

THE PROBLEMS OF CARNALITY

Part 2

The Road To Carnality

Rom. 7:8-9

INTRODUCTION

The absence of proper information has led men in the past to practice things that were counter-productive to their intentions. For example, remedies for some medical problems were proven over time to be absurd. Lobotomies, the practice of inserting ice picks into the brain to cure mental illnesses during the early part of the 20th century. With advancements in understanding, this practice was proved to have no effect on behavior, whatsoever.

The absence of proper biblical truth can have a similar effect. Contrary to the teaching of Scripture, many teach that prohibitory law is a solution to correcting the behaviors of the sin nature. We know from Scripture that this is not true. Law actually inflames the sin nature. A classical writer summed up the state of mind of those under law with the following quote.

“The permitted is unpleasing; the forbidden consumes us fiercely; We strive against the forbidden and ever desire what is denied”

The apostle Paul concurred in his treatises to the church at Rome. Paul wrote that law makes the sin nature alive and the believer to be dead. Today, we will consider the adverse nature of law to those possessing life in this dispensation.

I. THE BELIEVER'S ROAD TO CARNALITY BEGINS WITH BEING LURED AWAY FROM CONDUCTING LIFE BY GRACE.

A. The unsaved man is void of experiencing God's quality of life.

1. The unsaved man is seen as being:
 - a) “In flesh”. Rom. 7:5; 8:9
 - b) “Existing according to the flesh”. Rom. 8:5
 - c) Having a habit of life in the lust from the flesh. Eph. 2:3
2. A believer is viewed in Scripture as having the potential to operate in the flesh.
 - a) A believer potentially can sow to his flesh. Gal. 6:8
 - b) A believer potentially can make provisions for the flesh. Rom. 13:14
3. The believer's descent into carnality begins with temptation -- being “dragged away”. James 1:14
 - a) “Dragged away” is the Greek word ekelko (hapox) -- “to draw out”.

4. The difference between the unsaved living in the flesh and the believer is that the Father will not allow the believer to continually conduct a life in the flesh. Rom. 8:13

B. The apostle Paul was living apart from law, once. Rom. 7:9

1. The word “living” is from *zao* which is used in Scripture of conducting a life. Cf. Rom. 6:2 (of one conducting a life after the sin nature); 6:11 (a spiritual believer conducts a life to God in Jesus Christ); 6:13 (living to God is like one living out from among dead ones)
2. The use of “once” (*ote*-- adverb of time -- “adverbs are used to express relationships of time, place, manner, and degree. Thus they are used for answering such natural questions as when, where, how much” -- Dana & Mantey grammar) to refer back to verse 6
 - a) “But now” is a phrase used to symbolize a change from one thing that was occurring in God’s program to another. Cf. Rom. 3:21 (of a new righteousness revealed); Rom. 6:22 (of being freed from the sin nature)
 - b) “Delivered” is the word *katargeo* (Aor. pass. ind.) which is used in Scripture of **rendering something inoperable**. Cf. 1st Co. 13:8 (of temporary gifts); Gal. 5:4 (of Christ to those living by law)
3. “Apart” from (anarthrous) law is the Greek adverb *choris* which is used in Scripture of that which is “separate; without.” -- Joseph Thayer cf. Rom. 3:21 (of a righteousness that is separate from law); 3:28 (man counted to be righteous apart from works)

II. LAW IS NECESSARY FOR A BELIEVER TO BECOME CARNAL.

A. Two terms are used to emphasize law.

1. The word “*nomos*” is used in Scripture as **a rule or a principle by how something or someone operates; law is a bigger term than the term used for commandment**. -- K.D.J. cf. Rom. 7:21 (a principle that evil is present with one who desires to do good); Rom. 7:2 (a principle concerning how a woman relates to a living husband)
2. Paul uses the articular use of *entolee* deals more specifically with “the charges contained in the law.” -- Robert Girdelstone cf. Heb. 9:19 (Moses read specific injunctions given in the law to Israel); Matt. 22:38 (of the greatest commandment); John 13:34 (of the new commandment with is an injunction of the law of the Christ -- to love one another)

B. Law fuels the sin nature like oxygen fuels fire.

1. Lusts, for a believer, are activated by law. Rom. 7:5,7-8
 - a) “By the law” is the Greek preposition *dia* in the genitive which could be translated “through the instrumentality of the law” -- the

law was the instrument that brought about the “motions” (passions). Vs. 5

- b) The word “work” is energeo which is used in Scripture of that which provides energy for operation. Cf. Gal. 2:8 (of God providing for the apostles); Eph. 2:2 (of satan providing for his people)
- 2. The sin nature is dead apart from law. Rom. 7:8
 - a) “Wrought” is from katergazomai -- “**to perform or to work out.**” -- Strong’s lexicon Rom. 15:18 (of Christ working through Paul); 2 Co. 7:11 (of godly sorrow)
 - b) “Dead” is the Greek word nekros -- looks at **being in the state of death -- how something or someone is existing at a given time.** -- K.D.J. cf. Ja. 2:17 (of faith without works); 2:26 (of the body without the spirit)
- C. Paul noted that the sin nature seizes upon the presence of law to drive one into hands. Rom. 7:8
 - 1. **“Taking occasion” is a word used noting “a pretext, opportunity for something, lit. the starting point or base of operations for an expedition, then generally the resources needed to carry through an undertaking.”** -- Reinecker/Rogers
 - 2. The sin nature takes occasion in two ways.
 - a) To produce all manner of lusts. Rom. 7:8
 - b) For deception. Rom. 7:11

CONCLUSION