

## Spirituality & Carnality are Absolutes

The result of having been led astray is the status quo of carnality. But remember, when you have a result there is always a cause. The sinful nature initiated the first cause. Although its power is broken it is still present in the DNA of the neurons.

Vectors are emitted which are perceived in the association cortex as a temptation. The soul must analyze the information and make a decision as to whether it will respond or not. The conscience is consulted for guidance from constellations which make up its norms and standards.

Volition becomes the first effect if it is led astray by the temptation. Volition then becomes the second cause when it issues orders to the cerebral cortex to act on wheel-tracks of wickedness which have been called up into the conscious mind by the sinful nature's vectors.

Personal sin is the second result in the sequence and becomes the third cause. Unconfessed sin means that the believer has lost the filling ministry of the Holy Spirit and therefore the believer is no longer spiritual.

Thus, a third result occurs because of sin and it is the status quo of carnality. Carnality is the completed action and result which is emphasized by the dramatic perfect of the verb *piprasko*: when you are led astray by the sinful nature you will wind up in carnality.

We are married to Jesus Christ as our second Husband but we submit to the authority of our first husband, the sinful nature. There is no consideration of degree here. It is a status quo. You are either spiritual or you are carnal. The status quo in which you function is determined by the husband to whom you choose to submit.

Therefore, the true culprit in this ménage à trois is your own personal volition.

passive - The believer receives the action when he volitionally submits to the temptation to sin. participle - Temporal.

**Romans 7:14 (CTL) - Consequently, we know—we comprehend in long-term memory traces--that the Law is spiritual but I am tendentially carnal, belonging to the realm of the sinful nature, when I have been led astray ...**

Paul is not carnal when he writes Romans. Paul does indicate through the temporal participle that he is, on occasion, led astray by his sinful nature. The result of that action is the status quo of carnality. When carnal he is under the authority of the body and not the Counselor of the second marriage, the Holy Spirit and His leadership and guidance from Bible doctrine. This is brought out by the prepositional phrase: *hupo + hamartia* - “under the authority of the sinful nature.”

The temporal participle is always translated in the English by when, after, or while.

The status quo of carnality occurs whenever Paul chooses to submit to the allurements of his sinful nature in general and to its lust patterns in particular. When this happens, if restoration to fellowship is to occur, the believer must choose to exercise his *politeuma* privilege of rebound, the first problem-solving device. Rebound is the cause that results in the filling of the Holy Spirit. The filling of the Holy Spirit becomes the cause which results in resumption of status quo spirituality.

The temporal participle of *piprasko* indicates that the believer is carnal only when he is led astray by his sinful nature. But please remember that this verb is not in the active voice but the passive. If it were active voice then it would be the sinful nature which would produce the action of leading the believer astray. But in the passive voice it is the believer who receives the action of being led astray into carnal status.

What initiates or produces this action? The believer's volition. This is brought out by the potential indicative mood of the verb *eimi*: “I am tendentially carnal.”

This status is conditional based on the contingency of free choice. Thus, we are able to learn from this verse that Paul has an inner conflict which results in a behavior pattern which can only be blamed on Paul's volition. This propensity to sin is a part of the human condition which follows a person into the post-salvation period of his life. When this occurs, the only way to restore oneself to status quo spirituality is through the first problem-solving device of rebound.

Because the first husband's authority was broken at salvation, he can never resume his tyrannical control over the believer's soul unless the believer decides to allow it. Through the filling of the Holy Spirit, the believer has the enabling power to override the wheel-tracks of wickedness facilitated during the first marriage. Through this same power he is also able to walk in newness of life.

What is completely misunderstood, or in fact rejected as fact, by the proponents of Lordship salvation is that, prior to salvation, the sinful nature has exclusive control over a person's life. With this sovereign authority the sinful nature is able to develop wheel-tracks of wickedness which fulfill the desires of its lust pattern. This behavior pattern or lifestyle develops between the moment of physical birth to the moment of salvation as these wheel-tracks are facilitated into paths of least resistance. The suggestion that a person can override these wheel-tracks by merely resolving in his mind to make Christ Lord of his life is ludicrous and denies the necessity of the Word of God in the renovation of the believer's thought process.