

ROMANS 7

Message 9

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Scripture: Romans 7:9-11

INTRO: We are going to be looking at verse 9 in Romans 7. But before we do that, let us review briefly what has gone on before. In verses 1-3, the lost person is pictured as bound to the flesh by the law. He is married to the sin nature. The law condemns to death anyone who has failed in one point. It was never meant as a means of salvation. It was meant to show the need of salvation. When a person turns to Christ in repentance and faith, the sin nature is rendered positionally dead. The believer is now free to marry Christ.

Now the believer, who has repented and believed in Christ, has become dead to the condemnation of the law that bound him to the flesh. And through faith in Christ now is married to Christ in order that he may bring forth fruit to God. This was necessary because when we were in the flesh, that is before we became Christians, the passions of sins which were aroused by the law were at work in our members, that is the members of our body, to bring forth fruit to death. That is they brought forth sin. So we needed to be freed from the dominion of the flesh, or the sin nature.

But we have been delivered from the law that bound us to the flesh so that we might serve in newness of Spirit and not in oldness of the letter, which is the law. So the question that now comes is, should we conclude then that the law is sin? Of course not! If it had not been for the law I would not have known what dwells within in me. I would never have become interested in cleaning up the filth and dirt within me, if the law had not shown me how dirty I was inside.

In verses 1-3 we had the illustration of marriage. In verses 4-6 we had the application to the Christian life. But in verses 7-25 Paul points out the value of the law to the believer. So in verse 7 Paul begins to explain the value of the law in the believer's life. He says: "What shall we say then? Is the law sin? No! I would not have known what was inside of me unless the law had pointed it out." But that brings about a problem. And it begins in verse 8. Sin, the sin nature, took opportunity by the commandment and produced all manner of evil desire within me. You see, as long as the law did not point out this sin in me,

sin lay dormant. But when the law pointed it out, it sprang to life.

2. The Problem cont'd (8-12)

We go on then to verse 9:

9 I was alive once without the law, but when the commandment came, sin revived and I died.

With verse 9, once more we meet this question: Does this speak of a time before Paul was a Christian, or after? Here is what I said in an earlier message, "It is a big question among theologians as to what time of Paul's life is spoken of here. Does it refer to when he was a child? Does it refer to when he was a Pharisee? Does it refer to before, or after he was saved? And I believe it refers to his life shortly after he was saved."

Almost every verse in Romans 7 is difficult and so is verse 7. I give my opinion. I think that when he says, "I was alive once without the law," he is referring to his experience as a Pharisee. And when he says, "But when the commandment came, sin revived and I died," he is referring to after the time when he was apprehended by God on the Damascus road. Before he was saved he said that according to the righteousness of the law he was blameless. After he became a truly born again believer, the commandment came to him in its true meaning and Saul died and Paul was born.

Many professing Christians are in precisely the same situation. They got baptized and joined a church and thought that they were now Christians. There are scores of traditional Mennonites like this and scores of traditional Calvinists and many other denominations as well.

So I believe that shortly after he got saved, he found out that the once righteous, holy, perfect Saul of Tarsus was really only a little one. He was a Paul. The name Paul means "Little one." On the road to Damascus Paul had been saved. He had rejoiced in his salvation. He thought from now on all would be well. Like Israel, who after they had

crossed the Red Sea sang a song of victory, so Paul rejoiced in his newfound faith. And then one day, to his shock, the commandment came, and he died. He died to the big Saul of Tarsus, Saul the Pharisee, Saul with a doctorate degree in Judaism. God was able to bring big, bad, deceived, Paul through the eye of a needle. He got that small. Listen to how small he became in his own eyes. Of sinners, he said, "I am chief" (1 Tim. 1:15). When one realizes how horrible one is inside, one's estimation of oneself must shrink. Even a rich man who becomes truly born again, becomes small enough to go through the eye of a needle. Only God can make a man that small.

There is a horrible state for man to get into. He has come under conviction of sin. And he realizes his state is not good. And so he goes to church. And he feels better because he is going to church. And then he gets baptized and joins the church and begins to take on positions and now he, or she, thinks all is well. But this person never came to the point of realizing his or her deep seated sin nature and never truly got saved. This is a horrible state.

Let me show you this person in the Bible. The scribes and Pharisees were of this sort. Paul was a Pharisee. He thought he was alive. So he says, "I was alive once without the law." He said that concerning the law, he was blameless. He was alive, so he thought.

Listen to what many will say some day when they stand in judgement. I am reading Matthew 7:21-23:

21 "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

How could a person get it so wrong? Well, this person thought he was alive. He thought he was OK. Amazingly, there will be many of these, even at the end of the tribulation. It was shocking to me to find that many endure great trials in the tribulation, some are even killed for a professed faith, only to find when judgment comes that they were not saved at all.

Listen now to Matthew 25, which speaks of the judgment at the end of the tribulation:

41 *"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:*

42 *'for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;*

43 *'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'*

44 *"Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'*

45 *"Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'*

46 *"And these will go away into everlasting punishment, but the righteous into eternal life."*

This has been a problem in every age. There are those who think they are doing all the right things and therefore they will be saved. But very clearly, many who think this of themselves are not truly saved.

So Paul says he was alive without the law once. Look now at Paul's words in Romans 7:9, "...but when the commandment came, sin revived, and I died." To show that this speaks of what happened after he got

saved, I want you to look at a word in verse 9. It is the word "revived." Sin revived. This word is *anazao*. *Zao*, means to live. *Ana* means again. It then means *to live again*. Paul was alive once, so he thought. Let me show you when I believe that was. We go to Philippians 3. Paul will give a personal account of Dr. Saul. Here is the big man, Saul. The name Saul means *asked for*. His parents had asked for a son from the Lord, and they got what they asked for. Listen to Dr. Saul in Philippians 3:3-6. He says:

3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,

4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

Identifying himself with Christians, he says, "For we are the circumcision..." then he goes on to describe the true Christian. And as Christians, he says, we have no confidence in the flesh, our achievements, or who we are. "But..." he says, "If anyone else thinks he may have confidence in the flesh I more so..." If anyone thinks he has status as far as the flesh is concerned, say by birth etc... I have more status than most. And then he gives his status in the flesh. This is Saul before he was saved and became Paul. He was a Jew par excellence. Verse 5:

5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; (that makes him Dr. Saul)

6 concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

This is the Right Reverend, Dr. Saul speaking. And then one day he was on the road to Damascus. He would apprehend these sleazy Christians, that heretical bunch of scum that was a shame to any true Jew. And on the Damascus road God struck big

Saul down and he would become little Paul. You see, in his language, when someone called him *Paul* they were saying, "Hey little one." On the Damascus road he was struck blind, and now this little shrimp of a man is led around by the hand. Picture him. Do you think he felt like he could slip through the eye of a needle? And then, believe it or not, he is baptized by one of that same scum he was going to put in jail. Who can do that but God?

When Paul says he was alive once, I believe he was referring to the time before his Damascus road experience. Concerning the law, he says he was blameless. And then he met Christ. And after his initial rejoicing in his salvation he came to a horrible discovery and sin revived, and Saul, Dr. Saul died and Paul, the little one, was born. And I think he may have become little Paul when he had spent some years in Arabia being taught by God. I think he might have learned the truths of this great chapter when he was all alone with God in Arabia.

Listen, while I read his own account in Galatians 1:15-18:

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

So Paul went to Bible school, being taught by the Lord for three years. I believe when he came back he was Paul, the little one. So let me read verse 9 once more:

9 I was alive once without the law, but when the commandment came, sin revived and I died.

Somewhere in his early experience as a Christian he noticed this thing inside him. He was desiring things he should not desire and a revelation occurred of what he was really like inside. And this sin set up an *aphormee* in him and aroused all manner of evil desire in him. The sin nature had set up a beachhead, and Paul entered the wilderness experience of the Christian.

You will remember the overhead I showed you on how sanctification takes place. Right at this very point, when Christians make this discovery of themselves regarding indwelling sin, they can fall into the error of seeking sanctification by trying to keep the law. And this chapter shows us that sanctification is not by keeping the law. The law is there to expose our sin nature, that which dwells within us and only waits for the right moment to set up a beachhead in us and bring forth all manner of evil desire.

Let me illustrate what I see so far in Romans 7. Here is a farmer who has bought a section of land, 640 acres. It is all bushed. Let us say that pictures a believer who has just been bought by the precious blood of the Lord Jesus Christ. Now let us say that soil represents the new believer. But that soil has been producing everything this farmer does not want. He does not want the trees. They have to go. These are the big things that are readily visible. He doesn't want the water holes. He wants the soil to be able to produce useful crops. Now he has the task of clearing the trees. They are deeply rooted into the soil he wants to bring into production. All it is producing right now is useless to the farmer. It is all in the way. So he begins by bulldozing down the trees. Some of you know how much work it is to clear one quarter section of poplar trees. And before you start, that is what you have. Before you is a big job.

Well, eventually you have pushed all the trees up into piles and you have burned them. Then you reaped what is left over. And then you root raked the land, and got rid of all the material that

would hinder your plow. Then you plow it and root-rake again. It is an almost endless job.

And finally you have it ready to seed. And now, when it begins to grow, you find the seeds of bad weeds that lay dormant in the soil spring up and they are very productive. Now you have to try to get rid of those. I have seen some fields in our community that still bring forth the same weeds they did many years ago. They are very tough weeds.

And then when you have everything planted, and all looks well the devil digs in. And either you don't get enough rain, or when it is almost mature, then along comes the hail or an early frost, and most of it is demolished.

Now liken that to the new believer who has been purchased by the precious blood of Christ, and God wants to make a clean godly person out of this believer that will bring forth fruits of righteousness. And when the big obvious things are gone, now the believer finds dwelling in him every kind of unwanted material you can imagine. Some want to lie, some steal, some cheat, some have strong desires to live in fornication or drunkenness. Some may find envy or jealousy or greed, things that are easier to hide but they are extremely ugly when they slip out. Oh, what a job to make people who produce fruit for God.

What Paul does not speak of in this chapter is how the devil uses the sin nature to his advantage. You see, when the fruit is beginning to come, along comes the devil and over-sows the field with a different kind of weeds or brings some storm and the Christian is knocked back a number of years. Some are knocked off the path altogether. If that could not happen, the devil would not be so busy among Christians.

But we blame a lot of things on the devil when in fact many of those belong simply to our own sinful flesh. This revelation will most clearly be displayed in the millennium. When Christ rules on earth. He will have to rule with a strong hand, not

because the devil is roaring about, but solely because of the sin nature in man.

Well, to the new believer, somewhere early in his Christianity there should come this discovery that things are not with him or her as they ought to be. Because of the great stress on love today, and less teaching on sin, sad to say many do not seem to experience this the way they should. Others are comforted that they are not under law but under grace. Some are excused by any number of other things. Few are taught repentance and gaining victory. Many, looking around among their peers think, "Well, everybody is doing it." The "it" is their particular sin.

One man who lived in deep moral sin, said to me, "Every man is like this." So he could claim he is a Christian and live like that because everybody is like this. How many struggle and never gain overcoming power? Oh I realize there are giants to face in the Christian life. But the grace of God is enough to overcome giants.

As I worked through this I thought of the lady who left a sinful situation in living with a third man who was not her husband and she wanted to go back and help her daughter, whom she had left for another man. This woman grew up in a family that was as dysfunctional as she was and has a daughter as dysfunctional as she was. If she will help her daughter, she will go through a living hell to overcome that which is ingrained in the family. And the daughter will go through very difficult times if she ever even comes to desire to straighten out her life.

So Paul was alive once, so he thought. Concerning the law he was faultless, that is, concerning the letter of the law. But then he got saved, and when he now studied the law and looked at his own inner experience, he learned a damning truth about himself in the commandment, and sin came to life once more, and Big Saul died.

We go now to verse 10:

10 And the commandment, which was to bring life, I found to bring death.

Taking this verse at face value, one might conclude that the commandment was given for the purpose of bringing life. In other words, if one kept the commandments, this would bring life. But we know that cannot be what he means here for in Romans 3:20 he said this:

20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

So he cannot be saying that the commandment was for the purpose of bringing life, or justification. Furthermore, the OT itself said that the just shall live by faith. Salvation has always been by faith and it will not be different in any future ages. And in this chapter Paul is teaching that sanctification is not by keeping the law either. So plainly he does not mean that God meant man to find life by keeping the commandment.

Furthermore, in Galatians 3:21 Paul says:

21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

So the commandment was never given for the purpose of giving life. That much is clear. What does Paul then mean here? Well, there are various explanations, and I give you what I see. First, the law is not bad. It is good. Verse 12 says the law is holy, and the commandment is holy, and just, and good. Then in verse 14, Paul says the law is spiritual.

So the law is holy, it is good, it is just, and it is spiritual. The law was never meant to be obeyed in the flesh. But it is meant to be obeyed. It was given to show us that we had failed of that which is right. So what it shows us is good. God always meant for man to live right.

Go to Romans 8. We'll read verses 3-4:

3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

The flesh, the body, is the agent of sin; and it is the flesh that must die. And having died in the flesh for sin, Christ condemned sin in the flesh. And the purpose of that was this: that the righteous requirement of the law might be fulfilled in us. And who is the "us"? It is those who do not walk according to the flesh but according to the Spirit.

But since the law is spiritual, in order to live according to the law a person must also be spiritual. Listen to Jesus as He talks with Nicodemus, a religious leader who has come to see Him by night.

1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him."

3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

5 Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

6 *"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

7 *"Do not marvel that I said to you, 'You must be born again.'*

You must be born again. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Only after one is born again and becomes spiritually operated, can one live according to the law. But now one does not live according to the law to get saved. Now one is saved and a new motivation has entered, and this motivation is to please God and the Lord Jesus who took the sinner's place in death. And to please God one must learn to live by faith.

So only after one becomes born again is one enabled to begin to live according to the law. In the one who is truly born again, there comes a motivation to live right. But there now comes a new realization. It is this: I want to do good, but then I find a battle inside of me. I want to do good, but I find myself unable to perform the good I want to do. It is this battle that is described in Romans 7.

Now look at our verse again. It says:

10 *And the commandment, which was to bring life, I found to bring death.*

Note in this verse the words "to bring life" in the NKJV. The KJV says it was "ordained to life." The ESV says it "promised" life. But, the commandment was never given to *bring life*, nor was it *ordained to life* and it never *promised life*. Paul clearly says so, as we have shown already. Nor will you find the words "to bring" or "ordained to" or "promised" in the original wording. They are supplied by the translators.

For those who may listen online and are familiar with Greek syntax, let me just say that I take the accusative *eis* to be the rare accusative of reference. With that in mind, here is how I would translate this verse:

"And I found the commandment which was given with reference to life, to be unto death." Let me explain it like this; the commandment was given with reference as to how to live; don't steal, don't lie, etc... Paul was a Christian now and he learned that as a Christian he was not to covet. He was told not to covet, and he discovered in himself that he was covetous. And now he needed to learn how to overcome this sin by faith.

The transition from living according to the flesh to living by faith according to the Spirit is a battle. Getting Israel out of Egypt was a battle. Getting Egypt out of Israel after they had crossed the Red Sea was even more difficult. It took 40 years. They were to submit to God in faith, trusting Him to bring them to the Promised Land. But the flesh put up such a battle that they rebelled again and again. Every new problem was a place to murmur. Sometimes they even wanted to get rid of Moses. What did God want them to do? To turn to Him in faith at every new problem. What did they do? They gave in to the dictates of the flesh.

You might remember the modal of man I drew for you. When we live according to the flesh we operate by the data which the five senses send to us. But on the other side is the spirit of man. And the Holy Spirit works through our spirit. And through the Spirit of God man is enabled to live by being controlled by the Holy Spirit who works through our spirit.

Now there is only one way to live a truly fulfilled life. The life that lives according to the dictates of the flesh will never be fulfilled. Paul said in Ephesians 5:18:

18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

Drunkenness is one of the works of the flesh. One might drown out sorrows, or bring on momentary happiness. Look at beer commercials, people sitting by the lakeside as it turns dark and a fire is going, and they are just having a most enjoyable

time. But the sorrow that little bottle brings all over the world is never mentioned in commercials. Take now the man who is filled with the Spirit. Life is not without problems. People filled with the Spirit die from sickness. They have accidents. They have a host of difficulties to live through, but they have someone to trust in the midst of all that.

The commandment is for life, real life. It shows us what kind of life God is pleased with. And God's desire is that the righteous requirement of the law might be fulfilled in those who walk according to the Spirit. Listen to Jesus in John 14:15 and 15:10:

15 *"If you love Me, keep My commandments.*

10 *"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.*

That is what God wants from the Christian. But the law is spiritual, and for the new Christian to learn to live life in the Spirit, he has to unlearn the ways of the flesh, and the sin nature sets up a beachhead in the commandment. The sin nature is a powerful force in us.

So we go to verse 11 which shows us the battle Paul fought:

11 *For sin, taking occasion by the commandment, deceived me, and by it killed me.*

Sin, the indwelling sin principle, the sin nature, set up an *aphormee* in me. It set up a beachhead in the commandment itself, and deceived me. This is largely a repetition of verse 8. Verse 8 says sin produced in me all manner of evil desire. It did so using the very law of God itself.

How does this work? How does sin deceive me using the commandment? It is interesting that the word Paul uses that sin deceived him is it deceived him completely. How does sin, do this? Sin does this in the very same way the devil did it to Eve in the

Garden. Sin deceives us by working up a desire in us to do or have something that we should not have or do. The core of the commandment not to covet is desire.

Consider how the devil deceived Eve in Genesis 3. Turn to that chapter. Adam and Eve did not have a sin nature. So the devil came along to work up a desire in Eve. We begin in verse 1:

1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Now the word translated cunning can be used positively or negatively. Positively, it speaks of a prudent person. Negatively, it means subtle, shrewd, crafty, or sly. The devil was able to deceive Eve because he was cunning or crafty. Now I want you to notice where he starts. He said, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

What was he doing? He was setting up an aphormee, a beachhead in the commandment of God. Well, he was only getting the woman to think along the lines he needed her to think on. Would you not think he would have tried to avoid bringing up God's command? But no, he uses it. Verse 2:

2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;

3 "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

The woman answered the devil and said, "Oh no. It's not at all like that. We may eat of the fruit of the other trees. It's only this one tree God said we should not eat from." She did add the words, "nor shall you touch it" but it is not that which the devil pounces on. He pounced on denying the consequences. When once we question the consequences, we are in absolute danger. So verses 4 says:

4 Then the serpent said to the woman, "You will not surely die.

What a shocking, in your face denial of the consequences of sin! Why do we lose fear of sin? Why do we lose the fear of God? We are led to doubt the consequences. Nothing has so removed our fear of God today as the false teachings of unconditional love, unconditional grace, unconditional forgiveness and unconditional eternal security. How would a loving God send anyone to hell? Think about it. How could we even consider such a thing? No, you will not surely die. That is the hiss of the serpent.

As a matter of fact, the devil says, let me tell you how it really is. Verse 5:

5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

What a shocking revelation! God is actually withholding something good from me. Could it be? Now add to that another ingredient, one that discovered Paul; desire. Oh what a huge thing desire is. The devil now has Eve's attention on the tree. Verse 6:

6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

You talk about an awakening of desire. The lust of the flesh, the lust of the eyes, and the pride of life; it was all there. Add to desire the fact that the consequences probably were not true, and add to that that the opposite might be true, and it was enough to deceive Eve.

The devil did here exactly what the indwelling sin nature does to us. It deceives us. We think, "I will only do it once." Surely this one time is an exception. Look at my circumstances. And then when

sin has taken place, things only get worse. Verse 7:

7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

After Adam and Eve had sinned, the conscience was awakened in them. Oh the horrible moment when the conscience goes to work. Here is what all religion is about, all of it. It is an appeasement of the conscience. And how did they appease their conscience? They started a religion. They found a cloke for their sin; fig leaves. All manmade religion is fig leaf religion. It is a place to hide. And do you know what it is? It is self-justification. Listen to Luke 16:15-16:

14 Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

15 And He said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

But when God gets close, what then? Run! Hide!
Genesis 3:8:

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

The sin nature works just like the devil. It sets up a beachhead in the commandments of God. We are brought to doubt its consequences. Then it works all kinds of desires in us. And once it gets us to follow through on our desires, it causes us to justify ourselves, and what a sordid business that is. It is simply amazing how we can justify ourselves.

CONCL: Let me close with an illustration. Here is an advertisement. An enticing woman. A calm evening at the lake as it is beginning to turn dark. A fire is going and there is a

case of beer and someone sitting on a comfortable chair, and life is just about as beautiful as it could be pictured.

All the studies and all the warnings about alcohol are not anywhere near in the picture. And desire is aroused to have just such a beautiful evening. How is it that we still desire to buy into sin? Only the true Gospel can help us see through to the end of those desires and see a fighting couple divorcing and the children hiding or horrible accidents or a host of other things.

The just shall live by faith. The just live right. Let us flee to God to the throne of grace that gives us power to overcome all sin.