



Retroactive & Current Positional Truth; The Cause & Effect Sequence from the Dramatic Perfect of *Pipraskō*; Since Sin Is Inevitable, Rebound Is Indispensable

The process and procedure used by the sinful nature to woo its first wife, now a believer, is expressed by the perfect passive participle of the verb:

πιπράσκω, *pipraskō* - “to sell,” “to lead astray”

Since the second marriage is an eternal union, our soul can never be sold by its Husband, Jesus Christ, back to our first husband, the sinful nature.

However, as wife of the second marriage, the believer can be led astray by submitting to the temptations offered by the first husband.

perfect: Dramatic; emphasizes the completed action of being led astray with emphasis on the result (or effect): status quo carnality.

But remember, whenever you have a result or effect there must always be a cause. The sinful nature initiated the first cause by sending up its *agents provocateur* with temptations from the lust pattern.

The soul makes the decision whether or not to respond to this temptation. The conscience is consulted for guidance from its norms and standards. If free will chooses to submit to the wooing of the sinful nature then volition becomes the first effect in the process of being led astray.

Volition becomes the second cause when it issues orders to the cerebral cortex to act on the wheel-tracks of wickedness which have been called up into the conscious mind by the *agents provocateur*.

Personal sin is the second result in this sequence and becomes the third cause, 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 *pipraskō*: when you are led astray by the sinful nature you will windup in carnality.

We are married to Jesus Christ as our second Husband but we have a tendency to 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 the case of a spiritual *ménage à trios* is your personal volition.

πιπράσκω, *pipraskō*, is in the:

passive: The believer receives the action when he volitionally submits to the temptation to sin: he is led astray. This denotes that when the believer is led astray by the sinful nature he brainwashes himself.

participle: Temporal, which introduces the conditional element of personal volition and is indicated in the translation by the word “when.”

Romans 7:14 - 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 [**πιπράσκω, *pipraskō***] under the authority of the sinful nature.



Principles:

1. Paul was not carnal when he wrote Romans. But he does indicate through the temporal participle that he was, on occasion, led astray by his sinful nature. The result of that action was status quo carnality.
2. When carnal, Paul 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.
3. This is brought out by the prepositional phrase:
ὑπὸ ἁμαρτία, *hupo harmartia* - under the authority of the sinful nature.
4. This temporal participle of *piprask*□, “to be led astray” is always translated in the English by *when, after, or while*.
5. 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.
6. When this happens, if restoration to fellowship is to occur, the believer must choose to exercise the problem-solving device of rebound: confession alone to God alone.
7. The filling of the Holy Spirit becomes the cause which results in the resumption of status quo spirituality.
8. The temporal participle of *piprask*□ indicates that the believer is carnal only when he is led astray by his sinful nature.
9. But please remember that this verb is not in the active voice but the passive. If it were active then it would be the sinful nature which would produce the action of leading the believer astray.
10. But it is in the passive voice so 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.”
11. 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.
12. This propensity to sin is a part of the human condition which follows a person into the post-salvation period of his life.
13. Because the first husband’s authority was broken at salvation, it can never resume its tyrannical control over the believer’s soul unless the believer decides to allow it.
14. Through the filling of the Holy Spirit, the believer has the enabling power to override wheel-tracks of wickedness facilitated during the first marriage.
15. What is completely misunderstood, or rejected as fact, by the proponents of Lordship salvation and Five-Point Calvinism is that prior to salvation, the sinful nature has exclusive control over a person’s life.