

DOCTRINE OF THE OLD SIN NATURE (SINFUL TREND OF ADAM)

- I. Introduction and preliminary considerations.
 - A. This doctrine is quite important in that it comprises one major aspect of biblical anthropology-- the study of man and his nature.
 - B. There are two general approaches by which one may attempt to understand mankind, its nature, and its behavior: human philosophy or Divine revelation.
 - C. However, empirical human systems of science/philosophy cannot arrive at a full understanding of man since they do not generally allow for the immaterial part of man—his soul.
 - D. It is important to recognize that the soul and spirit are immaterial and one must recognize that each is separate and distinct from the material body.
 - E. The material part of man focuses on the body, which is composed of various sophisticated bio-chemicals called **dust**. Gen. 2:7
 - F. The living soul is created by God at the point of physical birth, is invisible but real, and cannot be destroyed by human means. Gen. 1:27; Matt. 10:28
 - 1. When God states that He is going to **make man in His image**, He is referring to the soul, which reflects the Divine Essence.
 - 2. This is quite important since God's sovereignty is reflected in the volition of man, which resides in his soul.
 - G. The immaterial part of man is the soul, which is interfaced with the brain computer at the point of physical birth in a manner that science does not fully understand.
 - 1. Adam is the pattern, whose body was formed before the newly created soul was imputed to it. Gen. 2:7
 - 2. The soul remains connected to the brain computer until such time as God determines to disconnect it via physical death.
 - 3. Solomon deals with these realities in poetic language, as he details the ravages of old age and its effect on the body. Eccles 12:1-7
 - H. It is critical to **rightly dividing the word of truth** to recognize that volition resides in the soul, and the sin nature resides in the body.
 - 1. It has been clinically demonstrated that volition and consciousness reside outside the brain; this is a fact that is substantiated by the Word of God. Lk. 16:22ff
 - 2. Dr. Wilder Penfield conclusively demonstrated that the point of interface between the soul and the body is the higher brain stem; if this is damaged, a loss of consciousness and/or death ensues.
 - 3. The relationship between the soul and the brain is similar to the relationship between a programmer/operator to a computer.
- II. The Divine blueprint for mankind.
 - A. The creation of Adam and Eve forms the blueprint for the method by which God continues to create men and women.
 - B. Although the bodies of Adam and Eve were directly fashioned by God, this is not necessary after original creation since bodies are now formed via physical procreation.

- C. There is a clear distinction between the formation of the body, which occurred first, and the creation of the soul.
1. The first evidence is that different Hebrew terms are used for the creation of the soul and for the formation of the body.
 - a. The Hebrew term **בָּרָא** (bara') is used in Genesis to denote creation out of nothing, referred to as creation *ex nihilo*, and is used of the creation of the soul. Gen. 1:27
 - b. The term used for the formation of the body of man is **יָצַר** (yatsar), which emphasizes the shaping or forming of an object from some material.
 - c. The term used for the formation of the body of the woman is **בָּנָה** (banah), which is often used of constructing a house; this indicates that Eve was built to specifications for the benefit of Adam and for the purpose of establishing a family. Gen. 2:18, 1:28
 2. The second evidence is the stated order in which man was actually formed.
 - a. Genesis 1 details the planning stage for the formation of mankind, but not the actual execution. Gen. 1:26-27
 - b. Genesis 2 provides the actual creation of the body and soul of man, with the body being formed first from the ground. Gen. 2:7
 - c. Therefore, Adam was first physically formed, and then God created his soul and imputed it to his body in a process called **breathing into his nostrils the breath of life**.
 3. Thirdly, the imputation of anything demands a target for the imputation; the same is true of the soul, which apparently requires a human body for its home.
- D. In a similar process, the bodies of human beings are formed via procreation by the directive of God; at the point of physical birth, God breathes into each baby the breath of life when He imputes the soul. Gen. 1:28
- E. If one recognizes that the soul and the body are separate, the body being formed from existing material and the soul coming by an act of creation from God, he could avoid a lot of confusion and emotionalism about the nature of life.
1. God did not create all souls at once--disembodied souls are not floating around Heaven waiting for bodies; they are being created on a daily basis.
 2. The false doctrine of Traducianism states that the parents generate an immortal soul along with a physical body.
 3. Creationism teaches that the soul is formed by God and imputed at the point of conception, but there is no evidence that a soul can be interfaced with a single cell.
 4. Beyond that, the Old Testament did not prescribe the death penalty for the death of an unborn child. Ex. 21:22
 5. The evidence of soul life is the same for everyone as it was for Adam, **the breath of life**. Gen. 2:7; Job 27:3, 34:14
- F. Throughout the lifetime of the individual, the soul remains interfaced with the brain until God determines to end that connection through physical death.
- G. When Adam was created, he was endowed with the ability to understand and enjoy a relationship with God by means of a human spirit. ICor. 2:12-14
- H. At creation Adam was trichotomous (containing three parts), possessing a body, soul, and human spirit.

- III. The fall of man, origin of the old sin nature, and the results.
 - A. Adam and Eve were created in a state of perfection and placed in a perfect environment; they were subjected to only one prohibition. Gen. 2:17
 - B. Given what we know of the perfection of God, it should be evident that God is not the sponsor of evil or sin at any level; Adam and Eve were perfect in body, soul, and spirit. James 1:14; IJn. 1:5
 - C. Eve manifested characteristics or trends that were not sinful in themselves, but which ultimately led to eating from the forbidden fruit. Gen. 3:1-6
 - 1. Lack of clarity with respect to the actual command. Gen. 3:3
 - 2. Adding the legalistic prohibition about touching the fruit. Gen. 3:3
 - 3. Lack of discernment, which was manifested by fellowship with the serpent. Gen. 3:1
 - 4. Hiding this fact from her husband.
 - 5. Usurping authority from Adam by taking the lead in eating. Gen. 3:6
 - D. While Adam may have manifested certain tendencies or trends before the fall, these were not sinful in themselves, but certainly played a part in his fall.
 - 1. Allowing the woman to lead him, forfeiting his position of authority. Gen. 3:6
 - 2. Choosing to maintain his allegiance to Eve instead of God.
 - E. One must remember that the temptation to sin came externally; Adam had no internal predisposition to sin from the source of his flesh.
 - F. At some point in this process, Adam determined that he would follow Eve, disregard God, and eat the fruit; although that determination was not sinful, it resulted in Adam's original sin (AOS) of eating the fruit.
 - G. That sin was then imputed to the body that produced it; this produced a genetic alteration in the flesh of Adam, which resulted in his spiritual death. Rom. 5:12
 - H. With the actual imputation of his sin into the flesh of his body, Adam's trend(s) now are subject to a sinful element; this formed what we call the singular OSN or sinful trend of Adam (STA)
 - I. The OSN/STA is recognized by God as a sinful condition and is judged, which results in the spiritual death of Adam just as God had told him it would. Gen. 2:17
 - J. This resulted in the loss of his human spirit (spiritual death), reducing Adam to a dichotomous state, unable to comprehend and experience spiritual realities.
 - K. When Adam sinned, he died spiritually, becoming unrighteous, losing his human spirit, and forfeiting his relationship with God.
 - L. The actual order of events includes the external temptation, the determination to eat, the overt sin of eating, the imputation of AOS to his flesh, the permanent genetic judgment on his flesh, and the death of Adam's human spirit (spiritual death).
 - M. At this point, he forfeited the right to righteously rule God's world; Satan willingly stepped in, usurped that authority, and became the de facto ruler of planet earth. Lk. 4:6; Jn. 12:31
 - N. Further, the genetic OSN/STA became the ruler of life under spiritual death, which is completely compatible with Adam's choice. Rom. 5:21
 - O. Spiritual death has another consequence, which would overtake Adam some 900 years later when he experienced physical death. Gen. 5:5
 - P. Spiritual death is the result of sinful flesh, which science will never be able to modify, reverse, or eradicate. Rom. 7:24

- Q. Following the fall, Adam immediately began to exhibit new characteristics as Satan and the sin nature exercised their respective rules over him.
1. He attempts to solve his sin problem through the works of his hands via operation fig leaves. Gen. 3:7
 2. He exhibits a new emotion of fear, which he had never experienced. Gen. 3:8,10
 3. He accepts the false viewpoint regarding nakedness between husband and wife, resulting in a new legalism. Gen. 3:7
 4. Under operation patsy, he manifests his new selfish nature by seeking to blame his wife for his sin; Eve likewise manifests this and attempts to blame the serpent. Gen. 3:11-13
- R. It is clear that Adam, who sinned in cognizance, and not Eve, is viewed as the federal head of the human race; he had been delegated his authority by God and he is the one through whom the sin nature came into existence. Rom. 5:12

- IV. The OSN and Adam's progeny: the mechanic for perpetuating the STA to all mankind.
- A. Since Adam could procreate nothing better than himself, it should be evident that his progeny will find themselves in the same state that he did after he fell.
 - B. The fact that Adam's flesh became sinful guaranteed that anything that proceeded from that flesh would likewise share in that sinfulness.
 - C. Therefore, via genetic engineering, Adam perpetuated the OSN/STA to all his descendants through physical reproduction. Rom. 5:19
 - D. At the point of physical birth, when the fully formed body comes forth, God imputes a soul to that body, which is already contaminated with the genetic STA.
 - E. There is quite a bit of biblical evidence that the sin nature is located in the genetics of the flesh and not in the soul.
 1. David stated that his conception was marked by sin. Since sex between a husband and his wife is not a sin, he must be discussing the origin of his STA. Ps. 51:5
 2. Persistent references to the flesh and the physical body as being the place that sin and lust reside. Rom. 7:18,20-21,23-25; Gal. 5:16; Eph. 2:3; IIPet. 2:10,18; IJn. 2:16
 3. While not technically a proof, this explains the need for the virgin birth since God's Son clearly had no association or experience with sin. IICor. 5:21; IJn. 3:5
 - F. Because God is impartial, He must pass the same judgment on the newborn that He passed on Adam when his flesh became sinful--spiritual death.
 - G. All members of the human race share in the genetic sin nature, as well as the state of spiritual death it produces, albeit involuntarily. Rom. 5:15, 18
 - H. Therefore, we are born as dichotomous facsimiles of Adam in the fallen state, possessing a body and a soul but residing in a state of spiritual death; this is the reason that everyone must **be born again**. Jn. 3:1ff
 - I. The new birth is also referred to under the doctrine of regeneration since the human spirit is regenerated in a person at the point of faith in Christ. Tit. 3:5
 - J. While both males and females possess an STA (the death gene), it is apparently only transmitted by the male.
 1. This accounts for the continual references about Adam as being its source. Rom. 5:12; ICor. 15:21-22
 2. This fact explains the necessity for the virgin birth.
 3. The single exception to the sin nature (and personal sinning for that matter) is the humanity of Christ, who had no male parent.

- V. The characteristics and function of the STA in mankind.
- A. As we have demonstrated, all mankind is born into this world in a dichotomous state, possessing a sin nature.
 - B. While variations exist, it must be recognized that the STA is Satan's link to mankind, by which he perpetuates his evil thinking (the lie) in the human race. Jn. 8:44; IJn. 5:19
 - C. Each person's sin nature reigns over him in an unbroken rule in the sphere of spiritual death, making him a slave to the indwelling STA, and providing a connection to evil through the lust pattern of the flesh. Eph. 2:1-3
 - D. In that regard, personal sins are merely the production of the soul as it succumbs to the lust pattern of the sin nature. Rom. 7:8; Gal. 5:19-21
 - E. All unbelievers render ongoing obedience to the sin nature, which results in slavery to the STA and Satan. Rom. 6:17,20
 - F. The STA is by nature in opposition to God, unable to comprehend Him, unable to grasp spiritual realities, and unable to please God.
 1. This is documented by the fact that Paul states that **nothing good dwells in me, that is, in my flesh**, and refers to his sin nature as **evil**. Rom 7:18,21
 2. Paul refers to the unbeliever as a **natural man** (Gk ψυχικός psuchikos—soulish) who lacks the ability to accept or understand the things of God. ICor. 2:14
 - a. The unbeliever under spiritual death and the domination of the sin nature views the Divine viewpoint as **foolishness**.
 - b. He lacks the ability to understand the things of God because he lacks the spiritual apparatus (a human spirit) to effectively grasp the realities of the truth.
 3. The person that is dominated by the OSN is unwilling to and incapable of subjecting himself to the will of God. Rom. 8:7
 4. In fact, exposure to the Law of God antagonizes the sin nature, stirs it up, and produces increased sinning. Rom. 7:7-8
 - G. Although the OSN produces a great variety of sins, the major areas of lust are approbation, power, sex, monetary, and hedonism.
 1. Approbation lust may manifest itself in a number of ways, but its root purpose is to build our self-esteem by seeking to impress others, gain their approval, or make them think more highly of us. Matt. 6:5
 2. Power lust focuses on the attempt of an individual to exalt himself beyond his proper sphere by attempting to manipulate and control others. Acts 8:9ff; IIIJn. 9
 3. Sex lust is the desire to engage in illicit sexual activity, which covers a broad range of behaviors that include normal perversions (people of the opposite sex engaging in illicit activity) and abnormal perversions (engaging in sexual activity with someone of the same sex, animals, etc.). Matt. 5:27-28; Lev. 18:22,23
 4. Monetary lust, like the other forms of lust, may manifest itself in various ways; however, greed is simply the immoderate desire that exalts the acquisition/possession of money beyond reason. ITim. 6:9-10
 5. Hedonism is defined as the pursuit of pleasure in any of its various forms; it is the thinking that my own pleasure is the best course of action that I can pursue. James 4:1-3; Eccles. 8:15
 - H. The STA has a propensity for various categories of evil and false doctrine, as well as a propensity for human good apart from the Divine viewpoint.

1. For the purposes of analysis, we consider evil as a whole, and three distinct aspects of evil.
2. E₁ refers to evil in general, and encompasses all the constituent parts of evil. IThess. 5:22
3. E₂ denotes the specific area of evil found in personal sinning. Mk. 7:23
4. E₃ pertains to the principle of human good and explains the propensity of people to seek righteousness apart from Bible doctrine or being in fellowship. Mk. 7:1-5; Matt. 23:28; Lk. 18:9-12
5. E₄ comprises the realm of false doctrine, which includes the doctrines of demons that are rampant in the world of negative unbelievers. I Tim. 4:1-3; Eph. 4:14 **As a result** (the result in view is the work of the pastor-teacher instructing believers with respect to the doctrines of the faith, producing mature believers) **we are no longer to be children** (this is viewed as an unacceptable state after a point; we are to grow up spiritually through the grace and knowledge of our Lord) **tossed here and there by waves and carried about by every wind of doctrine** (waves and winds illustrate that there are forces at work that influence people, who are all too eager under the STA to comply; metaphorically, this language is used to denote those that are doctrinally unstable, fluctuating in their viewpoint, and frequently changing their opinion) **by the trickery of men** (the Greek term κυβεία (kubēia) literally means to throw or play with dice; figuratively, it denotes craftiness, trickery, sleight of hand, or cheating) **in the sphere of cunning** (the term πανουργία (panourgia) literally denotes the ability or capability for anything; it comes to mean villainy, unscrupulous behavior, chicanery, or deceit—the dice game is rigged) **with a view to the strategy of deceit** (the term μεθοδεία (methodeia) first refers to a method or procedure; in a bad sense it means crafty or cunning strategies, deceitful methods.)
6. The picture this passage presents indicates that you are in a gambling house (cosmos diabolicus), there are a number of games available (the winds of doctrine), but each one is rigged and someone watches to make sure you do not win (the pit boss is the individual pushing his particular false doctrine; he lacks integrity and the true doctrine of God's word). You place your bet (pick a category of false doctrine) and you will ultimately be deceived by the casino owner (Satan), who is the unseen force behind the entire enterprise. People are playing with the god of this world and they lose big because they lead with the STA; Satan recognizes that each sin nature has a particular weakness and he presents the false doctrine most likely to appeal to that individual.
 - I. As we will demonstrate, the STA is incorrigible, cannot be changed or modified, and will not be eradicated until the resurrection. I Jn. 1:8; Prov. 20:9
 1. Each person has his own particular genetic constitution, which explains the variations in the types of personal sins. Ps. 58:3
 2. What appeals to one STA may or may not appeal to another, since each individual is unique and has his own lust pattern.
 3. Therefore, there is no place for arrogance toward other believers that fail in ways that you may not; further, you are not here to judge God's servants. Rom. 14:3
 4. This may be satisfying in that it takes your focus off your own failures and makes you feel better about yourself, but it manifests a lack of grace orientation.
 - J. It should be observed that the collective STA of mankind has produced an increase in sinning since the giving of the Mosaic Law. Rom. 5:20, 7:5

- VI. The STA and temptation.
- A. All unbelievers reside in a state of spiritual death and live in a state of slavery to their sin natures since they have no opponent against the flesh.
 1. One thing that might cause them to deny their fleshly desires are the Laws of Divine Establishment, which inculcate a fear of reprisal and/or punishment by duly constituted authorities. Rom. 13:2
 2. Unbelievers also have consciences, which may prevent them from giving expression to the more destructive lusts. Rom. 2:14-15
 - B. At the point of salvation, the believer is simultaneously indwelled and filled by God the Holy Spirit, Who takes up the conflict with the STA.
 - C. When a believer in fellowship sins, he forfeits his fellowship with God, but cannot lose the indwelling of the Spirit. Rom. 8:9
 - D. All believers possess the Holy Spirit and all believers possess a functional and active sin nature; these two entities are in opposition to one another and hostile to one another. Gal. 5:17 **For the flesh** (the sin nature that resides in the flesh) **sets its desire against the Spirit** (the Greek verb ἐπιθυμέω (epithumeo—to lust, desire, crave) when followed by κατά (kata) with the genitive means to have desires that are opposed to someone, to be antagonistic toward; the present indicative has the sense **continually sets its desire...**) **and the Spirit against the flesh** (while the verb is not repeated, it governs this clause as well; The Holy Spirit has desires that are opposed to the STA) **for these are in opposition to one another** (the verb ἀντίκειμαι (antikeimai) means to be opposed to, hostile toward, and is used as a substantive to denote an enemy or opponent) **so that you may not do the things that you please.** (the final clause expresses result and should be rendered **as a result**, the you in view is the soul, the real you, who opts to do the will of the Holy Spirit or fulfill the lusts of the flesh.)
 - E. When a believer is in fellowship, walking in **love/light/truth**, the lust pattern of the flesh attempts to seduce the believer into allowing it to take the position of rulership. James 1:14-15
 1. The sin nature is personified as the sexual predator.
 2. The soul is the target, who is subjected to the seduction of the STA.
 3. **Each one** and **his own lust** is designed to highlight the reality that every individual is subject to this scenario from time to time.
 4. He then introduces a hunting/fishing metaphor, which indicates that the STA lures us from the safety of being in fellowship by providing an enticing bait.
 5. In verse 15, James returns to the sexual metaphor and deals with the point in the proceedings **when lust has conceived**, which denotes the time that the soul mentally capitulates to the predatory STA.
 6. The next logical action in this operation is the **birth to sin**, which refers to the actual mental attitude, verbal, or overt sin one commits.
 7. The final reality deals with the fact that sinful actions always bring about the same consequence—temporal death (the believer out of fellowship), leaving the believer under the rulership of the STA.
 8. While this passage does not address what happens next, the Holy Spirit begins His work in opposition to the flesh to get the soul back under His rulership. James 4:5-6

- F. Since every cell of the body is contaminated with the genetic sin nature, including the brain computer, there are constant opportunities for the sin nature to influence the real you to fulfill its lusts.
- G. When the believer capitulates to the indwelling sin nature and gets out of fellowship, he enters a state in which he is neutralized.
 - 1. The state is referred to as **death** (temporal death, the believer out of fellowship), which emphasizes the complete inability of one to do anything, the state of total helplessness. Rom. 6:21,23, 7:9-11
 - 2. It is also referred to as **sleep**, which emphasizes a state of insensibility and inactivity; believers cannot produce Divine good out of fellowship, under the STA. Eph. 5:14; IThess. 5:6
 - 3. The believer is referred to as a **prisoner of war (POW)**, when the soul is taken captive by the STA. Rom. 7:23
 - a. The believer is neutralized in the conflict when he is taken captive by the sin nature.
 - b. Life in the POW camp is characterized by the normal production of the STA: sins, human good, and false doctrine.
 - c. The enemy can use the believer for his own purposes while he resides in the camp.
 - d. The only method of escape is rebound, restoring the believer to fellowship with God, and returning him to freedom.
 - e. While the positive believer recognizes the hazards of warfare, he hates the camp; the negative believer enjoys the lack of conflict in the camp and may simply settle for being there.
 - f. Although all believers are soldiers in the winning army, many will miss the battle decorations since they spent so much time in the camp. IJn. 2:28
 - 4. The believer is called a **slave**, which indicates an abject state of servitude to a cruel master, which pays its slaves with death. Rom. 6:16,23
- H. The absolute reality that capitulation to the sin nature results in temporal death (and eventually to other forms of death) is so consistent as to be designated **the law of the STA and death**. Rom. 8:2

VII. The old sin nature and the three phases of sanctification.

A. The STA and Ph₁ sanctification.

- 1. All unbelievers reside in the Devil's world, are spiritually dead, and do not have the spiritual ability to understand or please God.
- 2. As a part of His convicting ministry the Holy Spirit works on unbelievers about their lack of righteousness and need for salvation. Jn. 16:8-9
- 3. Since unbelievers lack a human spirit, the Holy Spirit provides clear and accurate information about the gospel, which is the only doctrine an unbeliever can truly understand. ICor. 1:18, 2:2
- 4. If one believes, he is immediately imputed +R, establishing the grace pipeline of blessing as a potential.
- 5. Additionally, the individual has his human spirit regenerated and has eternal life imputed to his soul. Tit. 3:5
- 6. At the point of salvation, the Holy Spirit takes up permanent residence in the new believer and simultaneously fills him. Rom. 8:11
- 7. This introduces a new ruler of life by breaking the continuous rulership of the sin nature, which has been the status quo since birth.

8. Positional truth indicates that we have been identified with Christ through the baptism of the Holy Spirit; retroactive positional truth (RAPT) indicates that we have been identified with His death. Rom. 6:3,6-7
 9. While the power of the sin nature has been broken positionally, experiential victory over the STA is a continual battle in time.
 10. It does not follow that the believer will necessarily move on to the experiential setting aside of the flesh and enjoy the benefits of Ph₂ sanctification. Phil. 3:18-19
 11. At salvation the sin nature is not modified or eradicated, and those that even suggest otherwise are denigrated by the Word of God. IJn. 1:8,10
- B. The STA and Ph₂ sanctification.
1. The Word of God makes it quite clear that each believer continues to possess a functional and active sin nature following salvation, which results in personal sinning. Rom. 7:18-19; IJn. 1:8,10
 2. The Bible is replete with exhortations for believers not to engage in their pre-salvation manner of life. Gal. 5:19-21; Eph. 4:17-22; Rom. 6:1,15
 3. The lust pattern of the STA is the source of the inner conflict, which begins at the point of salvation and continues throughout one's Ph₂. Gal. 5:17; James 4:1
 4. The inner warfare rages between the late resident (God the Holy Spirit) and the old man, the genetic sin nature, with the soul being the battleground. IPet. 2:11
 5. Therefore, each believer has two potential rulers of his soul, each with its results. Rom. 8:5-6
 6. The issue throughout one's Ph₂ is **“who is going to rule my life?”**
 - a. The believer that lacks doctrine, or is negative to the truth, lacks the mechanics and understanding about how to effectively place and keep the Holy Spirit in the position of rulership.
 - b. Therefore, he ends up living much like his unbelieving counterpart, effectively remaining a slave to the sin nature. ICor. 3:1-3
 - c. The believer that is positive, pursuing Bible doctrine and reprogramming the brain computer with the truth, fastidious to apply what he has learned, and fastidious with respect to rebound when he does not apply, will effectively keep the Holy Spirit in the position of rulership.
 - d. It is this type of believer that enjoys the benefits of Ph₂ sanctification, as well as the accumulation of SG₃ for the future. Rom. 6:22
 7. Like salvation, this is a grace process; being in fellowship and walking in the Spirit is the only true method of spirituality and experiential victory over the STA. Gal. 5:16
 8. This is the only means by which a believer is righteous in time. Rom. 8:4
- C. The STA and Ph₃ sanctification.
1. The inner conflict between the I/STA and the I/HS continues to be a reality throughout the life of the believer. Rom. 7:22-23
 2. Since the sin nature resides in the flesh, when the soul is separated from the body, the believer is delivered from the STA.
 3. At the point of physical death or the rapture, each believer will be completely and permanently separated from the sin nature; at the rapture, all Church Age believers will be given a resurrection body like that of Christ. Rom. 6:5; Phil. 3:20-21; IJn. 3:2,5

4. The adjusted believer recognizes that the end of his Ph₂ signals the end of the conflict with the STA and is anxious for that eventuality. Rom. 7:24-25
5. Eventually every aspect of sin and the sin nature will be eliminated and the eternal state will be characterized by the absence of death. Rev. 21:4

VIII. The exception to the OSN in mankind.

- A. The humanity of Jesus Christ is the single exception to the sin nature after the fall of Adam. IICor. 5:21; IJn. 3:5
- B. The method by which the humanity of Christ was protected from the transmission of the genetic sin nature is the virgin birth.
 1. While the woman is a carrier of the sin nature (all women possess a functional and active STA), she apparently cannot transmit the sin nature apart from procreation with a male.
 2. Since the genetic sin nature came into the world through one man (Rom. 5:12), it is apparently transmitted by the male in procreation.
 3. Mary certainly possessed a sin nature, committed personal sins, and was in need of salvation just as we all are; the Catholic doctrine of the Immaculate Conception teaches that she was preserved from the corrupt nature that original sin brings. Lk. 1:47
 4. Since God provided the necessary chromosomes to fertilize the egg Mary provided, the Child was born without a sin nature.
 5. The hypostatic union was formed when the sinless humanity of Jesus was united with the deity of God the Son.
 6. His unique birth accounts for His lack of a sin nature; however, He had to remain experientially sinless in order to be qualified to bear sins. Heb. 4:15

IX. Synonyms for the sin nature.

- A. Sin in the singular, with or without the definite article. Rom. 5:12,21, 6:1,2,20,22,23 et al
- B. Old man. Rom. 6:6a; Eph. 4:22; Col. 3:9
- C. Body of sin. Rom. 6:6b
- D. Body of this death. Rom. 7:24
- E. Flesh. Gal. 5:17, 6:8
- F. Evil. Rom. 7:21
- G. Iniquity. Ps. 51:5

X. Concluding observations.

- A. All unbelievers are born spiritually dead and are total slaves to the sin nature; the only deliverance comes through faith in Christ. Tit. 3:3
- B. Once a person believes, he continues to possess a functional and active sin nature throughout the course of his Ph₂. Eccles. 7:20; IJn. 1:8,10
- C. Thus begins the inner conflict between the I/HS and the I/STA. Gal. 5:17
- D. Your genetic characteristics are unique; your predilections for sin are likewise different from others around you.
- E. Based on this we should seek to avoid judging others that are failing in areas that we are not, or in areas that offend us. Gal. 6:1-2
- F. We should remain aware of our own sinfulness, recognizing that our areas of weakness are also offensive to others.

- G. Rather, we should encourage one another in the battle against the STA and pray for each other as we all seek to **fight the good fight**. Heb. 3:13
- H. The STA is described in terms of deceit, since it lures us out of fellowship with the enticement that a particular activity will provide us happiness or inner peace.
- I. However, the law of the STA mandates that obedience to the sin nature is repaid with the principle of death. Rom. 6:16,23
- J. The warfare begins in the thinking, which mandates that we consistently renew our minds through the intake of Bible doctrine. Rom. 6:17, 12:2; Eph. 4:23
- K. An understanding of this doctrine should help to explain the current state of Christendom, the myriad of interpretations of Scripture, the plurality of teachers, and the useless activities. II-Tim. 3:6, 4:3-4
- L. The lusts of the STA are part of the cosmic system, are transitory, and are passing away. IJn. 2:15-17

“Furthermore, the hearts of the sons of men are full of evil, and insanity is in their hearts throughout their lives.”

Eccles. 9:3b

“Knowing this, that our old man was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to the sin nature.”

Rom. 6:6