

# Works of The Flesh

## The "Acceptable" and the "Unacceptable"

For many Christians the whole Christian life is based on good works. True, it is based on a single work but the work is the work of Christ and not the work of the believer. For many Christians works in present tense salvation are a proof to God and men of real salvation. Our responsibility is not to attempt to find works that will be pleasing to God but rather to find the works that the Godhead has marked out beforehand for the believer by the direction of the Spirit of God. Eph. 2:10 describes these works. <sup>KJV</sup> God hath before ordained that we should walk in them. <sup>NAS</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. The believer possesses righteousness because he or she is in Christ Jesus (2 Cor. 5:21; 1 Cor. 1:30; Phil. 3:9). It is from this element of position that the foreordained works become a part of the Christian's life. It is the power of the Godhead in activity that fills the passive believer to the glory of God.

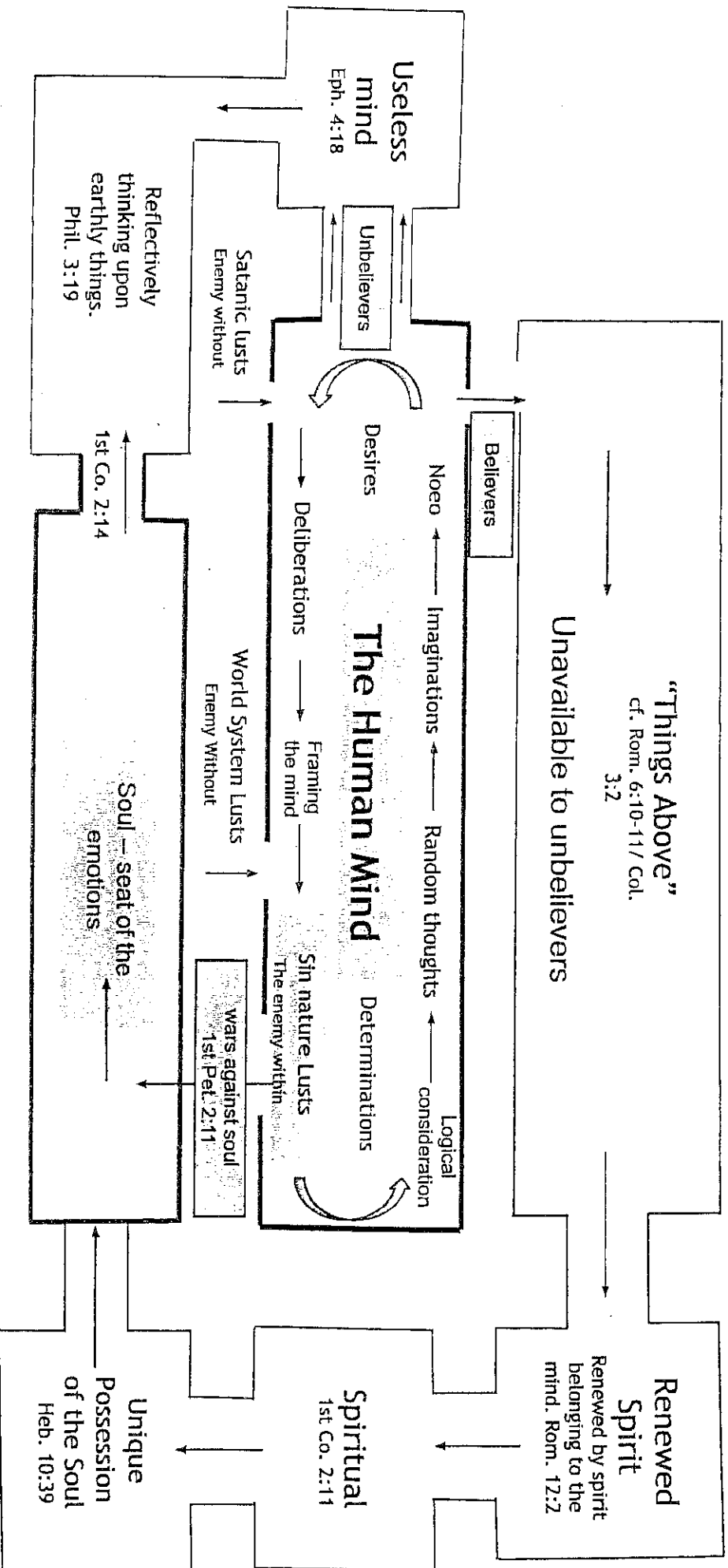
The "Bad works of the flesh are from an unregenerate man absent of conscience, a regenerate man whose flesh is out of control, they are unacceptable to much of society, unacceptable to many moral/religious people, and unacceptable to God. The "Good" works of the flesh come from unregenerate man with a conscience or regenerate man's fleshly offerings to God. They are acceptable to normal society, acceptable in some churches, but unacceptable to God.

Gal 5:19-21

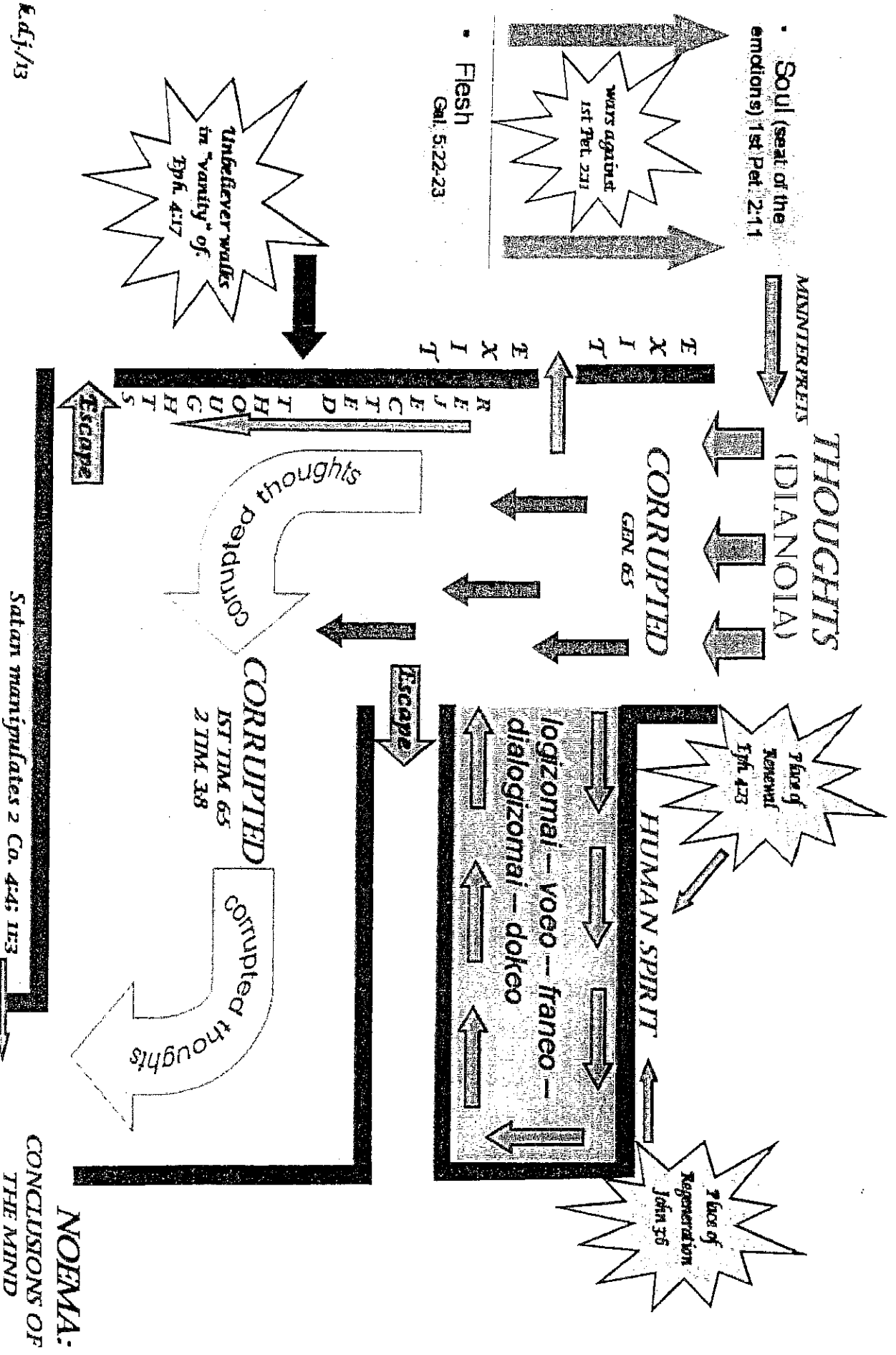
	<u>Under Control ("good")</u>	<u>Out of control ("bad")</u>
<i>Religious Works</i>	Idolatry Heresies Witchcraft (superstitious awe) Hatred (enmity/hostility)	Variance (debate/quarreling) Strife (intrigue/faction) Wrath (Fierceness) Emulations (zeal/malice)
<i>Sexual Works</i>	Uncleanness (thoughts)	Adultery Fornication Lasciviousness (filthy)
<i>Social Works</i>	Seditions (disunion/division) Envyings (spite)	Murders Revelings (Rioting/partying) Drunkennes

All of our works are unacceptable to God, it should be the goal of the believer to be yielded to the Spirit and under His control.

# GOVERNING THOUGHTS



# HOW THE SIN NATURE AFFECTS THE MIND



K.d.j./13

# VICTORY OVER THE SIN NATURE

## I. The Command

1. "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4
2. "even so we also should walk in newness of life." Romans 6
3. "henceforth we should not serve sin." Romans 6
4. "ye henceforth walk not as other Gentiles walk, in the vanity of their mind," Ephesians 4
5. "ye put off concerning the former conversation the old man," Ephesians 4
6. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;" Colossians 1

### A. Motivation

1. Because of the suffering of Christ 1 Peter 4:1-2

This command carries with it the emphasis of the suffering of Christ as impetus. That should give it the proper weight for us.

2. In order to fit together in unity as the Body of Christ Ephesians 4:16 (the therefore in verse 17) the one cannot happen till the other one does.

3. Has to happen before we can put on the new man. Ephesians 4:23-24

4. Maturity will not take place until this occurs. Ephesians 4:13

### B. Prerequisites to its possibility. Heb 2:14-15, Colossians 1:13-14

Christ's humiliation and suffering was necessary to deliver us from the power of sin. He had to be in bodily form to provide for our deliverance from the power of this form. Part of this deliverance is from the power of sin, which we learned earlier causes death.

1. The Humiliation of Christ John 1:14 Word made flesh...

2. The Death of Christ

3. A willingness to follow the Biblical pattern (Romans 7. Paul's struggle. Make a reference... There can be no desire to delight in the law of God for the old nature. There can be a sickened sense of one's sin, but no desire for God outside of the spirit of God.)

## II. The Method

A. Know. Romans 6:2-10, Colossians 3:3, 1 Peter 4:1-2 We are being told to equip ourselves with this mindset or intent. 2 Peter 1:4

1 Peter 4:1-2 arm yourselves likewise with the same mind:

mind 1771. ennoia, en'-noy-ah; thoughtfulness, i.e. moral understanding;--intent, mind.

Arm 3695. hoplizo, hop-lid'-zo; to equip (with weapons [mid. and fig.]--arm self.

***The idea of the "Arm yourselves" is presented with an point action (aorist) middle (for yourself or on your part) imperative (a strong encouragement for action). The lexical meaning is "to equip, make ready or arm oneself." It is the verbal form of the noun oplos which is used of armor or equipment. Eph. 6:11, 13 use the noun panoplia for preparation for defense against Satanic or demonic attack (excerpt from a Spurbeck sermon June 20, 2010)***

When we consider what we are to consider, or know what we are supposed to know, it allows us to move on in our lives... to grow.

B. Reckon. Romans 6:11-12 to make personal what you have accepted as fact.

Checking account example. Write a check... the money is gone. But when you write it in your register, you now have reckoned to be true what has already happened. You can now act in a new way with the knowledge of what has occurred, saving you the embarrassment of bouncing checks and further fees.

1. Mortify the members. Colossians 3:5

2. Crucify the flesh. Galatians 5:24

3. Put off the old man. Colossians 2:11-12, Ephesians 4:22, Colossians 3:8-9

C. Yield. Romans 6:13-14, 19 This act will mirror the submission of our Savior. Philippians 2:5  
The idea is that sin has lost the influence over us, unless we yield to it.

D. Obey. Romans 6:16 This is labor and takes effort and diligence.

# THE TWO WILLS OF THE BELIEVER

The desirous will and the determinate will

Θέλημα (theleyma) this is our desirous will. It belongs to our natures (either old or new) and will be what is naturally desired.

βούλομαι (boulomai) This is our determinate will. We do not determine everything that we desire, but if we determine anything, it must first be desired.

The believer has two natures, so each nature has a desirous will, but we only have one determinate will. So we are responsible for the activity that each nature may produce in our lifestyle.

We can see these two wills at work in both God and man. 1 Tim. 2:4 and James 1:18 show it in God, and we see both in one verse for Joseph in Matt. 1:19.

The Romans 7 passage does a great job illustrating Paul's struggle with his two natures. It also shows us what happens when he tries to defeat his old nature on his own. Paul spent several years after he was saved (called the silent years) back home in Tarsus. Acts 9:30, 11:25-26, 2 Cor 11:23-24. Paul was returning to what he knew religiously before he was saved. He was putting himself under the law and it produced frustration. He realized that the only way to defeat the sin nature was to live in his position and die to his sin nature (Romans 6:11 and 7:9).

It can be confusing to see the word "law" and not know the differences that are meant. It does not always stand for the 10 commandments (Mosaic law). Even in Romans it can stand for 3 different things.

1. Rom 3:27 the law of faith, of the principle by which faith operates, we may say a scientific law or principle which cannot be broken (gravity or thermodynamics).
2. Rom 3:19-20, 7:6-7, Gal 3:10-12 is the law of Moses
3. Rom 7:22 the law by which something is governed, or someone's rule of life.  
(personal choice)

If we are carnal, we are not in the position to defeat our sin nature. We will ALWAYS lose this battle. Defeating this enemy takes supernatural power that is given when we are spiritual. Putting ourselves under law (choosing the law of Moses as our rule of life) will not result in victory over our sin nature. Living the victorious spiritual life will produce a conversation (conduct of life) that will not contradict the law, but will exceed it. The law never produced good behavior, the law never sanctified or justified anyone (Romans 4, Gal.3).

## The Enemy Within

the Law challenged his sin nature. He realized the only solution was to die to the sin nature. (Rom. 7:9, cf. 6:11)

During Paul's struggle as a carnal believer (one who was manifesting the things of the flesh, or sin nature), his sin nature was triumphant over his new nature. The conflict is described in the following translation of Rom. 7:14-23:

(Key: *n.n.* = new nature; *s.n.* = sin nature)

14 For I indeed know intellectually the Law is spiritual (*i.e.* pertains to the human spirit, or the rational part of the mind) but I am carnal (emanating things of the flesh), having been sold under the sin nature. 15 For what I (the sin nature) work out, I (the new nature) do not know experientially. For what I (*n.n.*) do not desirously will, I (*s.n.*) practice; but what I (*n.n.*) am hating non-violently, I (*s.n.*) am doing. 16 But since I (*s.n.*) am doing what I (*n.n.*) do not desirously will, I (*n.n.*) agree with the Law (Mosaic) that it is useful. 17 But now it is no longer I (*n.n.*) working it out, but the sin nature (*s.n.*) that indwells me. 18 For I (*n.n.*) know intellectually that no inner sense of happiness (*ἀγαθός*) dwells in me (*s.n.*), that is in my flesh (*s.n.*): for the desirous will (*n.n.*) is present in me; but how to work out the proper thing (*καλός*) is not. 19 But what good I (*n.n.*) desirously will, I (*s.n.*) am not doing; to the contrary, what evil I (*n.n.*) am not desirously willing, this I (*s.n.*) am practicing. 20 But since what I (*n.n.*) do not desirously will, I (*s.n.*) am doing, it is no longer I (*n.n.*) that works it out, but, on the contrary, the sin nature dwelling in me (*s.n.*). 21 I (*n.n.*) find then a principle (*law*, KJV) that when I (*n.n.*) desirously will to do the proper thing the evil (*s.n.*) is present in me. (*Evil* means to lack character of what is expected of one because of who they are.<sup>13</sup>) 22 For I (*n.n.*) delight in the rule of God for Christians (*law*, KJV) after the inner man (new nature plus the mind of Christ and ego of the person) 23 I (*n.n.*) find then a principle (*law*, KJV) in my members warring against the principle (*law*, KJV) of my mind (*n.n.*) and taking me (*n.n.*) captive by the principle of the sin nature which is in my members (*s.n.*). Rom. 7:14-23

## INTRODUCTION

Chapter 7 of the book of Romans is rich with details of the inner working of the sin nature. In the chapter, the apostle Paul is writing with surgeon like skill, dissecting the process of how the sin was ignited in him. He describes with great precision, How it took advantage of his affinity for the Mosaic law to set itself ablaze, and in the process, robbing the apostle of living out the eternal life he desired to live. We will examine this chapter with hopes to gain a fuller understanding the inner workings of the sin nature.

- I. THE APOSTLE PAUL EXPLAINS HOW THE SIN NATURE OPERATES IN A BELIEVER.
  - A. The sin nature can be made active in a believer after salvation. Rom. 7:9
    1. The word "revived" is *anazao* (aor. Act. ind.) to be restored; to regain strength and vigour." -- Joseph Thayer cf. Lk. 15:24, 32 (of the Prodigal son being brought back to spiritual life)
      - a) The active voice notes that it was revived on its own accord.
      - b) It was previously seen as being rendered inoperable at salvation. Rom. 6:6
    2. The source of the reviving of the sin nature in Paul was "the commandment". Vs. 10; cf. vs. 7
      - a) "Commandment" is the word *entolees* -- ***an injunction from law that forbids a certain behavior.*** Cf. Rom. 7:8
      - b) The commandment is seen as the agency that stimulated the sin nature. Rom. 7:8 (7), 11
      - c) The commandment is not seen as the problem, but the sin nature. Rom. 7:13
    3. The result of the sin nature being revived was Paul "died" (*apothanon*) -- There are several "death" terms used in the chapter to indicate various kinds of separation.
      - a) *Apothanesko* -- ***to die a natural death.*** Cf. Rom. 7:2,3, 6, 9
      - b) *Ethanatotheete* Rom. 7:4
      - c) *Vekros* -- ***the state of being absent of physical or spiritual life.*** Cf. Lk. 15:24 (of being in a state of spiritual death) Rom. 7:4,8



- d) Thanato -- *the act of physical or spiritual separation*--  
cf. Phil. 1:20 (Paul looks at the prospect of dying) Rom.  
7:5, 19, 13, 24
- e) Apekteinen -- is used in Scripture of *dying a violent death*. Cf. Rev. 2:23 (contrasts apekteinen and thanatos);  
Matt. 21:35 (of master beating servant to death); Rom.  
7:11

B. The strategy of the sin nature is two-fold: vs. 23

- 1. Mount a military style campaign against the law of the mind.
  - a) The word "warring" is antistrateuomenon (pres. m/p part.)  
which means *to mount a military campaign; a series of battles against*.
  - b) The verb strateuo is used elsewhere in Scripture of a  
series of battles. Cf. Ja. 4:1; 1st Pet. 2:11 (used of battles  
of the sin nature)
- 2. Take the believer captive.
  - a) The verb is aichmalotizo which is used metaphorically of  
*"to capture one's mind, captivate"*. -- Joseph Thayer
  - b) The word is used in Scripture of *one being captured and  
marched away under the rule of another*. Cf. Lk. 21:24  
(of Israel be taken captive); 2 Co. 10:5 (is used of believers  
taking captive every thought)

C. The sin nature "works" in the believer when it is revived. Vs.8,13

- 1. The word for "work" is katergazomai -
  - a) Katergazomai is a compound word of the preposition kata  
and ergon.
  - b) Katergazomai can be defined as *"to work out, i.e..do  
that from which something results"* -- Joseph Thayer
- 2. The object of what the sin nature works in the believer is a quality  
of "death" -- thanaton.

D. The results of the strategy of the sin nature is seen in how Paul was:  
vs.11

- 1. "Deceived" is the Greek verb exapatao which is used in the New  
Testament of *deceiving with the result that the one deceived  
believe that what they are doing is right*. Cf. 2 Co. 11:3 (of the  
serpent deceiving Eve); 1 Co. 3:18 (of those who put stock in the  
wisdom of the age); Rom. 16:18 (of those who use bad doctrine to  
deceive the simple)
- 2. "Slew" -- to cause to suffer a violent death. Cf. Matt. 21:35 (of the  
master who beat and killed servants)

II. THE USES OF LAW IN THE SEVENTH CHAPTER IS KEY TO UNDERSTANDING THE PROBLEM OF THE SIN NATURE.

A. Nomos is used without the article five times to indicate a principle of life separate from the Mosaic law.

1. Nomos is used as a principle of obligation in marriage. Vs. 1,2
2. The *religious restrictions placed upon an individual for the purpose of producing moral behavior that inflame the sin nature*. Rom. 7:8-9
3. It is used to explain *the operational manner of the sin nature when it is confronted by law*. Rom. 7:23
4. The use of nomos with the Greek article (the) illustrates two more laws:

(1) Another of a different kind of law. Rom. 7:22,23

(a) The word "a" is the Greek word the pronoun heteros -- a different kind of a thing.

(b) The law is defined in the verse: "*Desiring to do outwardly, beautiful good; that singularly evil lies alongside of me.*"

(c) The law of the sin nature does two things. Vs. 23

(i) It "wars" against the law of the mind.

(ii) It take "captive" the one under it.

(2) The "law of the mind" -- the principle that explains how the mind operates. Vs. 23

(a) The mind is the place of the human rational. Cf. 1st Co. 14:19

(b) The mind is the place where believers have been renewed. Rom. 12:2; Eph. 4:23

B. Nomos is used with the preposition 5 times.

1. 3 times with "apo" to note one being relinquished from law due to a change in status. Rom. 7:2-3 (of a wife due to the death of her husband); 7:6 (of the Jewish believer has been separated from law due to the work of Christ).

2. 2 times with "dia".

a) It is used in Rom. 7:5 to illustrate on the law was the agency that energized the passions from the sin nature before salvation. Rom. 7:5

- b) It is used of law (quality) being the agency that brought about a graphic demonstration of the sin nature. Rom. 7:7

III. THE APOSTLE PAUL USES VARIOUS GREEK PREPOSITIONS TO EXPLAIN WHY LAW FOR RELIGIOUS PURPOSES IS NOT USEFUL IN OVERCOMING THE SIN NATURE.

- A. The apostle Paul answers three questions in the chapter that answers to the problems of the law in overcoming the sin nature.
  1. Paul questions whether they knew that law has dominion over a man so long as he lives. Vs.1
  2. Paul raises the specter of whether the law was sinful in that it produced passions from the sin nature in a person. Rom. 7:7, 13
  3. Paul raises the question that if the law can't deliver him from the sin nature, then what could? Rom. 7:24
  
- B. Paul uses the preposition hupo to indicate that a carnal believer is under the rule of life of the sin nature. Rom. 7:14
  1. Carnal is the Greek word sarkinos -- pertaining to the flesh.
  2. "Sold" is piprasko --(perf. m/p part.) "*of one bribed to give himself up wholly to another's will.*" -- Joseph Thayer
  3. "Under" -- hupo in the accusative means to be under something or someone. Cf. Matt. 8:9 (being under authority)
  
- C. The "en" preposition is used to indicate the state of the apostle.
  1. The sin nature housed "in" him practices what he hates. Vs. 17
  2. No good thing dwelleth "in" his flesh. Vs. 18
  3. The sin nature housed "in" him does what he doesn't desire. Vs. 20
  4. The sin nature has its own rule of life operating in his members. vs.23

CONCLUSION

## SATAN

- I. Satan's goal is to usurp God's plan and purposes
  - A. Satan's motives are seen in his own sin to be like God. Is. 14:12-16, Ezek. 28:13-15
  - B. Satan wants to duplicate God's program. Matt. 13:24-26, Ezek 28:13-15
  - C. Satan's peddling of his message is seen in his temptation of Eve.
    1. Satan deceived Eve by twisting what God had said. Gen. 3:3-4, 2:17
    2. Eve was thoroughly deceived because of her discontentment with what God had promised. 1 Tim. 2:14, 2 Cor. 11:3
  - D. Satan gains dominion over the earth through Adam's fall.
    1. Adam was given dominion, superior authority, rule over the earth by God. Gen.1:26
    2. Adam lost dominion to Satan when he sinned. Luke 4:5-7, Rev. 13:2-4, 11:15
  - E. Man gained a sin nature that Satan cannot control. Gen 4:13 ( the word punishment is the Hebrew word "awen" which should be translated ***perversity, bent of nature***)
- II. Satan has a strategy against believers today
  - A. He attacks from the outside. 1 Peter 5:7-8
  - B. He devised the World System. Gen 4:16-22, 1 John 2:16
    1. Satan used Cain, who was one of his (1 John 3:12) and his descendants to originate the World System. Gen. 4:16-22
    2. Satan uses the World System to blind unbelievers to the reality of God's quality of life.
  - C. Satan uses various methods to attack believers
    1. He accuses and slanders believers. Rev. 12:10
    2. He hinders the work of believers. 1 Thess. 2:17-18
    3. He sows tares among believers. Acts 13:6-12
    4. Satan causes the believer to be persecuted. Rev. 2:10, 2 Tim. 3:12-13
    5. Satan used demons to defeat believers Eph. 6:11-12
- III. Satan's primary attack is by placing lusts in the mind of the believer from the outside.
  - A. Selfish Lusts
    1. Independence from God. Gen 3:5
    2. Pride. 1 Tim 3:6, Is. 14:13
    3. Lying. John 8:44, Acts 5:3
    4. Stealing. Eph. 4:27-28
  - B. Anxiety Lusts
    1. Disappointment. Job 23:1-5
    2. Discouragement. Job 7:1-6, Col. 3:21, 2 Cor. 1:8-10
    3. Worry and Self Pity. 1 Peter 5:7-9, Phil. 4:1-7
  - C. Lusts against Saints
    1. Tattlers or Tale Bearers and Gossips or Busy Bodies. 1 Tim 5:13
    2. An Unforgiving Spirit. 2 Cor. 2:9-11

3. Corrupt Communication. Eph. 4:29

D. Anti-Growth Lusts

1. Laziness (idleness) in spiritual things. 1 Tim. 5:13-15
2. Cowardice in spiritual things. Lk. 22:31-32
3. Doubt concerning spiritual things. Matt. 21:21, Rom 4:20

IV. Scripture outlines how the believer can be victorious over Satan.

A. The believer overcomes Satan by using spiritual weapons when he attacks.

1. Be sober minded: calm and collected in one's human spirit. 1 Pet. 5:8, 1 Thess. 5:6-8, 2 Tim. 4:5
2. Be vigilant: watchful, giving strict attention to a thing, to be awake. 1 Pet. 5:8, Matt. 26:38, 40, 41
3. Being humble: persons of trivial power or significance, lowly, poor, undistinguished, not prideful. James 4:6-10, Phil. 2:8
4. Being empowered by the believer's position in Christ. Eph. 6:10, 2 Tim. 2:1
5. Putting on the armor. Eph. 6:11-13

B. Believers need the armor to counter Satanic attacks.

1. The whole armor is to be put on each time Satan attacks. Eph. 6:13
2. The armor has sufficient parts to dislodge thoughts from Satan.

C. There are six parts of the armor.

1. Loins girt about with truth: (*counters the lust of lying or tattling*) Evaluating the temptation for what it is instead of giving in to the temptation. Eph. 6:14
2. Breastplate of Righteousness: (*counters pride and independence*) Dependence on God's righteousness instead of establishing one's own. Eph. 6:14
3. Gospel of peace: (*counters idleness, stealing, bitterness*) Having the mindset to give the gospel in the midst of temptation, and live power of the gospel in present tense salvation. Eph. 6:15
4. Shield of faith: (*counters doubt*) taking God at His word. Eph. 6:16
5. Helmet of salvation; (*counters discouragement, disappointment, cowardice, unforgiving spirit*) Remembering what God gave the believer in salvation (benefits package). Eph. 6:17
6. Sword of the Spirit: (*counters filthy talk, busybodies, etc*) The Rema of God, the sword of the Spirit, the individual utterances of Scripture that fit the attack. Eph 6:17

D. The believer needs to know how and when to use the armor.

1. When attacked by Satan and demons. Eph. 6:13
2. The believer is not fighting constantly, but is to rest in Christ. Heb. 4:10
3. When fighting Satan, he will flee from the believer, when the believer resists him with the armor. The believer will not be a soldier again until Satan or demons attack again. James 4:7