



**Paul's Behavior Problem: Frustration Leads to the 3 Arrogant Skills which Justify either Legalism or Immorality, Rom 7:18**

23. Let's now assume for a moment that the believer who desires to do the will of God but habitually fails ends up in the three arrogant skills.
24. The reason he fails is because he has developed wheel-tracks of wickedness that are so facilitated they have become paths of least resistance.
25. Because he lacks doctrine, is entrapped in status quo carnality, and is moving through the stages of reversionism, he becomes skillful at self-justification.
26. Here the believer convinces himself that what he is habitually doing is not wrong but right and distorts Scripture to self-justify this position. This is the first arrogant skill.
27. This moves him into the second arrogant skill of self-deception, a stage where volition has been captured by the duplicity and deceit of the sinful nature and demon influence.
28. Now implacable in his opinion about this "newly revealed will of God," the believer begins to compulsively engage in the carnal behavior that once frustrated him.
29. This takes him into the third arrogant skill of self-absorption. This reverses the process as the believer becomes locked-in to the carnal lifestyle.
30. Under self-deception he may then enter into crusader arrogance and assume that those who disagree with him are not only wrong but intolerant and even sinful.
31. This leads to a self-justification of his behavior as a constitutional right, a civil right, and a human right.
32. Some wheel-tracks are so facilitated that the only way some people can live with themselves is to enter into reverse process reversionism where what they once rejected they now approve.
33. This is the sad circumstance of the homosexual individual who is a believer but who has been convinced by the propaganda of the flesh, the world, and the devil that what he is doing is not only right, it is approved by God.
34. The homosexual believer may have at one point had a desire to do the will of God but, due to submission to the first husband, developed behavior patterns that became so dominant they had to rationalize their validity.

**Romans 7:18** - In fact, I know [ οἶδα, *oída* ] that in me (that is [ εἰμί, *eimi* ], in my flesh) there does not reside [ οἰκέω, *oikeō* ] any good thing of intrinsic value; for the consistent desire [ θέλω, *thelō* ] is always present [ παράκειμαι, *parakeimai* ] in me ...

35. The final phrase of this verse is introduced by the adversative conjunction of contrast, **δέ, de**, translated, "but." This is followed by an old friend by now, the present middle infinitive of the verb:

(#16) **κατεργάζομαι, *katergazomai*** - "but the accomplishment"

present: Customary; used to denote what habitually occurs, or may be reasonably expected to occur. **[R(2)]**



- active: Paul produces the action of desiring to accomplish divine good.
- infinitive: Articular; the verb is used as a noun and thus becomes the subject of the sentence.
36. This accomplishment is defined as **καλός, kalos**, a noun we noted earlier in the verse. Remember the phrase, “in me (that is, in my flesh) there does not reside any good thing of intrinsic value”?
37. The word for “good of intrinsic value” is *agathos*, which is different from the word we have here. *Kalos* has to do with those things that are honorable. Paul desires to accomplish honorable production.
38. But with this we have the negative **οὐ, ou** which cancels the idea and thus completes our exegesis of verse 18:
- Romans 7:18 - In fact, I know [ οἶδα, oida ] that in me (that is [ εἰμί, eimi ], in my flesh) there does not reside [ οικέω, oikeō ] any good thing of intrinsic value; for the consistent desire [ θέλω, thelō ] is always present [ παράκειμαι, parakeimai ] in me but the honorable accomplishment [ κατεργάζομαι, katergazomai ] is habitually not [ in me ].**
39. Honor is what results when the believer whose knowledge of the word of God has developed integrity of thought and, when his beliefs are challenged, remains loyal to these norms and standards.
40. A believer without doctrine will ultimately fail under pressure and enter either into legalism or reversionism. Either way, he begins to develop gimmicks to justify his condition.
41. He becomes a self-righteous busybody and forms a Clip Board Committee or an immoral degenerate who accuses those who observe moral restraint of thinking themselves better than everybody else.
42. When a believer enters into these categories of cosmic living, the Lord will allow him to exhaust every human solution so that when backed to the wall he might acquire the requisite objectivity to consider the divine solution.
43. Rebound starts the recovery process but resumption of spiritual growth must begin immediately. Although the believer may be desirous of accomplishing honorable production, until he inculcates enough doctrine he will be ineffectual in his efforts.
44. Grace from God is unmerited and undeserved. No human effort, no legalistically motivated penance, no self-imposed guilt will contribute anything to one’s recovery, only spiritual growth.
45. If a reversionist is to restore his spiritual life and become a productive priest and ambassador, then he must be willing to orient to the divine plan for recovery: Bible study under a pastor who teaches straightforward doctrine in a local church. Not in some Christian service organization. In a local church!