



Paul's Behavior Problem: Volition Causes Sin to Occur but Sinful Behavior Is Produced by the Sinful Nature, Rom 7:17

Romans 7:17 - But as the case really stands, I am no longer habitually accomplishing [*katergazomai*] this thing [**fruit of the flesh**] but the sinful nature which keeps on residing [*oikeō*] in me.

15. Principles on the relationship between Paul's volition and the production of his sinful nature:
 1. Paul's statement does not imply lack of culpability on the part of his volition as catalyst for sinful production.
 2. We all are responsible for our own decisions. Decisions find their source in the volition of the soul.
 3. Once one's volition decides to capitulate to the lust pattern's temptation it must step outside the spiritual life in order to issue mandates to the cerebral cortex.
 4. The brain is subservient to the volition and once free will grants permission, the sinful nature exploits paths of least resistance.
 5. These facilitated wheel-tracks execute behavior patterns which assuage associated lust patterns.
 6. It would be easier to understand the situation by looking on the volition as a switch which permits one of two power sources to control the soul.

Note: See visual: "Old Sin Nature Test"
 7. One's volition may decide to allow the power of the Holy Spirit to control his life or the sinful nature to control his life.
 8. In either case, volition acts as a submissive wife.
 9. Both the Holy Spirit and the sinful nature are vying for control of the soul. Volition must submit to one or the other; it may not assume a neutral position.
 10. When in status quo spirituality, the Holy Spirit is the source of power which controls the believer's soul and directs his life.
 11. When in status quo carnality, the sinful nature is the source of power which controls the believer's soul and runs his life.
 12. In Romans 7:17, Paul is dramatizing the conflict between the first husband—the sinful nature—and the second Husband—Jesus Christ—for control of his soul.
 13. Emphasis is also placed on Paul's volition as being the subservient wife to the one in charge.
 14. We are able to deduce from verse 17 the following principle: It is the volition which grants permission for sin to occur but the category of sin finds its origin in the sinful nature.
 15. All volition can do is grant permission. The Holy Spirit enables the believer to execute wheel-tracks of righteousness.



16. Without the Holy Spirit's power, all the volitional desire in the world would not be enough to deny consistently the allurements of the first husband.
 17. The sinful nature has the power to execute wheel-tracks of wickedness. This is the energy of the flesh.
 18. But when the believer is in status quo spirituality it is impossible for the sinful nature to assuage its desires.
 19. Consequently, volition is the decider of the soul, the conduit through which power flows.
 20. Execution of the Christian way of life is performed by the power of the Holy Spirit; execution of the cosmic lifestyle is performed by the energy of the flesh.
 21. Granted, no one commits sins, known or unknown, without permission of volition.
 22. But the believer is not the master of his own soul. Rulership of the soul vacillates between the Holy Spirit in status quo spirituality and the sinful nature in status quo carnality.
 23. It is true that free will determines which husband is in control. But once the decision is made, volition never acts independently of the dominant husband with the exception of rebound.
 24. When filled with the Holy Spirit, the believer's volition is enabled to make choices for wheel-tracks of righteousness.
 25. The resultant production is divine good and credit must be given to the Holy Spirit.
 26. When under the tyranny of the sinful nature, the believer's weakened volition is intimidated into choosing wheel-tracks of wickedness.
 27. Since these are paths of least resistance, it is impossible for the believer to choose otherwise short of rebound recovery.
 28. Prolonged recovery is impossible unless the believer utilizes the two power options in order to acquire and facilitate wheel-tracks of righteousness.
16. This verb *oikeo*, "to reside," is used twice in 1 Corinthians 7:12-13 in reference to an unequally yoked married couple where one spouse is a believer and the other an unbeliever. Two people who are in contrast to each other spiritually occupy the same house.