

## THE PROBLEMS OF CARNALITY

### Part 4

#### Reasons to Avoid Carnality

## INTRODUCTION

- I. CARNALITY INHIBITS THE LEARNING OF A BELIEVER. 1st Co. 3:3; Heb. 5:10-11
  - A. The apostle Paul was limited in his ministry among the Corinthians due to their carnality. 1st Co. 3:1-2
    1. The articulation of the message was affected by their carnality.
    2. The content of the message was affected by their carnality.
  - B. The Jewish believers of Hebrews were hindered in their ability to understand truth because of their carnality. Heb. 5:10-11
    1. They were “dull of hearing”
    2. They had need of one to teach them the beginning elements of the Word from God.
    3. They, too, were dependent upon milk for their sustenance. Vs. 13
- II. CARNALITY PROMOTES DISCORD AMONG BELIEVERS.
  - A. Wars and fightings was evident among the believers in the diaspora. Ja. 4:1
    1. Wars is *polemoi* which are **prolonged fights, disputes or quarrels** that is often highlighted by physical combat. cf. Rev. 12:7 (of Michael and his angels fighting against the devil)
    2. Fightings is *machomai* which focuses more on **the contention that can exist between men over disagreements**. cf. 2 Tim. 2:23 (the result of foolish and ignorant speculations); 2 Tim. 2:24 (servant of the Lord not required to do) Tit. 3:9 (a result of disagreements about the law)
  - B. Divisions among believers can result from carnality. 1st Co. 1:10; 11:18
    1. There are two different words translated “divisions” in the New Testament.
      - a) Schisma which is **the result of a tear, rent, a piece which is torn from a whole**. Cf. Matt. 9:16 (of a piece of cloth torn from a garment); John 7:43-44; 9:16 (of people); 1st Co. 12:25 (of the reasons for the gifts given to the body of Christ)
      - b) Dichostasia describes the result of a tear -- **“factions -- the idea is, that they were split up into parties, and that those parties were embittered with mutual recriminations and reproaches, as they always are in a church.”** -- Barnes’ Notes on The Bible cf. Rom. 16:17 (false doctrine can cause)

2. Divisions are the opposite of the unity evidenced among spiritual believers which speak with one voice. 1st Co. 1:10

### III. CARNALITY CAN LEAD TO THE CHASTENING OF A BELIEVER.

- A. The Corinthians were promised God's chastening for not judging themselves. 1st Co. 11:29-32

1. Believers are urged to judge self to avoid judgment. Vs. 28, 31

- a) The Corinthians were urged to "examine" selves before eating from the Lordian table. Vs. 28,31

(1) "Examine" is dokamazo (pres. Act. imper.)

(a) Dokamazo means **to put something to the test for the purpose of approving that something is what it's believed to be.**

(b) "Examine" is used elsewhere in the New Testament. Cf. Heb. 3:9 (Israel of God in the wilderness) 1st Tim. 3:10 (of potential deacons); 1st Co. 3:13; Gal. 6:4 (of works)

(2) The Corinthians were expected to judge themselves. Vs.31

(a) Paul uses a second class condition to note the possibility of self judgment.

(b) "Judge" is the word diakrinomen (imper. Act. ind. -- continuous action in past time) -- **to pass judgment upon behavior.** Cf. Rom. 14:23 (one passing judgment upon eating); 1st Co. 6:5 (of judging matters between believers)

(c) Because the Corinthians were not judging themselves, they were judged (pres. Pass. part. Of diakrino)

- b) A lack of examination can led to an "unworthy" eating and consequently, judgment. Vs. 27

(1) "Unworthy" is anxios is an adverb of manner that describes **activity not befitting of an occasion or behavior.** Cf. Eph. 4:1; Col. 1:10; 1st Thess. 2:12 (of the believer's walk)

(2) Those taking unworthy are "guilty" -- enochos --- **to be subject to the consequences of failure.** Cf. Ja. 2:10 (of those not keeping the law)

2. Chastening ensued for the Corinthians because a lack of judgment. Vs. 30, 32

- a) The Corinthians were "chastened" -- child-trained; used of the training of kids in the ancient world. Cf. Heb. 12:10

- b) The chastening of the Corinthians was three-fold. Vs. 30
  - (1) Some were “sick” -- asthenes -- is used of physical illness that leads to being weak; without physical vigor. Cf. Matt. 25:39; Lk. 10:9 (of those the Lord healed); Acts 5:15-16 (of those the apostles healed)
  - (2) Some were “weak” -- arrhostos -- is a weakness that pertains to mental sickness, the effect of demonic involvement. Cf. Mk. 6:13
  - (3) Some were “sleep” -- koimao -- sleeping the sleep of death. Cf. Matt. 27:52 (of those who arose at Christ’s resurrection); John 11:11 (of Lazarus); Acts 7:60 (of Stephen)

B. The believers in Rome were promised a chastening unto death for living after the flesh. Rom. 8:13

- 1. Paul notes that the believer is not under any moral obligation to the flesh to conduct a life after it. Rom. 8:12
- 2. Paul warns of the results according to the flesh could be death. Rom. 8:13
  - a) “Ye shall” is the verb “mello” (pres. Act. ind.) which means **“to be about to; to be on the point of doing or suffering something.”**  
-- Joseph Thayer cf. Rom.8:18 (of the glory to be revealed); Gal. 3:23 (of the faith about to be revealed during law)
  - b) The term for “die” -- apothnesko is used in Scripture for one who dies a violent death. Cf. Matt. 8:32 (of swine who drowned)

CONCLUSION