

Elements of National Downtrends; Failure to Subordinate to the Policies of God Is because the Carnal Believer Doesn't Have the Power to Do So, Rom 8:7; Genuine Law

- 16) Involved in this collective downtrend are three categories of hostility that are being committed continuously throughout the society:
1. Sin: mental, verbal, and overt.
 2. Human good: efforts to solve problems, achieve success, or perform deeds outside the grace plan of God. Human good is the product of human modus operandi in the cosmic systems.
 3. Evil: combines with human good to execute the plan of Satan and become an accomplice in his rulership of the world.
- 17) Verse 7 continues with an explanation of why the mind-set of the carnal believer is hostile to God. It is introduced by the explanatory conjunction **γάρ, gar**, translated "for."
- 18) This is followed by the negative conjunction **οὐκ, ouk** plus the present passive indicative of the verb **ὑποτάσσω, hupotassō**: "for it (the carnal mind-set) is not subordinate."

Romans 8:7 - because the mind-set motivated by the sinful nature is hostile toward God for it [the carnal mind-set] is not subordinate [οὐκ, **ouk** plus the present passive indicative of the verb ὑποτάσσω, **hupotassō**] to the policy [τῷ νόμος, **tōi nomos**] of God because it is not able [δύναμαι, **dunamai**].

- 19) The verb *hupotassō* is used 34 times in the New Testament and carries with it a multiplicity of applications, all designed to bring order to the Christian way of life.
- present: Retroactive progressive: denotes that which has begun in the past and continues into the present, also called the present of duration. It indicates that the person in question is in carnality or reversionism and this status continues into present time.
- passive: This believer receives the action of being insubordinate to divine policy, i.e., the teachings, mandates, and doctrines of the Bible, as a result of negative volition.
- indicative: Declarative: a statement of reality regarding such a person.
- 20) That this person is insubordinate to the policy of God is brought out by the phrase: **τῷ νόμος τοῦ Θεός, tōi nomos tou Theos**: "to the policy of God."
- 21) The key to this interpretation is the noun *nomos*, which is translated "law," but it must be remembered that the application here is not to the Mosaic Law which is restricted entirely to the Israelites in their dispensation.

22) When the Law is mentioned in the New Testament it makes reference to that portion of the Mosaic Law that is restated as a part of Church Age doctrine plus the additional principles that are part of progressive revelation in the Church Age Epistles.

23) The Greek concept of *nomos* is discussed in:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:1035, 1070-71:

Genuine law is no mere imperative. It is that wherein something of intrinsic validity is discovered and apprehended. It is the ancient, valid and effective order which does not merely issue orders but creates order, which does not merely command, require or prohibit but rules, which evokes as it were its own fulfillment, and which upholds itself, or is upheld, in the face of non-fulfillment. (p. 1035)

In Paul νόμος is supremely that which demands action from man, a specific will. (P. 1070)

The nature of the law is summed up in the statement that the Law is the good will of God. Hence not to be subject to the Law is enmity against God. Romans 8:7. (P. 1071)