

Desire + Emotion = A Sincere Christian; Romans 7:18d

Paul desires to please God but in many ways he does not know how. In other ways he is informed but is unable to pull it off. Why? He consistently loses the inner conflict because facilitated wheel-tracks of wickedness override his desire.

Paul has available to him the two power options which, if utilized, would enable him to override the sinful nature's dominance over his soul. The problem is volitional as far as recovery is concerned. Rebound must be applied as the first problem-solving device. However, short of rebound, Paul faces the reality that he is under the tyrannical control of his first husband which resides inside his body. Therefore, the desire to please God is present in Paul even though it doesn't work out that way.

Parakeimai

parakeimai is a present middle indicative:

present - Customary; denotes that which habitually occurs or may be reasonably expected to occur. This indicates a facilitated wheel-track. Paul has a habitual desire to do the will of God.

middle - Indirect; emphasizes that Paul produces the action of desiring to please God but does not participate in the results of the action. He desires to do but he never actually does.

indicative - Declarative; reality.

There is a nuance found in all of this and it involves the subtlety of human good and evil. Because of the emphasis placed upon the assaults of the sinful nature on the soul of the believer, it may be assumed that the wheel-tracks it utilizes are all related to sin. But remember, the manner by which the sinful nature maintains control over the soul is to convince the believer that sin can be justified by human good and evil. For the believer, human good and evil can often be a replacement for rebound. In such cases, they can be the wheel-tracks which are executed in a misguided desire to do the will of God.

Let's take a person who was raised in a religion but who never believed upon the Person and work of Jesus Christ for eternal salvation—not a very farfetched example in our day.

The person as a child was taught that in order to go to heaven he must attend church, participate in a number of rituals, recite specific mantras x number of times, light candles on special occasions, do good works, give money, and learn to perform sanctified hand jive.

None of these things is sin per se but, taken individually as a means of doing the will of God, they are human good. Taken collectively as a means of executing the Christian way of life, they constitute evil.

When this person finally does believe in Christ for salvation but then never chooses to activate the two power options, he will continue in a religious lifestyle based on an apostate theology which uses a biblical vocabulary.

He may desire to do the will of God but his efforts are performed in status quo carnality and consist of things which have no correlation to orthodox theology.

This believer may fervently desire to do the will of God but he is unable to perform it. The reason is because of ignorance of what God would have him do plus a large inventory of facilitated wheel-tracks of wickedness.

“In fact, I know that in me (that is, in my flesh) there does not reside any good of intrinsic value, for the desire to do the will of God is present in me...”

The final phrase of this verse is introduced by the adversative conjunction of contrast *de*: “*but*.”

This is followed by our old friend, the present middle infinitive of the verb: *katergazomai* - refers in the present tense to the habitual production of divine good as the fruit of the Christian way of life. We will translate it “*divine good production*.”

present - Customary; Refers to what habitually occurs or may be reasonably expected to occur. active - Paul produces this action of desiring to perform divine good.

infinitive - This is the noun use of the verb and is associated with the verb *parakeimai*: “*present in me*.”

“In fact, I know that in me (that is, in my flesh) there does not reside any good of intrinsic value, for the desire to do the will of God is present [parakeimai] in me, but the divine-good production [katergazomai] of my desire is not.”

Paul has present within him the desire to do the will of God. This is volition linked with emotion making him one of the most dangerous creatures around: a sincere Christian. Paul then contrasts his desire to do good with the fact that the good he hopes to produce does not occur. He turns the verb for divine-good production—*katergazomai*—into a noun in order to emphasize the problem.

What’s the problem? The desire to please God comes from human volition. But without doctrine the volition is frustrated in the execution of the Christian way of life. Paul is willing to make the right decisions but is prevented from doing so due to ignorance. This creates the problem faced by all sincere but ignorant believers: volition without doctrine is frustrated.

Therefore, attempts to please God, serve Him, or perform divine good without guidance from doctrine become exercises in wood, hay, and stubble. This is how the believer who desires to produce divine good becomes involved in human good and evil.

God is organized. The order of the universe, which is His creation, proves that. The order of the human brain, whose prototype in the biological life of Adam created by Jesus Christ, proves it. In fact, think about this for a moment. According to neurologists—scientists who insist on lecturing us about the evolutionary development of the human brain—the cerebral cortex of a newborn babe comes pre-equipped with the ability to process and communicate a language. Let me quote one in particular:

Thompson, Richard F. *The Brain: A Neuroscience Primer*. New York: (2d ed.) W. H. Freeman and Company, 1993; page 391:

All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed.

Thompson begins his chapter on language by saying, “*Language is the one species-typical behavior that sets humans completely apart from all other animals*.” Why is this? These geniuses with straight faces would have us believe that thoughtless and mindless globs of protoplasm naturally selected an intricate system of billions of neurons and trillions of synapses containing Wernicke’s area to handle semantics and Borca’s area to process syntax so that it could understand a language which did not exist. Only a population of dumbed-down dufuses would believe such silly sophistry.

No, the reason language is the one species-typical behavior that sets humans completely apart from all other animals is because we are the only animal to whom God seeks to communicate.

God is organized! The only way that even God can put together His thoughts in an organized manner is to communicate in the grammatical precision of a language. And so, He created the organized universe and it runs by means of divine precision which is governed by what we presumptuously refer to as the “*laws of nature*.”

Jesus Christ created the prototype biological life of Adam and Ishah which included the intricately organized cerebral cortex including “*predetermined and preprogrammed speech and language centers.*”

In order for divine policy to be revealed to the human race, God constituted a three-fold system of communication:

1. Divine inspiration of selected prophets and priests resulting in the Old Testament canon written in the Hebrew language, and of selected colonial and flag-rank apostles resulting in the New Testament canon written in the Greek language.
2. The spiritual gift of pastor-teacher who, under a system of grace didactics, communicates doctrine from the Bible to his assigned congregation.
3. The mentorship of the Holy Spirit who creates long-term wheel-tracks of righteousness in the cerebral cortex of the positive believer.

By means of this system, and this system only, does the believer acquire a knowledge of divine policy. It is only by means of this knowledge of divine policy that the believer can accomplish the production of divine good which he desires to do. Otherwise, he becomes frustrated since his desires are overridden by facilitated wheel-tracks of wickedness.

Therefore, we see that the second attack of the first husband emphasizes the emotional desire to serve God frustrated by ignorance of how to accomplish it. The only solution to this dilemma for the ignorant is to go with old wheel-tracks of human good and evil.

Romans 7:18 - In fact, I know that in me (that is, in my flesh) there does not reside any good of intrinsic value, for the desire to do the will of God is present in me but the divine-good production of my desire is not.