



Application of Neurology to Theology: Romans 7: The 1st & 2d Husbands; Paul's Discovers His Lust Pattern; His Tendential Carnality & Spiritual *Ménage à Trois*

2. Application of Neurology to Romans 7

1. Outline of Romans 7: (1) The two marriages of the believer, vv. 1-6, (2) the Mosaic Law as marriage counselor of the first marriage, vv. 7-14, (3) the attacks of the first husband, vv. 15-21, and (4) the battle of wheel-tracks, vv. 22-25.
2. The two marriages of the believer, Romans 7:1-6:

Romans 7:1 - Do you not know fellow believers—for I communicate to those who know the Law—that the Mosaic Law has dominion over a person as long as he lives?

v. 2 - For the wife under the authority of her husband has been bound to her husband by law while he is living but if the husband has died she has been released by the law from her first husband.

v. 3 - Consequently, therefore, if while her husband is living she has become intimately united with another man, she shall be classified as an adulteress. But if her husband has died she is free from that Law so that she is not an adulteress though she is married to another man.

Romans 7:4- Therefore, fellow believers, you also were made to die with reference to the Law by the human body of Christ with the result that you might belong to another, to the One who has been raised up from deaths in order that we might bear fruit to God.

v. 5 - For while we were in the flesh [**under the authority of the sinful nature as first husband**], the sinful trends, which through the Law were operative in our members [**the brain's neurons which contain DNA which itself is made up of over 100,000 genes, many of which are encoded with trends of the sinful nature**], resulted in the production of fruit [**sin, human good, and evil**] from the source of our spiritual death.

v. 6 - But now we have been released from the Law [**as marriage counselor**] by having died to that to which we were bound [**the first husband**], in order that we might serve in a new marriage by the Holy Spirit [**as marriage Counselor**] and not in the old marriage by the letter of the Law.

3. The Mosaic Law as marriage counselor of the first marriage, Romans 7:7-14:

Romans 7:7 - Therefore, to what conclusion are we forced? Is the Law sin? Emphatically not! On the contrary. I was not cognizant of the sinful nature except through the Law. For example, I did not understand the lust pattern except the Law kept on saying, "You will not lust!"

v. 8 - But the sinful nature, having seized the opportunity through the 10th Commandment, produced in me every category of lust, for apart from the Law sin is unknown.

v. 9 - Now at one time I lived apart from the Law but when the 10th Commandment came into my conscious mind the sinful nature became invigorated and I realized I was spiritually dead.

v. 10 - That commandment which points to eternal life [**the 10th Commandment**]; the same was discovered by me pointing to spiritual death.



v. 11 - For the sinful nature, having seized the opportunity through the 10th Commandment, deceived [ἐξαπατάω, exapataō] me and, through that same commandment, killed me.

NOTE: The verb ἐξαπατάω, exapataō in verse 11 is in the aorist active indicative:

aorist: Constativ; contemplates the action in its entirety and gathers it into a single whole.

active: The sinful nature produces the action of deceiving Paul into believing that he could justify himself by keeping the Law. Once Paul realized he was habitually violating the 10th Commandment, he was unable to keep it. The active voice represents satanic propaganda.

indicative: This is a fact.

Romans 7:12 - Therefore, as a matter of fact, the Law is holy, also the 10th Commandment is holy, perfect justice, and intrinsically good.

v. 13 - Therefore, the good to me, did it become spiritual death? Definitely not! But the sinful nature, in order that it might be exposed through the good [**of the 10th Commandment**], made spiritual death a reality to me in order that the sinful nature might become utterly sinful by means of the 10th Commandment.

v. 14 - Consequently, we know [οἶδα, oida: **we comprehend in long-term memory traces**] that the Law is spiritual but I am [εἰμί, eimi] tendentially carnal, belonging to the realm of the sinful nature, when I have been led astray [πιπράσκω, pipraskō] under the authority of the sinful nature.

NOTE: The verb οἶδα, oida is a derivative of the Classical Greek verb εἶδω, eido which means “to see.” *Oida* is the perfect of the stem εἶδ-, eid- (and the same as the Latin, *video* which also means “to see”). *Oida* means “to see mentally, to perceive, to see with the mind’s eye, to be acquainted with a fact, to know something well, to be intimately acquainted with, to understand.”

For example, one can know God in the theoretical or academic sense but with spiritual growth this knowledge develops into an intimate understanding on a personal level.

Paul had developed a complete understanding of the Law as being the righteous standard of God revealed through Moses. The Law was designed to reveal sin so that we can identify its presence in our own members, the sinful nature in the body.

Paul thus developed a complete understanding that the Law was spiritual but he had an ongoing tendency to be carnal, being led astray by his sinful nature. Paul did not write Romans while carnal. He is in fact affirming that he has a tendency, a trend, a behavior pattern that causes him to be susceptible to carnality. This is found in the present active indicative of the verb εἰμί, eimi:

present: Tendential; The present tense may be used of action which is purposed or attempted, though it is not actually taking place. The tendential present represents the idea of that which is inclined to occur—that which tends to realization.

active: Paul, the human author of Romans, thus presents himself as an example of how the believer’s common experience after salvation is to fall under the influence of the first husband by submitting to the temptations of his lust pattern.

indic.: Potential; indicates contingency which introduces the concept of free will.



Therefore, Paul has a complete understanding of two concepts: (1) the Law is spiritual and (2) he is tendentially carnal. Not only is this understanding in long-term memory, it is *oida*, it is facilitated.

Tendential is the adjectival form of the noun “tendency,” a proneness to a particular kind of thought or action. It implies an inclination sometimes amounting to an impelling force. A tendential present tense therefore presents a condition which is not going on at present but one which is inclined to occur under certain circumstances.

The contingency of the potential indicative mood means that the action is likely to occur but not logically necessary. It is dependent on or conditioned by something else, namely, free choice.

Therefore, the tendential present qualified by the element of contingency found in the potential indicative indicates that Paul is not carnal as he writes but states that he has a tendency to become so.

Thus the verb *eimi* is best translated, “... but I am tendentially carnal.” And what is it that makes him prone to carnality? His volition!

The potential indicative mood of the verb *eimi* indicates that this unnecessary carnal status is brought to reality by the contingency of one’s own free will.

It doesn’t have to occur. Why? Because the power of the first husband over the life of Paul was broken at the moment of salvation through retroactive positional truth.

Romans 6:6 - Know this: that our sinful nature has been crucified together with Christ in order that the human body [the sinful nature] might be rendered powerless so that we should no longer be slaves to sin.

Nevertheless, because volition is free and the fact that the sinful nature remains active in the members of the post-salvation physical body, then the tendency is for the believer to function within the realm of carnality as a natural course of behavior during his Christian life.

Please note that it is normal for the believer to have a tendency toward carnality although it is not necessary. Why? Temptation from the first husband’s lust pattern plus volitional submission to the temptation produces personal sin. Without volitional assent, sin does not occur.

Like spirituality, carnality is an absolute. Neither is a condition of degree but one of status. Therefore when a believer chooses to enter into carnal status he is in effect participating in a spiritual *ménage à trios*.

A *ménage à trios* is an arrangement in which three persons—a married pair and the paramour of one of the pair—share relations especially while living together.

The authority of the first marriage was the sinful nature, or the first husband, described in Romans 7:1-6. The authority of the second marriage is Jesus Christ noted in this same passage.

The counselor to the first marriage was the Mosaic Law while the Counselor to the second marriage is the Holy Spirit. The only thing that remains constant is the wife who, in the first marriage, was in a status of unbelief but in the second marriage is a believer, saved through grace.

Since the power of the sinful nature is broken it is no longer necessary for the believer to fall under its authority, yet there is the tendency for this to occur.



If the wife in the second marriage has a tendency to sin but at the same time the authority of her first husband has been rendered powerless, then the only possible way for sin to occur is through personal volition.

Further, even though the power of the sinful nature is broken yet the believer-wife has a tendency to place herself back under the authority of her first husband, then there must be some additional element which causes this to consistently occur.

There is. Remember our definition of the English word “contingency”: likely to occur but not logically necessary; dependent on or conditioned by something else; determined by free choice.

That something else by which volition is conditioned is what we have described as “wheel-tracks of wickedness”: behavior patterns, associated with the various lust patterns typical of one’s lifestyle of unbelief, have become so facilitated that when tempted, even though saved, the believer has the tendency to follow these paths of least resistance. Psychiatry classifies this as addiction; the Bible calls it a habit.

The sinful nature sends up temptations from the lust pattern forming vectors which challenge the volition of the soul. Volition is free to submit or remain loyal to her new Husband, Jesus Christ. Vectors from the lust pattern remind the believer of good times past with her first husband, the sinful nature.

Volition relents to the pressure and orders the brain to act on the facilitated memory traces required to fulfill the body’s desire. Thus there is created in the Christian’s soul a *ménage à trios* and the believer goes “a whoring after the heathen” (Ezekiel 23:30).