



Paul's Behavior Problem: Principles from the Allegory, an Illustration of the First Husband's Coup d'État of the Soul, Rom 7:17; The Second Attack, Rom 7:18a

33. Now let's review our cast of characters:
1. **An ichneumon** \ik-nü' men\ **wasp** plays the part of the first husband, the sinful nature.
 2. **Ichneumon eggs** represent the sins that are conceived and later delivered.
 3. **A caterpillar larva** portrays the kardia of the soul where the birth of these sins takes place.
 4. **Semiochemicals** will function as the *agents provocateurs* (WMDs), the lust patterns of the sinful nature.
 5. **Ants** perform the task of problem-solving devices that because of negative volition are not properly deployed under pressure which foments civil war within the soul.
 6. **The ant bed** will serve to portray the human soul.
34. Paul is making the point in Romans 7:17 that the sin he accomplishes does not find its *source* in him but in his sinful nature.
35. We have learned that the sinful nature can only tempt the volition of the believer. When this occurs the soul is placed in a state of jeopardy as volition makes the effort to decide whether to remain loyal to the new Husband or submit to the allurements of the first husband.
36. In our allegory, the ichneumon wasp plays the part of the sinful nature which seeks to impregnate the kardia with a temptation to which volition initially desires to resist.
37. If the wasp (the sinful nature) can get its eggs (the sins it desires to "hatch") into the caterpillar (the kardia of the soul) then they will give birth to the desired sins once they are delivered.
38. To accomplish this, the sinful nature must bait the volition into making a negative decision and it does so with the release of *agent provocateurs*. Their part is played in our allegory by the semiochemicals.
39. On the other hand, the ants portray the defense department of the soul, illustrated by the ant bed. The ants are the problem-solving devices which must go into action to assist the volition into making the right decision.
40. The allurement of a certain lust pattern which lures the volition into committing a spiritual *ménage à trios* is played by semiochemical #1: **Z-9-C₂₀-ol**. It is the job of the Holy Spirit to send out problem-solving devices onto the FLOT Line to counsel the believer to resist this attack.
41. Once the appropriate problem-solving device is deployed it comes into direct contact with the sinful nature's lust pattern.
42. At this point the soul's Department of Homeland Security goes into Condition Red: Severe Risk mode. The volition must make a decision to maintain status quo spirituality or betray the new Husband, become a philanderer, and submit to the paramour's allurements.
43. Once the volition gives consideration to the lust pattern's temptation it is consistently towed about—*ekelkō* in James 1:14—and lured into its trap—*deleazō* of James 1:14: the recall of wheel-tracks of wickedness which entice volition into submitting to the temptation.



44. This sets off civil war in the soul. The sinful nature's inventory of memories regarding sin, human good, and evil bombard the conscious mind with rationales designed to overwhelm the problem-solving devices that counsel resistance or recovery.
45. The recall of wheel-tracks of wickedness sets off a chain reaction within the soul. Having "touched" the sinful nature—the ichneumon wasp—by granting power to it, the sinful nature releases its commandos.
46. **Z-9-C₂₄-al** (#6), the lust pattern which promoted the initial investigation by the problem-solving devices, along with **Z-9-C₂₄-ol** (#3), the recall of wheel-tracks of wickedness, amplify the ants' aggression.
47. **Z-9-C₂₂-al** (#5) and **Z-9-C₂₄-ol** (#3), the function of human viewpoint rationales designed to foment and justify assent to the rebellion, strongly repel the ants—the problem-solving devices.
48. As a result the ant bed—the soul—is suddenly turned into a state of civil war resulting in a *coup d'état*. The Holy Spirit is deposed to the body and the sinful nature—our ichneumon wasp—indwells the soul, seizes its command post, and becomes "Master of the House."
49. Its opposition—the problem-solving devices portrayed by the warring ants—are neutralized, sending the soul into a state of upheaval without the power of the Holy Spirit to restore order.
50. The ichneumon wasp (the sinful nature) has through its ovipositor (wheel-tracks of wickedness) deposited its eggs (the desired sinful behavior) into the kardia (the caterpillar) where they give birth to sin.
51. The sins (the ichneumon eggs) begin feeding on the kardia (the caterpillar) causing a slow death—the stages of advanced reversionism: (1) emotional revolt of the soul, (2) negative volition toward biblical problem-solving devices, (3) blackout of the soul, (4) scar tissue of the soul, and (5) reverse process reversionism.
52. Ultimately the soul is paralyzed and is under the tyranny of the "unwelcome guest" that has, by volitional assent of the host, "taken up its abode" and become the "Master of the House."
53. The eventual death of the caterpillar is a picture of the sin unto death. All parasites ultimately kill their host. This is most especially true of the sinful nature.
54. We are reminded of Jeremiah's evaluation of the kardia of the soul in:
Jeremiah 17:9 - The heart [לב] *lev*: the stream of consciousness] of man is deceitful above all things and is desperately sick. Who can know it?
55. Paul gives the only answer to this death sentence in:
Romans 7:24 - Wretched man that I am! Who will set me free from the body of this death?
v. 25 a - Thanks be to God through Jesus Christ our Lord!
55. Our expanded translation as far as we have gone reads as follows:
Romans 7:14 - Consequently, we know—we comprehend in long-term memory traces—that the Law is spiritual but I am tendentially carnal [εἰμί, *eimi*], belonging to the realm of the sinful nature, when I have been led astray [*πῑρᾱσκῶ*, *pipraskō*] under the authority of the sinful nature.



v. 15 - For what I continue to accomplish [*katergazomai*]—what works its way out of me—on each occasion, I do not understand [*ginōskō*], because what I desire [*thelō*] on such occasions, these things I have a tendency not to practice [*prassō*]; but what I keep on detesting [*miseō*] I continue to perform [*poieō*].

v. 16 - Now if I keep on performing [*poieō*] this thing which I habitually do not desire [*thelō*], and I do, I keep agreeing [*sumphēmi*] with the Law that it is advantageous.

v. 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.

56. The paragraph now moves to a second attack by the first husband:

Romans 7:18

Romans 7:18 - (NKJV) For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not.

1. This verse begins with the first of two verbs within our context that are *not* in the present tense. It is the **perfect** active indicative of the verb:

οἶδα, oida - “In fact, I know”

perfect: Intensive; places the emphasis on existing results. When special attention is thus directed to the results of the action, stress upon the existing fact is intensified.

From all that Paul has covered so far he has come to a conclusion about what he contends is obvious and by use of the intensive perfect places great emphasis on this fact. We might translate it “In fact I know with certitude that in me dwells no good thing.”

active: Paul produces the action of drawing this emphatic conclusion.

indicative: Declarative; indicates the action is complete from the viewpoint of present time. It is a fact that Paul has reached this conclusion.

2. The importance of the perfect tense requires us to observe its implications:

1. The perfect implies progress but views that progress as having reached its consummation and therefore exists in a completed state.
2. This tense may be graphically represented as a dash, a dot, and a dash: —●—: — inculcate, ● conclude, — know.
3. The use of the intensive perfect places emphasis on the existing results, therefore, what Paul concludes may be viewed as a “finished product.”
4. This is the strongest way in the Greek of saying that a fact *is*.
5. This is Paul’s way of qualifying what he is about to write. He is going to assert that there is no good of intrinsic value in him.
6. Such a conclusion would include the indwelling of the Holy Spirit and resident doctrine if he did not qualify his statement.
7. Therefore, Paul inserts a parenthesis that makes it clear he is referring to his body of corruption and the sinful nature that resides in it.
8. The parenthesis begins with the demonstrative pronoun **οὗτος, houtos**, translated “that,” and introduces Paul’s explanation. It is accompanied by the verb, the present active indicative of:

(#13) **εἰμί, eimi** - “is” “In fact, I know that in me (that is ...”



present: Aoristic; denotes punctiliar action in present time thus setting forth the action as presently occurring. **[S(1)]**

active: Paul's flesh produces the action of having no good thing in it.

indicative: Declarative; a statement of fact.

3. Clarification of this fact is stated next by the prepositional phrase:

ἐν τῇ σάρξ ἐγώ, **en tēi sarx egō** - "in my flesh"

4. This parenthetical confirms that Paul is making reference to his human body with emphasis on the neurons of the brain in which are found the base of operations for the sinful nature.

"In fact, I know that in me (that is, in my flesh) ...

5. Paul then confirms what is not found in his flesh. He begins with a negative οὐ, **ou** plus the present active indicative of the verb:

(#12) οὐκέω, **oikeō** - "there does not reside"