, in all kinds of things. Many of them call it good stewardship, but it's not good stewardship, it's wrong.

The Bible condemns deception, of course. When God established the law, He had much to say about honesty versus dishonesty. Noticing Leviticus 19:11, “*Ye shall not steal, neither deal falsely, ...*” There's two things there; stealing of course, is taking what is not rightfully yours; people have some pretty odd definitions of what constitutes stealing.

Remember you used to go to the restaurant and they had all the jams on the table. They don't do that anymore. Why? Because people took them all. That's stealing. “Well, I paid for the meal.” You didn't pay for every jam on that table. That's stealing. They can't put those things there.

Leviticus 19 continues, “*... neither deal falsely.*” That's dishonest in any business transaction. “*... neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I [am] the LORD. Thou shalt not defraud thy neighbour, neither rob [him]: the wages of him that is hired shall not abide with thee all night until the morning.*” Then God deals with it again in Deuteronomy 25, where He talks about how man was not to have two balances. In other words, they sold things by weight and the merchant wasn't to have two balances to fix his price

and to cheat people. In Proverbs 11:1, *“A false balance [is] abomination to the LORD: but a just weight [is] his delight.”* False balance is not talking about balance of the secular and the spiritual in life. That's how a lot of people interpret that verse. That's not what it's talking about. God is talking about honesty and dishonesty in business affairs, that you don't have a false weight. He says a just weight is His delight. In Proverbs 16:11, *“A just weight and balance [are] the LORD'S: all the weights of the bag [are] his work.”* Again, He is talking about being honest. That's almost gone in society. Out in society, you can't believe someone just because they said so. There may have been a time when you could do that, but those days are long gone. I'm not saying that everybody is dishonest, but most probably are. That's what this deceit is. It's dishonesty. We're full of it, so much so, that it becomes common practice.

The next thing Paul mentions is malignity, conveying the idea of an evil disposition. The tendency of this disposition is to put the worst possible construct on everything. You see somebody do something, or they say something, and you put the worst possible construct as possible upon it. That's very prevalent in society. It consists of misinterpreting the words or actions of others. People who are *“malignant”* will say something like, “Well they said this, but this is what they meant.” That's quite a leap. You don't know what they meant, unless they tell you. It's misinterpreting and doing so on purpose.

It also conveys the idea of rudeness in disposition to kindness and courtesy. We live in an angry, hostile, dishonest society. We live in a very rude time. It's very unusual when someone is polite. Most aren't. Most are rude. This is part of this reprobate mind and all the things that were mentioned before a reprobate mind. When you become narcissistic you become rude, because after all, you're the only one that matters. We have a society today that is just overrun with rudeness. We live in an age of rudeness. Without a doubt, there is an escalation of rudeness. It is a time when people's awareness of what constitutes courteous and polite is almost non-existent.

The simple “Thank you” is rare out in society. Cashiers being rude to customers, acting like you are inconveniencing them because you've come into their place of business. Then of course, there's the customers that are rude. It's everywhere. The child of God, of course, is to live above the rudeness. We're not to get sucked in by any of these things that we're mentioning. Certainly a child of God is to be polite and treat others with kindness in a society where it is very, very rare.

In Matthew 5:44-47, *“But I say unto you, Love your enemies, bless them that curse you, [That's hard to do. Love your enemies.] do good to them that hate you, and pray for them which despitefully use you, and persecute you;”* Because of the society we now live in, if you do these things, it's shocking. It's not what people expect. Someone curses you, they expect you to curse them back. That's the protocol. They hate you, you're to hate them. In this society, in which we live, we are to follow verse 44. It says, in verse 45, *“That ye may be the children of your Father which is in heaven:”* That means in order to imitate your Father and then gives an example. *“... for he maketh his sun to rise on the evil and on the good,”* The same sun rises upon those who curse God and those who sing praises to God. God's our example. *“... and sendeth rain on the just and on the unjust. For if ye love them which love you, [That's not hard to do or shouldn't be, to love those who love you.] what reward have ye? do not even the publicans the same?”* The most wicked of sinners, they do the same thing. The most wicked individual can love somebody that loves them. Again, we're to rise above that, rise above the society that we live in. *“And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?”* You acknowledge individuals that you don't agree with, you salute them. You don't just salute or acknowledge those who are in total agreement with you. We're to live above the rudeness of society. “They don't talk to me. I'm not going to talk to them.” That's not what the Bible says.

In Romans 12:10 it's talking in church capacity, but it can be applied it to society, *“[Be] kindly affectioned one to*

another with brotherly love; in honour preferring one another;” You don't have to agree with somebody to not be rude to them, to acknowledge them.

1st Corinthians 13 says that true love is not rude, and not any of these things that we've mentioned. Verse 4 says, “*Charity, suffereth long, and is kind.*” Love is kind. Love treats with kindness. That's what we're to do. “... *charity envieth not; charity vaunteth not itself, is not puffed up,*” I don't have to applaud, I don't have to agree with what someone does, but you and I as God's people are to live above the rudeness of society.

We live in a very angry, very hostile, and very rude society. When society is overflowing with these things, it can't even function properly. We see it in our government, which cannot function because of the hatred, the anger, and hostility. It gets in the way of common-sense. That's what happens when you get angry enough, it gets in the way of reasoning. We see it everywhere in our society. To the natural man, hate feeds hate, anger feeds anger. You and I, of course, are to rise above that.

It would be comical if it wasn't so sad, but you have a political party that says our president [Donald Trump] is divisive. Yet every word out of their mouth is divisive, everything they do is divisive.

Our society is filled with these things and therefore it makes it perilous times. When you live in anger, hostility, and rudeness, it's going to make for a very perilous time. You and I, who are God's people, are to rise above it. It's not easy. That's where we need the help of the Holy Spirit. It's not our nature to treat someone properly that treats us improperly. We need the help of the Lord so that we do not become part of the problem of society.

Chapter 9 - Being Filled With - Part 9

As we continue with our study of Romans 1, from verse 19 on, we're looking at the results of God turning people over to a reprobate mind. In the last lesson, looking at verse 29 we see, "Being filled and full of debate, deceit, malignity. All of that is expressive of hatefulness toward others.

Next comes whispers and backbiters, two different things, which we'll see in this lesson. Keeping the context of debate, deceit, and malignity, we have whispers. I believe there's a very definite order in this list.

Backbiting is talking bad about somebody. *Whispers* is just gossip and doesn't have to have anything to do with truth or facts. It's unconstrained conversation about other people, the things, the events going on in their lives.

Of course in our day of technology, whispers have a whole new tool to carry out their habit of whispers. They are people who are hateful for the most part. They are not interested in truth. They hear parts of different things and then they create their own story, create their own facts. It's the spreading of rumors.

The bad thing in the society in which we live is there are more people who are more than happy to listen to the whispers than those who don't want anything to do with them. People want to know what is going on whether it's true or not. This is why fake news takes off; people like that stuff. The National Enquirer and all those types of papers and publications have been around for decades. That has been going on in those types of publications since they've been around. Now it's called journalism. Journalism is reporting facts, not creating facts. Journalism has nothing to do with opinion. That is called a columnist, one who gives their opinion. Those who just report the news are not to give their opinion. They are just to report what happened and leave it at that. There is really no such thing as *news* anymore, because people want to hear whispers. Once you identify a whisper, those are the people that you talk to about the weather. You pretty much leave it at that. You don't say

anything of any substance, whatsoever, because I do not believe they are capable of hearing truth. They just hear what they want to hear and off they go. Society is filled with it. I guarantee you, someone could make up something about you that is just outlandish and there will be plenty of people who believe it.

The Bible says in Psalm 41:7, the psalmist David speaking, "*All that hate me whisper together against me: [Remember the context of whispers. They are the 'all that hate me'.] against me do they devise my hurt.*" You have to ask yourselves, "What is the purpose? What is the intent of someone who spreads rumors?" It's not good and it usually has its foundation in hatred.

In Proverbs 16:28, the Bible says, "*A froward man soweth strife: and a whisperer separateth chief friends.*" A whisperer, a gossip, one who spreads rumors, they have the ability to separate friends. Whisperers conceal the real intentions. They insinuate things, they make assumptions, and they build a story upon insinuations and assumptions. They do this by hinting, by just being suspicious. They are the people who are suspicious and they like to create suspicion about other people. Whisperers. That's a sad society to live in, but that's where we are. Again, being filled with so much so that it's commonplace. It's a sad society when it's commonplace. Whisperers. So much so that it's epidemic. Those who listen to whispers, if they are not already they soon will be whisperers themselves. They spread it. The more it spreads the more far out it becomes.

The next thing is backbiters. This is malicious talk about someone who is not present. Backbiting is easily stopped, but human nature likes to hear backbiting, they enjoy it. It makes them feel better about themselves. In Proverbs 25:23, "*The north wind driveth away rain: so [doth] an angry countenance a backbiting tongue.*" Backbiting is easily stopped by refusing to listen to it. "I don't want to hear it. I'm not going to listen to it." You can stop it. But once again, it's not something that people really

want to stop because they enjoy it, just like they enjoy hearing rumors. You know, people will call on the phone, and they will sometimes say, "What's the latest gossip?" They'll laugh, but they're not joking, they really want to know what the latest gossip is or what you have heard recently. Then of course computers feed this. Backbiting is evil speaking.

We live in a day where we are overrun, in our society and sadly in the Lord's churches, we are overrun with whisperers and backbiters. There are people, God's people, whom I will not tell anything of any substance whatsoever. Nothing, because they are whisperers and backbiters. They could not keep a story straight if their life depended on it. They do not have the ability, nor do I think they have any interest in keeping things straight. They just want to tell what they think they know, what they think they've heard. It is destructive to society. It's just destructive. It is a work of Satan and it is a way of planting seeds. Eventually those seeds are going to come up and there is going to be a harvest.

We have been teaching from Romans 1:29, “Being filled with”. This is the result of a reprobate mind. Society or the individual is filled with these things, so much so that it becomes commonplace, it becomes an epidemic, which shows us the growing nature of sin.

We left off in the last lesson with “whisperers”, which is the end of verse 29. There is a comma there which means the statement in verse 29 continues, or flows into verse 30. In verses 30-31 we read of “*Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, [Unappeasable.] unmerciful.*”

In verse 30, we have the term “backbiters”. When the mind is reprobate, this becomes a common thing. Backbiting is something that we have all done, something we have all been guilty of. No one can claim innocence in that regard. What we are talking about here is "being filled with" to the point it's just commonplace, it's what people do. Backbiting, of course, is malicious talk. Many think that backbiting is saying that which is false. That is not backbiting, that is slander. Backbiting can be truth, but it's about the purpose behind saying something.

It's malicious talk about someone that is not present with the purpose of bringing them down in one form or another. It is evil speaking, because the intent is evil. You can talk about someone, and what you say may be true, but what is your intent of saying that? What is the purpose of saying it? That's what backbiting is. It is the purpose. What is the purpose? You can talk about someone when they're not present and say they're just a good person and you appreciate them for this and that, and that doesn't fall under the category of backbiting because your purpose is not to destroy. In backbiting the purpose is malicious.

Proverbs has much to say about this subject. In Proverbs 25:23, the Bible says, “*The north wind driveth away rain: so [doth] an angry countenance a backbiting tongue.*”

Evil speaking is commonplace today. It's so common that people don't think anything of it. There are people, who every time they get together, that is what they do. It's commonplace. They see nothing wrong with it. When you have a society that is plagued with malicious speaking, you've got a lot of problems.

By evil speaking, friends are separated. We already saw whisperers, which is someone who just spreads rumors. The rumors could be true, but what is the purpose? Notice in Proverbs 16:28, "*A froward man soweth strife:*" They plant seeds of strife. I've seen them in action. They will plant seeds and then when the strife begins, they stand in the background as if they didn't have anything to do with it. They just watch, and they get joy out of that. That is evil. That is an evil individual, a toxic individual. Again in verse 28, "... *and a whisperer separateth chief friends.*" Malicious speaking has ended many friendships.

Proverbs 17:9, "*He that covereth a transgression seeketh love;*" There's a purpose there, the intent is seeking love, so you cover a transgression. You don't spread it. That's love, you're seeking love. "*but he that repeateth a matter* [Again, it could be true, but what's the purpose.] *separateth [very] friends.* [Or very close friends]" By evil speaking, friends are separated. Society is filled with it. It's commonplace. You go to the workplace, you go anywhere, it is everywhere you go. People will come up to you, "Did you hear?" Look out, here it comes. Most of the time it is something you really don't need to hear.

Deadly wounds are caused by evil speaking. Proverbs 18:8, says, "*The words of a talebearer* [That would be a whisperer.] *[are] as wounds, and they go down into the innermost parts of the belly.*" Proverbs 26:22, "*The words of a talebearer [are] as wounds, and they go down into the innermost parts of the belly.*" They produce inward destruction. Strife is stirred by evil speaking. Proverbs 26:20 verse 20 of Proverbs 26, says, "*Where no wood is, [there] the fire goeth out: so where [there is] no talebearer,*

the strife ceaseth.” A lot of strife would not even exist if people kept their mouths shut. It would be like wood in the fire.

Discord is caused by evil speaking. Reading Proverbs 6:19, he mentions seven sins. He says there are “sins” and then he says the 7th is an abomination. That seventh sin is “he that soweth discord” among the brethren. That is done through whispering and backbiting.

Because of the consequences of evil speaking, and the tongue being the instrument of it, the Bible has much to say about the tongue. It is a very small member of our body, but oh the trouble that is caused by the tongue, in society, in families, and churches, on and on you can go. It is said to be a razor. In Psalm 52:2, *“Thy tongue deviseth mischiefs; like a sharp razor; working deceitfully.”* We all have this sharp razor. This sharp razor can cause much damage. The tongue, a sharp razor.

It is said to be a sword. Psalm 64:3, it is talking about the workers of iniquity, *“Who whet their tongue like a sword, [and] bend [their bows to shoot] their arrows, [even] bitter words:”* We see here the tongue is like a sword. It's also compared to a bow that shoots arrows and the arrows are bitter words. It's also referred to as an arrow in Jeremiah 9:8, *“Their tongue [is as] an arrow shot out; it speaketh deceit: [In this case, lies.] [one] speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.”* There's an evil intent. We all have this razor, we all carry around this bow and this arrow. It is very dangerous.

James 3:6 is of course a very familiar passage regarding the tongue and the evils and destruction that are brought about. *“And the tongue [is] a fire, [It is compared to a fire.] a world of iniquity: [There is a world of evil in the tongue] so is the tongue among our members,”* In verse 5, he talked about how the tongue is a little thing, but how powerful it is. Continuing in verse 6, it says, *“that it defileth [It pollutes, poisons.] the whole body, and setteth on fire the course of nature; and it [Meaning the tongue.] is set on fire*

of hell.” Then in verse 8, *“But the tongue can no man tame;”* People say, “Well, I’m just going to start controlling what I say.” You can not do that in and of yourself, not completely. Verse 8, continues, *“[it is] an unruly evil, full of deadly poison.”* We all have this tongue. It is bad enough amongst God's people. Now you take it in the context of those who are of a reprobate mind and oh the poison of the tongue. You don't have to be out in the world very long and if you have any godliness about you at all, it is hard to be around the tongue of the ungodly. It's hard to tolerate. The tongue of the ungodly. Our society is filled with it. People talk about what is appropriate. They don't even know what appropriate is. Their tongues are evil.

From this we see that the sins of the tongue, of course, are destructive, they are hurtful. In Jeremiah 18:18, the enemies of Jeremiah said, *“... let us smite him with the tongue,”* In other words, let us use our tongues to destroy him.

We live in this reprobate society. The tongue is untamed, uncontrolled. As you read on in Romans 1:30, you see that they are inventors of evil things as well. Now, the tongue is not just limited to verbiage, what we speak verbally, there are all kinds of outlets to let the tongue go. It's called, “grievous words” in Proverbs 15:1. “Being filled with”, so much so that it is commonplace. It's an epidemic. That's how it is today. There is hardly any place you can go where somebody isn't talking about something. Evil speaking. Now someone can speak evil on a computer and you can push “like” or “dislike”. On and on it goes.

The next thing that is mentioned in Romans 1:30, after backbiters, is “haters of God”, which is the root of everything. Hateful towards God. Cultural Christianity pursues the god they want not the God who is, because they hate the God who is. Even the ungodly sometimes will say, “Well, I love God.” You need them to describe to you their definition of God, because they do not love the God of the Bible. That is easily proved. All you have to do is present

Him and see how hateful they become. We live in a society where it is commonplace, it's an epidemic to be hateful toward God. If you're hateful towards God, how can you possibly treat your fellow man correctly. You can not. Hateful toward God. That is our society. It's the result of a reprobate mind.

God help us, as we live in this society, that we don't become a part of what's going on. Thank the Lord for the plainness, the clarity of His word. Pray that the Lord help us to live for His honor and glory in this society in which He has placed us and called us to live, to be a witness for Him.

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We have been looking at the results of what happens to a people when the Lord gives them over to a reprobate mind. We are now in Romans 1:30 and the phrase, “*haters of God*”. A person who's been given over to a reprobate mind is hateful toward God. The technical term of “*haters of God*” would be *misotheism*, hateful of God.

Hate of course speaks of something intense. It's an intense hostility. It's an intense aversion to whatever it is that's hated. In this case, it's an intense hostility and aversion to God. That, of course, is very clearly seen in our society today. Not everybody is a hater of God, but much of society is hateful toward God. Many would deny it, many wouldn't. Many would just come right out and tell you they hate God.

It is a charge that it's nothing new. It's a charge that has been brought against the world by Christ. It is a characteristic of the world and has been ever since the fall, back in Eden. In John 7:7, Jesus said, “*The world ... me it hateth,*” The world hates Christ. In John 15:18, Jesus says, “*If the world hate you,* [That is God's people. In this case it would be the Church of the Lord Jesus Christ] *ye know that it hated me before [it hated] you.*” The world hates you because you're identified with the one they hate. You hear much today about the world hating Christianity, and it does. But there's a deeper issue, a more serious issue, meaning the reason for the hatred. The reason for their hatred is they hate God, and therefore they hate anyone who is identified with the one they hate. John 15:24, says, “*If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*” They have seen Christ's works, they have seen Him, and having seen Him they hate Him. You see, people will say, “Well if Christ walked the earth today, I wouldn't hate him.” Oh, yes, you would. You'd hate him more than you do now. I'm not talking about God's people but the world. That's what is said here. “Because they've seen me, they hate me.” When God's people manifest the

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person that the world hates, they hate those people. In verse 25, "*But [this cometh to pass], that the word might be fulfilled that is written in their law, They hated me without a cause.*" That of course means that the Lord has done nothing that would justify their hatred. Jesus walked the street healing their sick and they hated him. He was saying to them only those things that would benefit them and they hated Him. So it is today.

This hatred of course, is manifested in just about every aspect of society. Secular society hates God. The religious society hates God. They might deny it. "I don't hate God. I love God." Well investigate a little further. What God are they talking about? They're talking, generally, about a god that they have dreamed up, that they have imagined in their imagination. Theirs is a god that will let them do whatever they please and love them. Oh, yeah, who wouldn't love that god. But that's not God. They love the god that lets them have their own way. That's not God. Present to them the God of the Bible, present to them the sovereignty of God. They hate that God. Present to them the God who gives life; they don't have a problem with that God, but the Lord giveth and taketh away. It's the same God. Now they have a problem. "I'm mad at God, because my mother, father, brother, sister, whatever the case might be, died. God could have prevented it." Yes, he could have but He didn't, therefore, they are mad at God. Let me tell you something, you're not going to win that battle. It's not going to do you any good to be mad to be angry at God.

This is why the world hates God. This is one of many reasons they do not allow the Bible in the schools or many other places. It represents the one that they hate. It's not about separation of church and state. That doesn't have anything to do with it. It's about their hatred for God.

Many who claim to love God are referring to the god that they've imagined in their minds. Every now and then you'll hear somebody make such a foolish statement, "Well if

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I was God.” Well you're not and you never will be. That is a statement of great ignorance, a statement of great pride. It's basically saying, “If I was God I would do a better job.” There are plenty of people who believe that. They are haters of God. They continually show themselves to be the enemies of God. This is so in the secular world, this is so in the religious world. You can't read the gospels without seeing that Jesus Christ had a real problem with the religion of the day. He had a problem with religion. God still has a problem, for lack of a better word, with religious society, because in truth, they are haters of God.

The world views God as an annoyance. All you have to do is mention His name. You don't have to say much about Him. Just mention His name and people start getting a little bit uncomfortable. It's an annoyance. They find God to be an inconvenience. That's why people don't observe the Lord's day. God is an inconvenience. “I don't have time.” He's a bother. He's an irritant. I have had family tell me, “Dan, you can talk to me about anything, but leave God out of it. I don't want to hear it.” Why? Because they are haters of God. God is an irritation to them.

Our society, being a reprobate society, sees God as a problem. Listen to some politicians. They see God has a problem. They see God's people as the problem. The reason they see God's people as a problem is because again, they are identified with the one they hate. The root problem is their hatred for God.

We shouldn't get all that upset if they hate us. What ought to upset us is the reason they hate us. It's because they hate God. The only way you're going to get them to like you is if you change your view of God or your presentation of God. We are not going to do that, so they're going to hate. Anytime a church or religious society or organization has as its goal, “We don't want the world to hate us,” you're going to have to change some things. You're going to have to change your view of God. You're going to have to change

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what you say of God, because you are not the direct object of their hatred. The direct object of the hatred is the one you identify with, which is God. So what ought to upset us is not so much that they hate us, but that they hate God. You can hate me and there is not going to be an eternal consequence. But you hate God, that's far more serious. Society is "*being filled with*" haters of God.

The next thing he mentions is spiteful. That has reference to those who abuse, who treat others with unkindness or disdain, it is to treat others with contempt, to lightly regard other individuals, dishonor them, to treat them in a shameful way. Even lost people will say, especially older people because they've been around long enough to see the change, "The world is so unkind today. The world is so hateful today. The world's so disrespectful to one another today." All that is very true. It's the result of this reprobate mind, but it's a direct result of haters of God. "Haters of God" carries over into other aspects of our life. It doesn't take much anymore for someone to just go off. It's all this disdain, it's just bubbling up, just waiting for an opportunity to let it go.

"Being filled with", "being full of" hatefulness toward God and being spiteful. That doesn't make for a pleasant living environment, but it's commonplace. It is epidemic. We are a society of resentment, of bitterness. It's not limited to our society by any means. It's a worldwide problem.

All of this is the result of, "the Lord gave them over to a reprobate mind." Again, people are trying to correct the problem, but they can't correct it. They have laws against hate speech, and hate crimes. I saw the other day, some young woman holding a sign, "Stop hate." I'd like to sit down with her. You can't stop hate. You can't make laws and do away with hate. You have to realize where the hate comes from. It is a spiritual problem. It is not a problem that laws are going to fix. It is not going to happen. It is a

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society given over to a reprobate mind.

God help us. that we do not become part of the problem, that we do not become part of that society, that we rise above it. There is a remnant who always will. We thank God for that.

In the last lesson, we saw in Romans 1:30, “*haters of God*” and “*dispiteful*”. Next is the word “*proud*”. We live in a very proud society. These are the things which are the results of a reprobate mind, a mind that has been given over to itself. Pride of course, is inordinate self-esteem. We hear a lot today about self-esteem. You don't want to hurt anybody's self-esteem. Self-esteem is overrated. It's the absence or the loss of humility. Pride is described in the word of God by several words and each of these words just describe another characteristic or looks at it from another angle.

The Bible has nothing good to say about pride. Nothing! Not one positive comment is made about pride in scripture. It is always viewed as sin. It's always viewed as destructive. I believe there is a fine line between self-esteem and pride and that line is very easily crossed.

Pride is described in many words. 1st Samuel 2:3, Proverbs 8:13, Isaiah 13:11, use the word arrogance. Arrogancy is the feeling or the display of superiority, someone thinks that they are better than someone else. That is in us by nature and it's something that we need to be aware of, something we need to battle. There are people who just come off as arrogant. The reason they come off that way is because they probably are. It's just a feeling. It doesn't even have to be expressed. Usually it isn't, but it's a feeling of superiority.

Another word that would describe pride is conceit. In Proverbs 26:12, “*Seest thou a man wise in his own conceit?* [Here is a man who is depending on his personal impression of himself, his conceit. It's very dangerous because ...] *[there is] more hope of a fool than of him.*” In Romans 12:16, in the latter part, “*Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*” Conceit is a high opinion of one's worth. “You know, they won't survive without me. If I'm not there everything falls apart.” That's conceit, it's a high opinion of a person's individual worth.

Another word is “haughty,”. In 2nd Samuel 22:28, says, “*And the afflicted people thou wilt save: but thine eyes [are] upon the haughty, [that] thou mayest bring [them] down.*” *Haughty* is a feeling, not necessarily an expression. It's a feeling of preeminence. Conceit is a feeling, as well. These things are more of an expression. It's just the feeling of preeminence. People can cover these feelings of preeminence, these feelings of pride. They can cover them with a cloak of false humility. That also is a danger. I mean, when it seems to be the theme of their conversations, how bad they are, how lowly they think of themselves, them saying that all the time, who are they trying to convince? I'm not buying it. If someone is always talking that way there is such a thing as a false humility.

Pride is described by the word *boastings*. Of course, that's verbal. In James 4:16, “*But now ye rejoice in your boastings: all such rejoicing is evil.*” There is boasting, bragging, self-confidence, or the vaunting of oneself.

Pride is described as *vainglory* in Philippians 2:3, where it says, “*[Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*” Us esteeming others better than ourselves is a very rare thing, today. There are not a whole lot of people that do that on a consistent basis. *Vainglory* is to glory in oneself. More importantly it is to do things for the glory of self. One may do a charitable work. What is your reason for doing it? Is it to help those in need or is it that you get some glory? You do something at the church, why do you do it? We need to ask ourselves these questions. Do we do it to help or do we do it to get credit? It is *vainglory*, if we do something to get patted on the back, if we do something to get complimented, or for whatever anything along those lines. That is *vainglory*, and *pride*. You can pick those people out. They are the ones who get angry when you don't notice what they have done. They get angry if you don't thank them for what they've done. They have done it all for the wrong reasons.

There are two aspects of pride. There is the outward display of pride. In Proverbs 6:17, it's referred to as a proud look. That is the outward display. Then Proverbs 21:4 it is described as a high look. The outward display of pride, of course, cannot be displayed outwardly if it is not there inwardly. Pride is an inward thing, as all sin is. Therefore it is addressed in Proverbs 16:5, as the proud in heart. The proud in heart may not always show the outward manifestation of pride, but they are proud in heart. In our text the word proud, of course, would cover both aspects, the outward and inward, and so much so that they are being filled with, being full of pride. So much so that it's commonplace, it's an epidemic.

Society today is drowning, or already has drowned in self-esteem, superiority, self-importance, and self-glory. Again, it's epidemic. People are taught to be proud. Children are taught to be very proud. They are taught that, not necessarily on purpose, but many children are taught to be proud.

Pride defiles. Remember Mark 7, in verses 21 through 23, the Pharisees were complaining because the disciples didn't wash their hands. It was just a horrible thing to them. Jesus said there is something worse than not washing your hands and that's to have filth in your heart. One of the things he mentions is pride. He said it is not unwashed hands that destroy a man. It's what proceeds from the heart.

Pride defiles, it pollutes. It hardens the mind. This is where we are today in society. In Daniel 5:20, talking about Belshazzar, "*But when his heart was lifted up, and his mind hardened in pride,*" His mind hardened in pride.

In Obadiah verse 3, the Bible says, pride deceives.

Perhaps the most serious consequence of pride is in Psalm 10:4, "*The wicked, through the pride of his countenance, will not seek [after God].*" Pride is a hindrance to seeking the Lord, because pride says, "I can handle this. I can fix this. I don't need God." Pride is a

hindrance to seeking the Lord. Pride is a hindrance to doing the will of God. In Exodus 5:2, remember pharaoh saying, "Who is the Lord that I should let thee go? Who is the Lord that I should obey his will?" Pride is a hindrance to seeking the will of God. "After all God has given me a good brain, and I'm intelligent and I know what's best for me. I don't need God to tell me what's best for my life. I know what's best for me." But you don't. Pride is a hindrance to seeking the will of God. Even those who seek the will of God, if they are not careful, pride will hinder you when really, truly seeking God's will.

Pride is perilous. Perilous times shall come, in 2nd Timothy 3:1-4. One of the things mentioned in those verses is pride.

Pride leads to contempt and rejection of God's message. Proud people have contempt for the message of God because the message of God goes against pride. They reject God. Pride is a great hindrance to them to be able to personally apply the word of God.

In Proverbs 13:10, it says where there is pride there is contention, where there is pride there is strife. Much contention would end if it weren't for pride. Pride causes all kinds of problems. Proverbs 11:2 says pride leads to shame.

Here we are in a society filled with pride, filled with the consequences of pride. You will notice just through general observation, and also throughout the scriptures that pride and a fault-finding spirit go hand-in-hand. The Pharisees, of course, are the prime example of this. They were very proud in their religion, very proud in their outward behavior. They were a people of a fault-finding spirit. That's what pride does. Pride produces a harsh spirit, superficiality, and a desperation for attention. "Pay attention to me." It's Pride.

Pride leads to the neglect of others, which of course brings us to narcissism. Narcissistic society is based upon pride. You can not be narcissistic without pride. The two kind of go hand-in-hand. Due to pride, all of these things are

epidemic in our society.

The next thing that he mentions is boasters, which is the verbal expression of pride; the praise of oneself, to express one's own credit for their own honor, for their own glory. In 1st Timothy 3:2, speaking of perilous times, mentions boasters. It is part of that which makes things perilous. Then we come to inventors of evil things.

The consequences of a reprobate mind are nothing but destructive. It destroys everything. We see here in Romans 1, the results of people, of society that has been given over to a reprobate mind. The truth is they do not know any better. Their mind is so, so warped.

Once again, in Romans 1: 28, we read, “*And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled [Referring to these who are then given over.] with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of [The second time, being filled and now full of.] envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, ...*” That is what we want to look at today, “*inventors of evil things.*”

People who have abandoned God and have been given over to a reprobate mind, become creators of more ways to do evil, creators of new forms of vice. They seek to promote, to advance sin through their inventions, their new ways to gratify the lusts of the flesh. In Ecclesiastes 7:29, the Bible says, “*Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*” Inventors of evil things. We could go on for a long time on that subject. You could go throughout United States history and see this, the inventors of evil things. Now immediately, someone will say, “Well the thing in itself is not evil. There's some good.” You put anything in the hands of sinful man and they will find a way to use it for evil. It can be the greatest invention in the world; and yes, it does have good uses, but once it's in the hands of sinful man, the bad uses far out way the good. You can just go through our lifetime and see these things.

If you look at 1st John 2:15, you find, “*Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.*” We are exhorted, in a general sense, not to love the world. Then it gets more particular; “neither the things that are in the world”. Those words, “neither the things that are in the world”, have reference to the expression, the demonstration, the passion of the world spirit. We are not to love the world in a general sense, we are not to love the things of the world.

I believe the things of the world describe how the

world goes about its business, how the world operates, how the world functions, which would include the priorities of the world, the interests of the world system. That which absorbs man's attention, man's time of the world system is what the world system values, it is what the world system treasures. The things of the world. It is what the world system is driven by. We all have things and there is nothing wrong with that. But we must always be sure that we do not place our value in the things of this world, that we do not have our treasures in the things of this world, and that we are not driven by the things of this world. Then he further explains his statement, what he means by “the things that are of the world”, in verse 16, “*For all that [is] in the world, [That would be the things that are in the world.] the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*” Then he classifies all that is in the world, the things that are of the world, under three avenues, three sources, three outlets. The lust of the flesh, the lust of the eyes, and the pride of life. Those are the three avenues for the things of the world. Man is “inventors of evil things”. The reprobate mind invents new ways to feed these three avenues, the lust of the flesh, the lust of the eyes, the pride of life. You think of some of the inventions of man and how it feeds these three avenues, how it goes through these three avenues.

First of all, the lust or the desire of the flesh. You can never leave humanity out of the picture. The “invention” can be the greatest thing that ever was, but part of the equation is the lust of the flesh, the desires of the flesh. It is amazing how man, in a sinful flesh, can take a wonderful invention and use it to promote the work of Satan. Man has that innate ability to take almost anything and to use it to promote his own fleshly desires. Now the word *flesh* of course, can have reference to physical impulses, it has reference to the sinful nature of man. Here the lust of the flesh refers to both. It is the sinful, corrupt, depraved, nature of man, and it is the impulses of that corrupt and depraved nature. It's the

impulses of man's depravity or the depraved nature of man. This flesh, depraved by nature, is active, it's not dormant. That is indicated by the word *lust*, the lust of the flesh, the desires of the flesh, the desires of our sinful nature. We do not lose our sinful nature in this life. We are to restrain it by the power of the spirit that dwells within us. But we never lose it in this life. It's always there and that sinful nature has desires. Those are desires that run contrary to God. Not only are there those desires but they're active. They are not dormant, they are active. Most of us who are here are very much aware of that in our own lives.

In a very familiar passage of Romans 7:14-23, people will say that the way it is written is hard to understand. It really isn't. Just read it slowly. It's really pretty plain. Paul is talking about the battle that is ongoing in his life between the nature of flesh and the new nature he received at salvation. If this was so with Paul, certainly it is so with you and I. In verse 14, he says, "*For we know that the law is spiritual: but, ...*" The law is spiritual, "but", is indicative of a problem. "*I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not;*" He is talking about his desires. He has desires to do bad, but he doesn't do them. He has desires to do good. He doesn't always do them either. We can identify with that. We do not carry out all the bad desires we have, but we don't carry out all the good desires we have either. He continues, "*... but what I hate, that do I.*" How often that is so. Our spiritual man hates the sinful flesh, but we find ourselves doing that which we hate. In verse 16, "*If then I do that which I would not, [That is, I choose not to do.] I consent unto the law that [it is] good. Now then it is no more I that do it, but sin that dwelleth in me.*" That's always so, sin dwelleth in me. You can pray and ask God for forgiveness and He washes that sin away. But guess what, sin dwelleth within me. It's my nature. It's your nature. Verse 18, "*For I know that in me [That is, in and of myself.] (that is, in my flesh,) [What I am by nature.] dwelleth no good thing: for to will is present with me;* [That

is, being a saved person, I have a will to do good. It is present with me.] *but [how] to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do.*" We can all identify with that as well. Verse 19, "*Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.*" We have to keep that in mind, in all man's inventions, evil is present with me.

In verse 23, "*But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*" Then he cries out, "*O wretched man that I am! who shall deliver me from the body of this death?*" Then we see, "*I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*" The spiritual man serves God, the fleshly man serves the fleshly nature.

The lust of the flesh, the desires of the flesh are active. We see this activity of the flesh in Galatians 5:17, "*For the flesh lusteth [Warreth.] against the Spirit, [It is active. But the spirit is also active.] and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*" Verse 19, "*Now the works of the flesh*", again showing this sinful nature is active. Verse 24, "*And they that are Christ's have crucified the flesh with the affections and lusts*" again showing that this flesh is active within us.

The world's way of life is geared toward the desires and the passions of the physical impulses of the depraved nature of man. The substance, the content, the theme of the world system is the lust of the flesh, is the physical impulses of the depraved nature of man. The world's way of life is patterned to fulfill the lust of the flesh. Man in his fleshly nature continues to invent new vices, new ways to fulfill the lusts of the flesh. Once these devices are around for a while, even God's people become accustomed to them, they become

spellbound by them. They find themselves defending that which cannot be defended scripturally. They are spellbound by it. They are not going to let it go. They might see when it first comes out, "Oh this is bad. I'm not going to let my kids have this." Give it a while. You are not only going to let your kids have it, you'll have it. That's our nature.

He goes on to mention the lust of the eyes. The ways of the world system are designed to gratify sight. The world's aims and purposes center around appearances. The lust of the flesh is really fed by the lust of the eyes. The eyes are the gateway to the mind. Inventors of evil things, all it does is feed lust of the flesh, the lust of the eyes.

The next thing mentioned there in 1st John, is the pride of life. Just about everything in this world feeds the pride of life. Man invents new ways to feed the pride of life. Just constantly feed the monster of pride, promoting the pride of life.

The three avenues, the lust of the flesh, the lust of the eyes, the pride of life, are the motivating factors of the world. They are the spring of action for those who are of the world. It is what characterizes the system of the world.

People live in response to these three avenues. People live in response to the lust of the flesh. All you have to do is watch a commercial. They're geared toward these three, at these three avenues. The lust of the flesh, the lust of the eyes, and the pride of life. It feeds these things. They are geared toward these things because people live in response to these things. You and I, of course, are to be different. We are to live in response to the indwelling of the Holy Spirit and not be sucked in by the lust of the flesh, the lust of the eyes, and the pride of life. Then perhaps the best summary of all this in 1st John 2, "... *is not of the father.*" The lust of the flesh, the lust of the eyes, the pride of life is not of the father, it is not of God, it is not of the Lord. The way of the world system is people living not of the father, but they live according to their own assessment. Man invents evil things. In other words man creates that which

further a life which is not of the Father

The lust of the flesh, the lust of the eyes, and the pride of life are all temporary. The world lives in response to the temporary. The world is driven by the temporary, and they invent things to further the evil of man.

There are many inventions of course that had no evil intent when they were invented. But you put it in the hands of sinful man, and you've got a disaster. Don't ever underestimate our sinful nature. Whenever people say, "Well nobody would do such and such with that." You have just underestimated the sinfulness of human nature. Man will do just about anything with anything to further, to feed his own lust, whether it be the lust of the flesh, or the lust of the eyes, or the pride of life, making themselves feel better about themselves.

God helped us as we live in this world.

Chapter 9 - Being Filled With - Part 14

Note: Some of the lessons were not recorded in the month of February, 2020. Since these writings are adapted from the recordings, you may notice references to previous lessons that are not available.

In Romans 1:30, we want to look at the last part of the verse where it says, *disobedient to parents*. I approach that not so much emphasizing the disobedience, but more so as an attack on parental authority. In a reprobate society parental authority is all but removed in our day. Children are taught by example of parents and society that parental authority is no longer necessary. Parents and children are viewed as equals. Children are given, of course, disastrous leeway.

The Bible teaches in Proverbs 22:6, that children must be trained. That is not an occasional work, it is not a sporadic work, it is a consistent work. We read in Proverbs 29:15, “... *left [to himself] bringeth his mother to shame.*” Children in the society in which we live have been left to themselves. We saw previously, that when God commands parents to discipline, which is training their children, He's telling them to do what He does with His own children. We looked at Hebrews 12:5-11. We saw there that God disciplines his children because he loves them. He does so for the purpose of correction. There are degrees of administering discipline. He speaks of correcting and scourging. He also does this to bring them to repentance or to bring about change in their spirit and their attitude. All of this is for their welfare and for their benefit. The Lord of course is our example.

We're speaking right now more on corrective discipline, corporate discipline, that is bodily punishment. Again God is our example. We see that His discipline is wise, of course, and always is. His discipline is loving. Beginning in Psalm 89:30, it says, “*If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit*

their transgression with the rod, [God has a rod.] and their iniquity with stripes. Nevertheless [Even though there's the rod and the stripes.] my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." God is our example. God has a rod and this speaks of corporal punishment, bodily punishment. This is seen all through the Proverbs. Many times when people in a reprobate society read these verses they immediately jump to the extremes and therefore discarded it all. You can not do that. There are extremes, of course, where it becomes child abuse. We realize that but that is not what is to dictate you and I when we are disciplining children. In Proverbs 13:24, "*He that spareth his rod [That would be to omit or to withhold.] hateth his son:*" People today will say, "Well, I love my children too much to spank them." No, you don't. That's not what it's about at all. The Bible says you hate him. ... *but he that loveth him chasteneth him betimes.*" This means early, before it's too late. You start disciplining your children when they are 15, 16, you have waited too long, way too long. You need to start as soon as they're born, disciplining, training the children. I'm not saying you should use the rod on a newborn, but there is training. You are to train them around your schedule, not vice versa. He that spareth his rod.

In 2nd Samuel 7:14, God has arrived and uses that rod, "*I will chasten him with the rod of men, and with the stripes of the children of men:*" Notice what it says in Micah 6:9, "*The LORD'S voice crieth unto the city, and [the man of] wisdom shall see thy name: [Now notice what is said next] hear ye the rod,*" It would be wise for God's people to **hear** the rod of God. The rod is to provide instruction. So it is when it comes to disciplining a child. "... *hear ye the rod, and who hath appointed it.*" Listen to the correction administered by the rod. That is true of God's people, that would be wise of children that are under parental authority. By **hearing** the rod, you may spare yourself from having to *experience it* again. If we go back to Proverbs 13:24, "*but he*

that loveth him chasteneth him” The Lord said that in Hebrews 12, and He repeated again in Revelation 3:19. In Proverbs 19:18, it says, “*Chasten thy son while there is hope,*” This is implying that there comes a time when it's too late. Chasten now. I don't believe you can begin too early, but you certainly can begin too late. “... *and let not thy soul spare for his crying.*” Children will use their crying as a tool. Parents many times are foolish enough to fall for it. They'll start crying before you even spank them, and then many parents in their foolishness, won't spank them because, “Oh, they are so broken hearted.” No, they're not. They might be, but more than likely they are playing you, you fall for it. They learn to turn on the tears. Spare not for their crying. All of this is within common sense, of course.

Proverbs 22:15, we see that, “*Foolishness [is] bound in the heart of a child;*” That is a lesson that all need to grasp. Foolishness is bound. Where? In the heart of a child. So what's the object in disciplining a child? The heart. You are not just out to inflict bodily pain. You are after the heart because that's where foolishness is bound. We have to realize that there is a difference between foolishness and childishness. There is a big difference. You expect a child to act like a child. You do not rob your child of their childhood. You don't expect a child to act like an adult. You expect childishness. You don't correct childishness. You don't administer corporal behavior for childishness. But you do for foolishness. Foolishness here speaks of that which is wrong. This is bound in the heart of a child. “... *[but] the rod of correction*” Notice, it doesn't just say, “but the rod will drive it far from him.” He makes sure he mentions the purpose of the rod. The purpose of the rod is to correct, to instruct, to train. It's not just a means for the parent to release their frustration on the children. It is the rod of correction and the goal is the heart. It's about what is so common in a reprobate society.

The goal is the heart. You spank a child that stomps their feet, walks away and pouts. You better stop that

behaviour, because their heart's not right. The goal is the heart. More discipline needs to be administered, because you can not allow them to pout and to stomp their feet and walk away. That's a disrespect of authority. They haven't gotten the message. That needs to be corrected. That's how you get to a submissive heart. They receive punishment and they do so with a submissive spirit. That's where you want to get. Again, we are not talking about abuse.

In Proverbs 23:13-14, "*Withhold not correction from the child:*" Now correction can be verbally, that's very true. You can sit down and talk to a child, but that is not what this is talking about. Because it goes on to say, "*for [if] thou beatest him [Simply the infliction of bodily pain.] with the rod, he shall not die.*" "Well, what about the people that kill their children?" That is not what we are talking about. That is an entirely different subject. You do not stop disciplining your children because some maniac abused his. That is not your pattern. That is not your authority. You withhold not correction from the child. The purpose of the rod is to correct. The purpose of the rod is not to destroy. Just like when God uses his rod on us, it is not to destroy us, but to spare us destruction. So it is with disciplining of children. The purpose is not to destroy that child, but to prevent destruction in that child's life, and to teach them what is right. "For thou beatest him with the rod, he shall not die"

In Proverbs 29:15, "*The rod and reproof give wisdom:*" Notice again the rod and reproof, correction. The rod and reproof the two go together. We see in Psalm 94:12, "*Blessed [is] the man whom thou chastenest, O LORD, and teachest him out of thy law;*"

We have here in Proverbs 29:15, "*the rod and reproof.*" In the context, a child left to himself would be a child without correction, a child without restraint, a child without boundaries. Such a child will bring his mother to shame. In Proverbs 29:17, "*Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.*"

All of that instruction is not out of date. The

common thing today, in a reprobate society, is rather than punish a child for disobedience we will instead bribe them if they will do good. That sends a terrible message. That explains much of what we deal with today in a reprobate society. The message that you send by that is, reward. People expect to be rewarded for doing what they should have done anyway. You don't bribe a child, that if they behave, "Now Johnny we're going into the store, and if you behave mommy will buy you a candy bar." Really? You bribe them. It sends a terrible message. That is the way of the world today. You see parents pleading with their children to behave. I mean they are begging them, "Would you just please behave?" They need a different message, one that will get through to them. We must remember the ways of the world are not our pattern. In a reprobate society we must not get caught in the world's traps of child-rearing. We must realize that the world is not the authority. God is the authority and God has already told us how it is to be done.

Parental authority must be established at birth. It has to be established, "I'm in charge, you're not." It has to be maintained through the child-rearing years. That authority is to be exercised with unconditional love, always. It is to be exercised with compassion and sensitivity toward the child. Again, it gets back to the heart. Parents must be more concerned with the emphasis on the attitude and character, then they are about performance, athletic skill, external beauty. The emphasis is in the wrong spot in a reprobate society. "You know my son, he is so great at baseball." Yeah, but what's his attitude? What's his character? That's far more important.

It is God's design for parents to correct and it is God's design for children to obey their parents. That's God's design. Of course as you enter all the dysfunction that is the result of a reprobate society, all these things get muddled. You have problems that you never had before. You have children living with two different parents, at different times, two different sets of rules. Many times the children are used

as pawns. “Well mom told you to do this. I’ll do just the opposite. Dad tells you to do this, I’ll just do the opposite. You have to listen to me. You’re under my authority now.” The water is getting muddy because of sin, and it’s sad.

In reprobate society, the family for a long long time has been under satanic assault. When that family unit falls, society falls with it. Today when people use the word family, it doesn't mean the same thing that it did when I was a child, not the same thing. I didn't have three dads, three moms. I had one. Everything gets muddied in reprobate society. But God's order remains the same.

You know, society puts the emphasis upon having things. But in the end, after you have raised your children, I'm going to tell you something; it does not matter one iota what kind of car you drove, it does not matter how big a house you lived in, none of that matters. What does matter is, has a child been taught character, where they can be a productive citizen, a productive adult? Or have they been taught that the world revolves around them, nobody else matters, it's all about them. Then they raise their children, and it just gets worse and worse and worse. That is where we are today.

If God's divine order for the home is blatantly rejected, dysfunction becomes the norm. That is where we are today. That is why again, we read, “being filled with or full of” disobedience to parents, so much so that it is commonplace, it becomes an epidemic. That is where we are in a reprobate society.