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**“YOUR OLD MAN”**

“THE ADAMS FAMILY”

“LEAVE YOUR OLD MAN”

DIVORCE HIM AND GO TO YOUR NEW MAN



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Divine Viewpoint

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## THE OLD SIN NATURE

**T**HE DEFINITION: The old sin nature is that tendency to sin present in the soul of every human being born into this world. David said in Psalm 51:5 that he was born with an old sin nature.

**The old sin nature is the dictator of the soul.** ALL PERSONAL SIN COMES FROM THE OLD SIN NATURE. **SIN IS ACTUALLY ACTING INDEPENDENTLY OF GOD.** Negative volition created the old sin nature. Adam and Eve could not sin until they exercised negative volition. Upon the exercise of their negative volition to the single prohibition of God in the Garden, the first man and woman died spiritually and became sinners. Since all reproduction is "after its kind," all who are descended from Adam have this inherited old sin nature, which is sinful. It is stated in Genesis 5:3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." And in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Every member of the human race has what most consider evil impulses. They say that heredity, environment, education, training, circumstances, all play a part in one's behaviour. The average individual does not allow too many of these evil impulses to run rampant through his experience. But there are some impulses over which there is no control. We fight them with all the will power we can muster, and with no success.

There is a way of deliverance and it is found in one of the most profound metaphysical passages in all of literature. A man by the name of Paul, the hellenistic Jew, trained in the University of Tarsus, the foremost Greek school of learning of the time, and in the rabbinical school of theology at Jerusalem, is the author. You must read carefully to follow him through the intricate mazes of the inner work-

ing of man's personality. And after reading them, we can have victory over certain evil impulses.

When the medical profession speaks of a disease germ that has not been isolated, it means that that germ has never been identified and thus isolated from those germs which are known. Since that germ has never been identified, medicine has not been able to discover a remedy for it. Once the germ has been isolated, a remedy can usually be found.

There is a so-called germ in the human race that has not been isolated. You can discover this germ in Romans 6 where Paul, through the inspiration of God the Holy Spirit, identifies it and isolates it.

Paul describes the inner change which occurs the moment a person accepts Jesus Christ as personal Saviour, and also the adjustments to the inner life which does have consistent victory over it, but when, in the believer's thinking this matter is cleared up and this germ, nature, is isolated, he has the remedy which will enable him to gain consistent victory over these impulses in his life.

The Scripture is very clear as to the identity of this germ, **which indwells every person as he is born into this world.** One only has to glance at certain passages of Scripture in order to appreciate the character of this germ. There are six terms in Scripture to describe this germ. It has many aliases.

One alias is called:

1. **"SIN"**: This is sin in the singular, in contrast to "sins" in the plural. Sin in Romans 6:7 is the nature, in distinction from sins, which are **MANIFESTATIONS OF THIS NATURE.** "For he that is dead is freed from SIN."

See 1 John 1:8 with 1 John 1:10 where this distinction also appears. "If we say that we have no SIN, we deceive ourselves, and the Truth is not in us." "If we say that we

have not SINNED, we make Him a liar, and His Word is not in us." This is also brought out in the following passages:

- a. Psalm 51:5, "Behold, I was shapen in iniquity: and in SIN did my mother conceive me." "In sin" is with a sin nature.
- b. Romans 5:12, "Wherefore, as by one man SIN entered into the world, and death by SIN; and so death passed upon all men, for that all have sinned." "Sin" here is the nature.
- c. Romans 7:14, "For we know that the law is spiritual: but I am carnal, sold under SIN." "Sin" here is the nature.
- d. 1 John 1:8, "If we say that we have no SIN.." This again is the nature.
- e. Romans 6:12, "Let not SIN therefore reign in your mortal body, that ye should obey it in the lusts thereof." "Sin" is your nature. "Reign" is to have control over you.

2. Another alias is "**FLESH**," which is an emphasis on where it is located.

- a. Romans 8:8, "So then they that are in the FLESH cannot please God." "They that are in the flesh" means in the power of the nature.
- b. Romans 7:18, "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." "In the flesh," which means nature, "dwells no good thing."
- c. Galatians 5:16-21, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the FLESH. For the FLESH lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the Law. Now the works of the FLESH are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders,

drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." "The works of the FLESH," nature.

- d. Ephesians 2:3, "Among whom also we all had our conversation in times past in the lusts of our FLESH, fulfilling the desire of the FLESH and of the mind: and were by nature the children of wrath, even as others."
- e. Romans 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the FLESH, to fulfill the lusts thereof." The unbeliever fulfills the lusts of the flesh, the nature.
- f. Galatians 3:3, "Are ye so foolish? having begun in the Spirit, are ye now made perfect in the FLESH?"
- g. John 3:6, "That which is born of the FLESH is FLESH; and that which is born of the Spirit is spirit."

3. Another alias is THE "**OLD MAN**." It is called the "old man" because it is as old as Adam's nature.

- a. Romans 6:6, "Knowing this, that our OLD MAN is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." "The old man," nature, "is crucified with Him", Christ.
- b. Ephesians 4:22, "That ye put off concerning the former conversation the OLD MAN, which is corrupt according to the deceitful lusts."
- c. Colossians 3:5-9, "Mortify therefore your members which are upon the Earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not

one to another, seeing that ye have put off the OLD MAN with his deeds."

4. Another alias is "HEART." This is used two ways in Scripture:

- A. "HEART" refers to the soul or some facet of the soul, such as the mind.
- B. It refers to the nature, a facet of the soul. It is listed five times as located in the mind:
  1. Jeremiah 17:9, "The HEART is deceitful above all things, and desperately wicked: who can know it?" "The HEART is desperately wicked," the nature.
  2. Matthew 12:34, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the HEART the mouth speaketh." "Out of the HEART" the nature comes.
  3. Matthew 15:19, "For out of the HEART proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."
  4. Mark 7:21-23, "For from within, out of the HEART of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."
  5. Psalm 58:2-5, "Yea, in HEART ye work wickedness: ye weigh the violence of your hands in the Earth. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear: Which will not hearken to the voice of charmers, charming never so wisely." "In the HEART," nature, "ye work wickedness..." They go astray as soon as they are born.

5. Another alias is "CARNAL."

- a. Romans 7:14, "For we know that the law is spiritual: but I am CARNAL, sold

under sin." "Carnal" means controlled by the nature, sold under the nature.

- b. Romans 8:6-8, "For to be CARNALLY minded is death: but to be spiritually minded is life and peace. Because the CARNAL mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." "For to be CARNALLY minded," controlled by the nature, "is death," temporal death, "but to be spiritually minded," controlled by the Holy Spirit, "is (temporal) life and peace." Romans 8:7 says "CARNALLY minded," which is the mind under the control of the nature, the "old man".
- c. 1 Corinthians 3:1-3, "And I, brethren, could not speak unto you as unto spiritual, but as unto CARNAL, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet CARNAL: for whereas there is among you envying, and strife, and divisions, are ye not CARNAL, and walk as men?"" "Walk as men" means walking as the natural man, the unbeliever. A believer out of fellowship CANNOT be distinguished from an unbeliever.

6. Another alias is the word "spirit."

- a. James 4:5, "Do ye think that the Scripture saith in vain, The SPIRIT," nature, "that dwelleth in us lusteth to envy?"
- b. Genesis 6:5, "And God saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually."

Now, this "OLD MAN," Adam's nature, was passed down through the man, Adam. Satan attacked the woman instead of the man because Satan had to make the woman sin in order to trick the whole human race. If the man had sinned and then told the woman "eat" and she did, she could have said, "I just

obeyed my husband,” and she would not have been guilty. But the woman sinned first.

1 Timothy 2:14, “And Adam was not deceived, but the woman being deceived was in the transgression.” And when she did, she acquired the old nature. The man, Adam, sinned secondly. It was deliberate and he acquired an old nature, called the “OLD MAN,” or Adam’s old sin nature, the adamic nature. Both were guilty before God. Now the whole human race is counted guilty because Adam sinned.

Everyone sinned when Adam sinned, retroactive. When Adam was condemned, Adam’s progeny was condemned. 1 Corinthians 15:22, “For as in Adam all die,” spiritually, imputed sin, “even so in Christ shall all be made alive.” So, by one man the old sin nature came, and by one Man salvation came.

The judgment of the woman, Eve, was two-fold. Genesis 3:16, “Unto the woman He said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” “In sorrow thou shalt bring forth children.” It is very possible from this passage that she couldn’t conceive before that. “Thy desire,” strong craving, “shall be to thy husband, and he shall rule over thee,” cause her to respond. The woman became the child bearer.

1 Timothy 2:14, 15, “And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” “Saved” is delivered. She will be delivered by means of the bearing of one particular Child, through the virgin birth of Christ. Woman will be the means of bringing the humanity of Jesus Christ into the world. He is the Saviour and through this One the whole world will have its sins atoned. This atonement is only real and meaningful when a person accepts Jesus Christ as their personal Saviour. Thus, the woman and the man are delivered from spiritual death because of the childbearing, for only through childbearing

could the Son of God come into the world as Saviour, as the God-man.

There is also the judgment of man which is two-fold. Genesis 3:17-19, “And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

There’s sorrow to the woman and sorrow to the man. Man must earn his living by the sweat of his face. Because the man willfully sinned, therefore he became the means of passing on the sin nature. Romans 5:12, “Wherefore, as by man,” the first man, Adam, “sin,” the old sin nature, “entered into the world, and death,” first spiritual death, “by sin,” the first sin of the human race, which was negative volition, “and so death,” spiritual death, “passed upon all men,” the whole human race, “for that all have sinned,” this is when Adam sinned. This is the imputed sin nature, Adam’s nature.

How does this happen? Psalm 51:5, “Behold, I was shapen in iniquity; and in sin,” with Adam’s nature, “did my mother conceive me.” **Copulation in marriage is not sinful.** But Adam’s nature is passed on down because of the man, the male’s participation. Adam deliberately sinned, and so man, the male, passes down the “old man,” Adam’s nature, to the whole human race.

There are three types of sin:

Imputed sin, which is actually spiritual death.

Inherent sin, which is the “old man,” Adam’s sin.

Personal sin, which is the manifestation of and results of having Adam’s nature in us. Now, in the conception of the humanity of the Lord Jesus Christ, the woman participated. The man, male, did not participate.

Matthew 1:20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." THEREFORE THE LORD JESUS CHRIST WAS BORN WITHOUT ADAM'S NATURE.

2 Corinthians 5:21, "For He," God the Father, "made Him," God the Son, "to be sin for us, who," Jesus Christ, "knew no sin, that we might be made the righteousness of God in Him." Therefore, the male, Adam, and male members of the human race are responsible for passing this old nature on. Therefore, Adam's nature in us is that tendency to sin, which is always present in the soul of every human being born into this world. We are born with it. **The old nature is the dictator of the soul.** All personal sins come from Adam's nature. SIN IS ACTUALLY ACTING INDEPENDENTLY OF GOD.

Now, in the beginning, negative volition by Adam created the old sin nature. **Adam and Eve could not have sinned until they exercised negative volition to God's Word.** Upon the expression of their negative volition to the single prohibition of God in the Garden, the first man and the first woman died spiritually and became sinners. Since all reproduction is "after its kind" all who are descended from Adam have inherited his nature, which is sinful.

Genesis 5:3, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." When we are born into this world, no volition on our part is involved in our acquiring Adam's nature. **Man has free will with a negative and a positive pole, and this operates on the old nature, which has in it areas of strength and areas of weakness, and has a trend toward lasciviousness or asceticism. Sin and evil are produced from its area of weakness and are predominant when**

**there is a tendency toward lasciviousness. Human good can be produced from its area of strength, and from its tendency toward asceticism, a good front can be assumed. YET NOTHING FROM ADAM'S NATURE IS ACCEPTABLE TO THE LORD.**

Now, Jesus Christ BORE the SINS of the old sin nature and REJECTED HUMAN GOOD from the old sin nature on the cross. When a person accepts Jesus Christ as personal Saviour, that **believer STILL possesses Adam's old sin nature.** This is found in 1 John 1:8 and Romans 6. "If we say that we have no sin, we deceive ourselves, and the Truth is not in us." BUT THE OLD SIN NATURE IS NOT RESIDENT IN THE BELIEVER'S RESURRECTION BODY. Philippians 3:21, "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

But the believer under the control of Adam's nature is called "carnal." Romans 7:14, "For we know that the Law is spiritual; but I am carnal, sold under sin." And while under the control of Adam's nature we have no bonafide production. Romans 7:15, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

#### THE SOLUTION TO ADAM'S NATURE

FIRST: **SALVATION:** The Lord Jesus Christ bore the sins of Adam's sin nature on the cross. 1 Peter 2:24, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." And **He rejected human good from that nature.** Ephesians 2:8, 9, "For by GRACE are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

SECOND: The solution for the believer in Christ is **THE FILLING OF GOD THE HOLY SPIRIT,** Galatians 5:16. "This I say then,

Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” This is appropriated through 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Then the application of the daily function of “growing in GRACE by the knowledge of our Saviour Jesus Christ.” This continues to give the proper filling and mental attitude necessary for the whole operation of the Christian way of life.

The “old man,” Adam’s nature, has an essence. It has different facets or characteristics. Romans 6:6, “Knowing this, that our OLD MAN is crucified with Him, that THE BODY OF SIN might be destroyed, that henceforth we should not serve sin.” Our “old man” is our sin nature. “Body of sin” is our sin nature. “Not serve sin” means our sin nature.

GOD SAYS THAT EVERYTHING THAT COMES FROM YOUR “OLD MAN” IS NO GOOD, ACCORDING TO HIS STANDARD. Romans 7:18, “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.” And it certainly is not pleasing to Him. Romans 8:7, 8, “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” Isaiah 64:6, “But we are all as an unclean thing, AND ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”

Romans 8:8 says that the “old man” has an area of strength. **This produces human good.** This is predominate when the trend in the “old man” is toward asceticism. “All our righteousnesses are as filthy rags in His sight.” The “old man” also has an area of weakness, which produces sin. This is also predominate when the trend is toward lasciviousness. Hebrews 12:1, “Wherefore seeing we also are compassed about with so great a cloud of witnesses, LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOTH SO EASILY BESET US, and let us

run with patience the race that is set before us.” “Let us lay aside every weight, AND THE SIN THAT SO EASILY BESETS US.”

The “old man” has trends in two areas: the area of asceticism, which is the principle of extreme denial, like acting religious, putting on a good front, the clean-cut type. And then there is the other trend toward lasciviousness, which is overt sinning, irreligious, a life centering around sin and evil. This person doesn’t care who knows how he or she lives. “Just let it all hang out.”

THERE IS ALSO IN THE “OLD MAN” A LUST PATTERN. Romans 7:17, “Now then it is no more I that do it, but sin that dwelleth in me.” Romans 13:14, “But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.” Romans 6:12, 13, “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

James 4:1-5, “FROM WHENCE COME WARS and fightings among you? come they not hence, EVEN OF YOUR LUSTS THAT WAR IN YOUR MEMBERS? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?”

There are all kinds of lust in the Adamic nature which is passed down to every member of the human race. Approbation lust, which is doing something for the applause or praise received. There is power lust, which is the desire to be top man in everything. Materialism lust, which is the desire to keep ahead of the Jones’, or to strive for security in the financial realm. Whether one has much

or little is not the issue. Then there is also ego lust, which is pride. The more that the ego is developed, the more people pat us on the head, the more dependent we become on flattery, upon recognition, upon approbation. And there is also sexual lust, which is a bodily desire coming from a mental attitude.

**Therefore, our productivity as believers in the Lord Jesus Christ, is dependent entirely upon FACING OURSELVES AS WE REALLY ARE, AND ORIENTING TO THE GRACE OF GOD. WE ARE NOTHING BECAUSE OF OUR "OLD MAN," our old nature. THE BELIEVER WHO IS DEPENDENT UPON THE FEEDING OF EGO LUST FOR PRODUCTIVITY IS NOT REALLY PRODUCING AT ALL!!!**

Since we all have an "old man," an adamic nature, residing in us at birth, and since it remains with us while we are alive on this Earth, how do we isolate it? Well, there are two categories of people in the human race. There are those who have accepted Jesus Christ as their personal Saviour and there are those who have rejected Him as their personal Saviour. John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." The solution to the old sin nature to the unbeliever is the fact that the sins of the unbeliever were bore by Jesus Christ on the cross. 1 Peter 2:24, "Who His own self bare our sins in His body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." Jesus Christ rejected the human good from the old nature, Ephesians 2:8, 9, "For by GRACE are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The unbeliever will be at the Great White Throne Judgment because of rejection of Christ, which is the **unpardonable act. This is where the unbeliever will stand with HIS OWN HUMAN GOOD. HIS HUMAN GOOD DOES NOT MEASURE UP TO GOD'S STANDARDS, SO HE WILL BE JUDGED "ACCORDING TO HIS WORKS."** Revelation 20:12, 15, "And I saw the dead, small and

great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS. And whosoever was not found written in the book of life was cast into the lake of fire." **THE UNBELIEVERS' SINS WILL NEVER BE MENTIONED BECAUSE THEY HAVE ALREADY BEEN JUDGED IN CHRIST, Revelation 20:12. But he will be cast into the lake of fire with his human good because of REJECTION OF CHRIST, and he will burn forever.**

Well, what about the believer in Christ and his "old man?" The sins of the believer were bore by Jesus Christ on the cross. 1 Peter 2:24. 2 Corinthians 5:21, "For He hath made Him to be sin for us, Who knew no sin: that we might be made the righteousness of God in Him." 1 John 2:1, 2, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Therefore, when the believer sins as a Christian, and Satan accuses him in Heaven, Revelation 12:10b, the Lord Jesus Christ, our Defense Attorney, pleads our case and the case is thrown out of court. When the believer sins, he confesses his sin, thereby getting back into fellowship and under the control of God the Holy Spirit. Jesus Christ rejected the human good of the old sin nature in salvation, Ephesians 2:8, 9. And in the Christian way of life, Romans 8:8, "So they that are in the flesh cannot please God."

Human good is contrary to the principle of God's GRACE. In GRACE, God does the doing, which is the Holy Spirit producing through the filling of the Holy Spirit. Thereby **God is glorified and man does the receiving.** In works and legalism, man does the doing, human good, and man gets the glory. Before human good is judged, human good was already rejected.

The human good of the old nature of believers will be judged at the Judgment Seat of Christ. It is wood, hay, stubble, and is separated from the believer and burned. 1 Corinthians 3:10-15, “According to the GRACE of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

**The human race looks on the outside, but God looks on the inside.** God knows and sees this “old man,” and God finds NOTHING GOOD in it at all. We can educate and train and rehabilitate this old nature so that it does not murder or steal, etc. We can cover it up with a lovely, or a false, front, but that still DOES NOT MAKE IT ACCEPTABLE TO THE LORD.

Romans 8:8, “So they that are in the flesh,” the old nature, “cannot please God.” Jeremiah 13:23, “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” Jeremiah 17:9, “The heart,” old nature, “is deceitful above all things, and desperately wicked: who can know it?” “Desperately wicked” in the Hebrew says “incurably sick,” or terminal. Adam’s nature is terminal. Your “old man” is terminal, incurable. The only answer then is the NEW BIRTH, REGENERATION, which provides a new Divine nature and the indwelling of God the Holy Spirit.

The Lord Jesus Christ died not only for our sins, BUT TO UNCHAIN THE POWER OF THE “OLD MAN,” Adam’s old sin nature in us. The Lord Jesus Christ died for the sins of the “old man” and then upon an individual

being regenerated, the human spirit is given, and through the intake of the Word of God, a “new man” is built up and is diffused through the facets of the soul. The filling of God the Holy Spirit is connected with a knowledge of the Word of God and you become mature and stable and maintain a maximum fellowship with God in time.

We do not have to serve this “old man” any longer. We can claim God’s promises that say we are dead to this “old man,” and that we are alive to God, our “new man.” Romans 6:11, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” This is the mental attitude when we are in fellowship with God. Our volition allows our “old man” to rule us. Negative volition means that we’re out of fellowship. When we are out of fellowship with God, **we operate on negative volition and, since in that condition the “old man” controls, we sin.** This also results then in sins of ignorance and deliberate sinning. We can also use our free will to put this “old man” out of control and let the Holy Spirit rule by use of 1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” There is therefore a struggle, a war, within the believer in the Lord Jesus Christ. Every individual has volition with a positive and a negative pole, which acts upon this old sin nature.

If you are not a believer, THIS “OLD MAN” **ALWAYS** RULES YOUR LIFE, producing sometimes sins, of which THE WORST ARE MENTAL, and you will also produce human good. As a believer in the Lord Jesus Christ you can choose whether or not the “old man” controls your life. **LEAVE YOUR “OLD MAN.”** The believer under the control of the old nature generally goes in two ways: evil actions or he puts on a good front.

We have several illustrations of trends in Scripture. Ananias and Saul are two illustrations of trends in the old nature. **YOU CANNOT CHANGE YOUR OLD SIN NATURE, BUT, AS A BELIEVER, YOU CAN**

**HANDLE THE “OLD MAN” BY USE OF 1 John 1:9, AND THE APPLICATION OF THE WORD OF GOD TO YOUR EXPERIENCE.**

Saul, as an example, was a believer out of fellowship in the Old Testament and he let his old nature control him. His “old man” had a trend toward evil, lasciviousness. He acted from his area of weakness. Saul could have been Israel’s greatest king. He was chosen by God Himself. The Holy Spirit gave him power to be all that God wanted him to be. 1 Samuel 11:6, “And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.” At first Saul used the power of God the Holy Spirit and lead the army of Israel to great victory, when all the rest of the people were afraid. 1 Samuel 11. God gave Saul a command in 1 Samuel 10:6-8 to wait seven days for Samuel, but Samuel did not show up and Saul got very nervous.

“And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal: and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.” 1 Samuel 13:8, “And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal: and the people were scattered from him.” He needed to go and fight the enemy, but knew that there should be a sacrifice to the Lord first, by a prophet. Saul was not a prophet.

Saul’s old nature, his “old man,” said, “Don’t obey the Lord,” and the Holy Spirit said “Obey the Lord.” Saul had a decision to make. He had a struggle within him. Saul went negative and disobeyed the Lord. 1 Samuel 13:9, 13, “And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.” “And Samuel said to Saul, Thou hast done foolishly:

thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever.”

Then the Lord gave another command. 1 Samuel 15:2, 3, “Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not: but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” And again Saul disobeyed. 1 Samuel 15:8, 9, “And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not destroy them: but every thing that was vile and refuse, that they destroyed utterly.”

As Saul lived more and more under the control of his old nature, he began to become calloused and his conscience was seared, and his norms and standards were destroyed. He became an animal, even though HE WAS A BELIEVER. When he found out that David, instead of his own son, was to be the next king, he became terribly jealous. Mental attitude sins came from his area of weakness in his old nature. And from his jealousy came hatred, mental attitude sin clusters. From hatred came the desire and the attempt to kill David. This was mental murder. Only God’s protection spared David’s life. This is God’s overruling will.

Saul’s production from his old nature, from his area of weakness, is also unacceptable to God, as was the production of Ananias and Sapphira. Their production came from their area of strength. Sins are produced from the area of weakness, and human good is produced from the area of strength in the old nature. Saul died under the sin unto death. 1 Chronicles 10:13, “So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and

also for asking counsel of one that had a familiar spirit, to enquire of it." And so did Ananias and Sapphira.

Because we are believers in Christ and we are regenerated, we are "new creatures in Christ," 2 Corinthians 5:17. So we are expected to "walk in newness of life." Romans 6:4b, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should WALK IN NEWNESS OF LIFE." In the believer sometimes the conscience struggles to do the right thing, but since the "old man" rules, it isn't much of a struggle. There is an inner conflict in the believer, **WHICH IS NOT FOUND IN THE UNBELIEVER.** This conflict is between the old nature and God the Holy Spirit. **THE HOLY SPIRIT WILL NOT RULE JOINTLY WITH ADAM'S NATURE.**

Romans 7:14-16 is written from the viewpoint of a carnal believer who doesn't understand how to be controlled by God the Holy Spirit. "For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good."

When the old nature is in control there is a ZIG-ZAG pattern within the "old man," which is between his area of weakness and his area of strength. You are not always going to move in the same direction. The longer you stay out of fellowship, the more you will zig-zag. If you get bored with self-righteousness, you will go toward lasciviousness and you will live it up. Then you will get a guilt feeling and go back to asceticism and put on a good front. Asceticism = good front. Lasciviousness = who cares? **When the Holy Spirit controls the believer, the Holy Spirit produces the character of the incarnate Christ in the believer.**

The Scriptures are the only things that declare that man has a malady, that all men have an incurable disease, a germ, that has to be isolated. We are all born in Adam, and as the Scripture says, "In Adam all die." We

**ALL** have Adam's old sin nature, called our "old man." We have been lead to believe that sinning is the problem and if we stop sinning we will be fine. But no one mentions the fact that we have an old sin nature with us **ALWAYS.** This nature will be with us as long as we are alive on this Earth. The culprit is the "old man."

We are all in the "Adam's Family." We are monsters, as it were. There is no human medicine that can cure this disease, this sickness. We can imprison it. We can shut it up in prison, but we cannot remove it. It remains with you there in prison and if you are paroled, you still have it. It cannot be rehabilitated. It can't be cut out. That is the dilemma. That is why there are crimes, and robberies and rapes, and even drug addiction. The Scripture is very clear as to the identity of the evil nature which indwells every one of us as we are born into this world. If you are alive, you have one. You take it with you wherever you go. To a ball game, to a show, to a club, to a dance, to a marriage, to church, to the office, etc. You can't get away from your "old man."

You only have to look into the Word of God to find him, because you cannot see him physically. He is invisible even as your soul is, the real you. "The invisible old man" is your invisible "old man." You are married to him.

We can appraise the character of our old man by the following scriptures: "And God saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually," Genesis 6:5. "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. THEY ARE ALL GONE OUT OF THE WAY, THEY ARE TOGETHER BECOME UNPROFITABLE: THERE IS NONE THAT DOETH GOOD, NO, NOT ONE. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And

the way of peace have they not known: There is no fear of God before their eyes," Romans 3:9-18.

Notice the total description of a person living out from his old nature. "Throat open sepulchre," "Tongues have used deceit," "Poison of asps under their lips," "Mouth full of cursing and bitterness," "Feet swift to shed blood," "And the way of peace they have not known," and "There is no fear of God."

Galatians 5:19 describes for us in detail why we have crime, wars, drug addiction, etc. Why drugs? Why crime? Why murder? Why wars? Galatians 5:19-21 is a description of the old sin nature. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft..." The word you have here in the English for "witchcraft" is literally drug addiction. "Hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The Bible therefore, has named, or isolated, the germ called sin. And identifies it as the "old man," the fallen nature received from Adam. Now the problem is that this nature remains in man even after he becomes a believer in the Lord Jesus Christ. "If we say we have no sin, we deceive ourselves and the Truth is not in us," 1 John 1:8. So, how are you going to stop murders, drug addiction, seditions, adultery, idolatry, drunkenness, wrath, strife?? This is where it all comes from: THE OLD NATURE. How can we stop crime, drug addiction, rape, wars, etc.? Prison can take it off the streets, **BUT IT CAN'T CURE IT.** It is NOT REMOVED at salvation.

The Lord in salvation breaks the power of the old nature in the believer. But God leaves the old nature in the believer as a disciplinary measure. When the believer refuses to be controlled by him (the old sin nature), and says a point blank "NO" to it, he glorifies God and defeats Satan, and grows in spiri-

tual strength and stature. If the believer in the Lord Jesus Christ expects to have consistent victory over this "old man," he must know two things: First, what God has done in his inner being with regard to that nature. And second, what adjustments are necessary for him to make in relation to it.

Both of these Paul takes up for us in Romans 6. PAUL'S PRESENTATION HERE CONSISTS OF TWO QUESTIONS AND TWO ANSWERS. The two questions: Romans 6:1, "What shall we say then? Shall we continue in sin, that GRACE may abound?" Shall we who profess to be Christians, continue to sustain habitually the same relationship to the evil nature which we sustained before we were saved in order that God's GRACE might abound in thus forgiving our sins?

Romans 6:14, "For sin shall not have dominion over you: for ye are not under the Law, but under GRACE." What then? Shall we commit occasional acts of sin because we are not under the uncompromising rule of the Law, but under the lenient sceptre of GRACE?

These were not Paul's questions. They were asked of him by someone who has listened to him teach on the GRACE of God, but who lived under the Law. This was a person who did not understand the GRACE of God, living under the Law. Paul answers the first question in verses 2-14. In here he shows that it is a mechanical IMPOSSIBILITY for the believer to sustain the same relationship habitually to the "old man," which he sustained before he was saved. He answers the second question by showing that the believing sinner has changed masters. Before salvation, Satan was his master. And since he has been saved by GRACE, he has a new master, the Lord.

THE WHOLE KEY TO UNDERSTANDING ROMANS 6 IS IN THE DEFINITE ARTICLE WHICH PRECEDES THE WORD "SIN" OF VERSE ONE IN THE GREEK TEXT. Rules of Greek syntax refer the sin mentioned in this verse back to the sin mentioned in Romans 5:21. "That as sin

hath reigned unto death, even so might GRACE reign through righteousness unto eternal life by Jesus Christ our Lord.” Sin is looked upon as reigning as a king, and it is clear that it refers to the old sin nature, not to acts of sin. So the “old man” is spoken of in chapter 6:1 and throughout the entire chapter where the word “sin” occurs. When Paul says, “What shall we say then?” He refers back to his statement that he made in chapter 5:20. “Moreover the Law entered, that the offence might abound. But where sin abounded, GRACE did much more abound.” Where sin abounded, GRACE was in super-abundance and then some on top of that.

Paul’s questioner had listened to him teach on that text and had approached him as follows: Paul, do you mean to say that God is willing to forgive sin as fast as man commits it? If that is the case, shall we who profess to be Christians continue to sustain the same relationship to the evil nature which we did before we were saved, thus allowing acts of sin to enter our experience, thus allowing God to forgive those sins and display His GRACE?

The question then boils down to the relationship of the “old man” to the Christian. Paul’s first answer is “God forbid,” literally, “away with that thought.” “Let not such a thing occur.” His second answer is “how is it possible for such as we who have once for all been separated from the power of the ‘old man’ to live any longer in his grip?” Paul speaks of the Christian as being dead to the “old man.” But death is not extinction, BUT SEPARATION. The Christian has died to sin in the sense that God, in supernatural GRACE, while leaving the “old man” in the believer, has separated him from it. **THERE HAS BEEN A DEFINITE CLEAVAGE, A DISENGAGEMENT OF THE PERSON FROM THE “OLD MAN.”** The “old man” then is a dethroned monarch. **BEFORE SALVATION THE “OLD MAN” WAS THE MASTER, LORD OF THE INDIVIDUAL. SINCE SALVATION, THE BELIEVER IS THE LORD OVER THE “OLD MAN.”**

When the believer begins to see this truth, he has isolated the “old man,” identified it in its proper character, and has within his grasp the remedy for it. The “old man” is an unseen and unknown enemy which is hard to fight. The Christian who has not isolated the “old man” fights sin in the dark, and ignorant of the fact that the old nature is no longer his master, continues to obey it more or less because he has no knowledge of how to gain the victory over it.

We have here then the emancipation proclamation by God in which the Christian has been released from slavery to the old nature. But like many slaves who have been released from slavery, who are ignorant of their release, still serve of the slave master. So believers who are ignorant of Romans 6 continue to be slaves of this permanent indwelling “old man” to the extent that they are not gaining consistent victory over sin.

Paul himself was in this very situation before he came to know the truth of Romans 6. Romans 7:14, 15, “I am carnal, sold under sin. For that which I do, I do not understand; for what I would, that I do not; but what I hate, that I do.” Paul knew that he was saved, but he did not understand his Christian experience. The very thing he wished to do, namely good, he did not do. And the very thing he did not want to do, namely sin, he did do. He was struggling in his own strength to keep from sinning and to do what was right. And he found that his human efforts were not equal to this task. Many, many Christians are in a like situation, vacillating between the strength and the weakness of the “old man.”

The truth of Romans 6 enables the believer in the Lord Jesus Christ to gain consistent victory over the indwelling “old man.” The first fact that Paul brings out is that the sinful nature has had its power over the believer broken. The believer before salvation was absolutely the slave to the “old man.” But since GRACE has separated him from its power, he does not need to obey it. When he learns this, he learns that he has the power to say a point blank “NO” to it. Now, this is

one great step in the battle which the believer wages against the permanent indwelling "old man." The beautiful thing about it all is to say No. The more you say no, the easier it is to withstand it, until it becomes a habit. So it is a matter of breaking a bad habit of saying yes, and forming another habit of saying no, no.

In addition to breaking the power of the "old man," God imparts His own Divine nature to us as believers. Romans 6:4, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father. even so we also should walk in newness of life." Or, "Even so we also should order our behaviour in the power of a new life imparted." This new nature gives the believer both the desire and the power to do God's will, and the desire and the power to refuse to obey the "old man."

Verses 1-3 show we are dead to the "old man." We are no longer dominated by him. His power over us is broken. The "old man" is no longer our Lord. In verse 4 we have a new nature, a new life, a "new man," a new Lord. Paul gives us this same truth in another passage. Philippians 2:12, 13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Restated this verse says, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, carry to its ultimate conclusion your salvation with fear and trembling. FOR GOD IS THE ONE WHO IS CONSTANTLY PUTTING FORTH ENERGY IN YOU, IMPARTING TO YOU BOTH THE WILLINGNESS AND THE ABILITY TO DO HIS GOOD PLEASURE."

Since the believer does not have to obey the "old man," and since he has a God-given desire to obey the Lord, Paul says it is a mechanical impossibility for him to sustain habitually the same relationship to the "old man" which he did before salvation. This

means that he gains consistent victory over sin. The beautiful thing about it is, the more the Christian says "yes" to the admonitions and commands of the new nature, the easier it becomes to say "yes" until it becomes a habit to do so. So the good habit the believer forms is OBEYING THE WORD OF GOD.

These two supernatural changes that take place in the believer's life at the point of salvation in Christ, the breaking of the power of the indwelling "old man," and the imparting of the Divine nature, were accomplished, Paul says, by the believer being baptized into Jesus Christ. Verse 3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

The law of cause and effect requires that every effect must have an adequate cause. Since the breaking of the power of the indwelling old sin nature, and the impartation of the Divine nature are operations which only God can perform, this baptism then is not water baptism, but the baptism of God the Holy Spirit at the moment of salvation. 1 Corinthians 12:13, "For by means of one Spirit we are all baptized into one body." The word "baptize" is the English spelling of the Greek word. It is not its translation, but a transliteration. It means basically **identification**. It is used in Greek literature as the introduction or placing of a person or a thing into a new environment, or into union with something else, so as to alter its condition or its relationship to its previous environment or condition.

It refers here to God the Holy Spirit introducing or placing the believer into vital union with Jesus Christ in order to alter that person's condition and environment. Before salvation the unbeliever stands in the "first Adam" as his federal head. In that position, he received the position which the first Adam has as a result of his fall, namely, guilty before God's law, possessing a fallen nature, and unrighteous in his thoughts, words and deeds. His physical body becomes subject to death.

But all this is changed when God the Holy Spirit takes him out of his first position, and places him in the "Last Adam," the Lord Jesus Christ. The result is that the believer stands in his new Federal Head, absolutely righteous before God's law, the power of the indwelling sin broken, and the Divine nature imparted. What a contrast this environment and condition is to the previous one he occupied.

The introduction into Jesus Christ occurred potentially in the mind and the plan of God at the time the Lord hung on the cross, and the results of which become operative in the life of the believer when he places his faith in Christ as personal Saviour. The Holy Spirit answers to his faith and places him in union with the Lord Jesus Christ.

So Paul answers his hearer's question. "Shall we who profess to be Christians continually sustain the same relationship to the old man which we had before we were saved?" He declares that to be an impossibility, and for the reason that the power of the sinful nature has been broken and the Divine nature has been imparted. As a result of the first operation of the Lord's supernatural power, the believer is not compelled to obey the "old man" anymore. As a result of the second operation, he does not desire to obey him anymore. When a person does not have to do something that he does not want to do, he does not do it.

Furthermore, the imparted Divine nature makes the Christian hate sin and love righteousness, and gives him both the power and the desire to say, "No," to that "old man" which before salvation enslaved him, the wrong man. The Divine nature, the Right Man, gives the Christian the impelling motive and the power to do God's will. Thus, it is mechanically impossible for a believer to live a habitual life of sin as he did before he was saved.

Verses 1-4, "What shall we say then? Shall we who profess to be Christians, continue to sustain habitually the same relationship to the evil nature which we did before we were saved, in order that this aforemen-

tioned GRACE might abound? Let not such a thing take place. How is it possible for such as one who were once for all separated from the indwelling sinful nature, any longer to live in its grip? Or, are you ignorant that we who were identified into vital union with Christ Jesus by the Holy Spirit, into a participation in His death were introduced? Therefore, we were entombed with Him through this aforementioned identification with His death, in order that, just as where was raised up Christ out from among the dead through the glory of the Father, thus also we in the energy of a new life imparted, might order our behaviour."

Paul is a master GRACE teacher. In verses 1-4 he has brought to the readers' attention two outstanding facts. Namely, that the power of the indwelling sin was broken and the Divine nature imparted in the believer the moment God saved him, with the result that he was given both the desire and the power to do God's will.

These two prepositions the apostle Paul repeats in slightly different language in Romans 6:5-10. "For in view of the fact that we are become those united with Him, with respect to the likeness of His death, certainly also we shall be those united with Him with respect to the likeness of His resurrection," verse 5. The future here is the future of logical progression. Paul is not speaking here of the future resurrection of the believer, but of his past spiritual resurrection when he placed his faith in Christ as Saviour.

The believer's identification with Christ in His death breaks the power of the "old man." His identification with the Lord in His resurrection imparts the Divine nature. And the result is in verse 6. "Knowing this, that our old decrepit, outworn, useless self, that person we were before we were saved, was crucified with Him in order that the physical body, which, at that time, was dominated by the sinful nature, might be rendered inoperative in that respect to the end that we are no longer rendering an habitual slave's obedience to the sinful nature, for the one who has been once for all separated from the sinful

nature, stands in a permanent relationship of freedom from it."

Verses 6 and 7. "Knowing this THAT OUR OLD MAN is crucified with Him. THAT THE BODY OF SIN might be destroyed, that henceforth we should not serve sin," the "old man." "For he that is dead is freed from sin," the "old man." The believer is exhorted to maintain that relationship of disconnection which God had made between Him and the "old man." However, God has not taken away the believer's free will, and does not treat man as a robot. **It is possible for the Christian, by an act of his own free will, to reconnect himself with the "old man," bringing sin once again into his life, once separated from the "old man," and now you go back to the "old man."**

But the believer is not able to reconnect himself with the "old man" HABITUALLY. In the first place, **it is not the Christian's new nature to sin.** He has been made a partaker of the Divine nature, which does not sin and it impels him to hate sin and love righteousness. In the second place, the minute a Christian sins, God the Holy Spirit is grieved and this makes the believer decidedly uncomfortable, spiritually speaking. God also sends suffering, and chastening into the believer's life as a curb for sin. He that suffereth in the flesh pauses from sinning. Now, all these things taken together preclude any possibility of the believer taking advantage of the GRACE of God.

So Paul has answered his hearer's question again, namely, that the believer's death with Christ has disengaged that person from any connection with his indwelling "old man," resulting in that person's body being rendered inoperative so far as any control which the "old man" might exercise over it is concerned.

He finishes his demonstration by saying in verses 8-10, "Now since we died once and for all with Christ, we believe that we shall also live by means of Him: Knowing that Christ having been raised out from among the dead, no longer dies; death over Him no longer exercises lordship, for the death which

He died, to the forementioned sin. For in that He died, He died once for all, but the life which He lives, He lives with respect to God."

The believer in the Lord Jesus Christ is a free moral agent and not a machine. **He has his own free will and he has been set free, and he must choose between living his life in the energy of the "old man," or in the power of the "new man," i.e., the Divine nature.**

We are not machines geared to the Divine nature in such a way that we must live His life in its energy whether He wills it or not. So, the believer's will is poised between the two, and **he has the responsibility of refusing the leading of the "old man" and obeying the leading of the "new man."**

**A CHRISTIAN NEVER ACTS ALONE. HE ACTS AND SPEAKS IN THE ENERGY OF THE "OLD MAN" OR IN THE POWER OF THE DIVINE NATURE. THE RESPONSIBILITY OF THE CHRISTIAN IN RELATION TO THESE TWO NATURES PAUL TAKES UP IN ROMANS 6:11-14.**

Some people are not mechanically inclined. You buy a new car, and they give you instructions with it, and tell you how to operate it, and you drive off excited about a brand new car. After a few months you notice that the engine is overheating, and it begins to stall in traffic, and misses when you need a surge of power. So you take the new car back to the dealer. You tell him that the new car that you just bought is not working well at all. And yet it is a brand new car. The dealer asks you, "how often have you had it serviced?" He finds out that you have never had the car serviced, and you never had them adjust the engine, the brakes, and other mechanical parts. The car ran, but the owner did not obtain the most efficient service from it because he did not have it oiled, or greased at regular intervals.

When God installs the Divine nature in the believer, that nature operates and will produce the Christian GRACES in the life of the believer. **There is always a change for the better in the life of the person who re-**

**ceives Jesus Christ as personal Saviour.** That change can only be accounted for by the fact that God has imparted His Divine nature to the individual, at the same time breaking the power of the "old man." This shows clearly that there is an actual change in the inner spiritual life of the person whom the Lord saves.

But the point is that **THE DIVINE NATURE DOES NOT WORK AT ITS HIGHEST EFFICIENCY IN THE LIFE OF THE BELIEVER UNLESS THE BELIEVER ADJUSTS HIMSELF TO THE NEW NATURE.** Unless he does something about this indwelling new nature, this new nature is not a perpetual motion machine grinding out a Christian way of life in the person irrespective of what that individual does. Like the owner of the new automobile who obtains the best results from his car after he had it serviced regularly, **so the believer can only expect to have the Divine nature operating at its peak when he properly adjusts himself to it.** It is concerning this adjustment that we will study now.

The first adjustment Paul speaks of, that the believer should make, is to RECKON HIMSELF DEAD TO THE "OLD MAN" AND ALIVE TO GOD. Verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." That is, the believer is to reckon, to count, upon the fact that the power of the indwelling "old man" is broken and the Divine nature is implanted.

The Greek word "reckon" is LOGIZOMAI. We get our English word "logic" from it. The word means to reckon, compute, calculate, to take into account, to make account of. Now, to count upon the fact that the power of the "old man" is broken, and the Divine nature implanted, does not make those things so. Those facts are true, whether the believer counts upon their actuality or not. But living one's life on the basis of, or in consideration of, those facts **results in their beneficial results in the life.** Likewise when the believer does not take them into account, disastrous results follow.

If the believer does not count upon the fact that the Divine nature has been implanted in his inner being, then he goes on living the Christian way of life the best he can in the energy of his own strength, with the result that he exhibits an imitation Christian way of life, not really the genuine way. **But the believer who counts on the fact that he is the possessor of the Divine nature, ceases his own struggles at living the Christian life, and avails himself of the power of God supplied through the Divine nature.** So, the first adjustment the believer should make is that of counting upon the fact that **the power of the indwelling "old man" is broken and the Divine nature has been imparted and implanted and to order his life based on that principle.**

When he does this, he will be obeying Paul's instructions in Romans 6:12, 13, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The literal translation is: "Stop allowing sin, the 'old man,' to reign as king in your mortal body, with a view to obeying its cravings." But salvation has worked inside of the believer. He, being an unsaved person, was the slave of the "old man," the old indwelling sin nature. And that "old man" reigned as king in the unbeliever's life.

Now Paul says, after you are saved you are to stop allowing the "old man" to lord it over you. **The very fact that Paul commands such an action tells us that the believer is able to obey this command.** The prison, the shackles which before bound the "old man" to you, have now been broken off. YOU ARE ABSOLUTELY FREE. You now have the ability to say point blank "NO" to this old fallen nature of Adam, and yield yourself to the Divine nature, because you now have the desire and the power to do so. **Your free will in itself does not give you the desire nor the power to refuse to obey the "old man."** Your will is free, and it is

unshackled, and in a position to be exercised and say No, but the desire to say No and the ability to put that no into action are derived from the new nature. THEREFORE, THE BELIEVER'S RESPONSIBILITY IS TO KEEP HIMSELF LIVING HABITUALLY IN THE CONTROL OF THE NEW NATURE. This involves a constant ATTITUDE OF OPPOSITION to the "old man," and CONSTANT DEPENDENCE upon the "new man."

The Greek grammar involved makes it absolutely sure that the cravings, lust, spoken of here refer to those of the human body, not those of the old nature. While these cravings find their source in the "old man," yet Paul refers them to the body for the following reason: The "old man" is an evil unseen intangible thing, very real, but not visible. Consequently, to keep a sharp outlook for the cravings that issue from it would be like fighting an enemy in the dark. But to watch the cravings of the body is practical and has a promise of success.

For instance, the lust of the eyes, because what you see and hear and speak is usually where your feet carry you, and consequently what your hands do. The cravings of the body, the members of the body are the things to be carefully and watchfully scrutinized and weighed. **Those cravings which have the stamp and impress of the "old man" are not to be satisfied.**

**The technique is to count upon the fact that the power of the old nature has been broken.** That is that the "old man" is a dethroned king, and say No to it. **When you make a practice of this you will find how easy it really becomes to say No, until it becomes so habitual that the action becomes automatic.**

It is like turning off the TV. The believer in the Lord Jesus Christ has the same power over the "old man" that he has over the TV. When something undesirable comes on, you can turn it off and say "good-bye, you are not my master. I am not yours." You cannot bring that evil "old man" back into your life. And you must treat the "old man" ROUGH. When the believer comes to believe what the Lord

has said about the fact that the power of the old nature over him is broken, and instead of it being his master, the believer is his master, he will then act upon this Truth and he will find how easy it is to give his "old man" the brush off. YOU CAN TURN A COLD SHOULDER TO YOUR "OLD MAN."

The Lord Jesus Christ did give us an example, because He did gain the victory over Satan in the wilderness by merely quoting Scripture to him. He gained the victory by having obeyed that Scripture He quoted all down the years of His life, so that when the temptation came, He had reserves of spiritual strength stored up in His inner spiritual being, by means of which He said a point blank "No" to the devil. The Christian way of life can become that same way.

While never free from the temptation nor from the onslaught of Satan, yet the believer can move through life like a ship on an even keel, riding out the storms of temptation because he has reserves of power that will enable him to plow through heavy seas without being tossed about by them.

What a gyroscope is to a ship, so these reserves of spiritual power are to the Christian. When the believer counts upon the fact that the power of the indwelling sin nature is broken, and operates his life on that principle, he stops allowing that "old man" to reign as a king in his life. But he does something else. He obeys Paul's admonition.

"Stop putting your members as weapons of unrighteousness at the service of the sinful nature." He not only refuses obedience to the "old man's" leasings, but he refuses to put his eyes, ears and tongue, mind, hands and feet at its service, in order that the old fallen nature might use them as weapons of unrighteousness in the battle of spiritual wickedness in high places. This is Satan vs. the Lord.

Christianity is a warfare. Paul sees himself here as a soldier of the Lord Jesus Christ fighting in the armies of righteousness. **When the believer puts his members at the service of his "old man," he is guilty**

**of high treason, fighting against his own captain, the Lord Jesus Christ.** Instead of putting his members at the service of the indwelling old nature, the believer is exhorted by Paul as follows in verse 13, “But put yourselves once for all at the service of God, as those who are living ones out from among the dead, and your members, put them once for all at the service of God as weapons of righteousness.”

It is a matter of substitution to keep from putting our members at the service of the “old man.” We should refuse to do so and at the same time put them at the service of God by yielding them to act for the Lord. **When a habitual yielding becomes so ingrained in our being that it becomes easier for us to yield them to the new nature than to the old nature, then the Christian takes on maturity.**

Verse 14, “For sin,” the evil nature, “shall not lord it over you, for you are not under the Law, but under GRACE.” Why is this so? What is there in the fact that a Christian is not under the Law, but under GRACE that gives him the victory over the “old man?”

**The answer is found in the fact that the Law neither gives the desire nor the power to do God’s will. GRACE EXHORTS AND GIVES BOTH THE DESIRE AND THE POWER TO DO HIS GOOD PLEASURE. The Christian has God’s guarantee that if he obeys the instructions for victory over the “old man,” and for the living of the Christian way of life found in Romans 6:1-13, the “old man” will not exercise autocratic control over his life.**

Paul has answered his listener's first question, namely, “Shall we who profess to be Christians, continue habitually to sustain the same relationship to the totally depraved nature that we did before we were saved, in order that GRACE may abound?” He showed that it was mechanically impossible to do so, inasmuch that God broke the power of the indwelling sin nature and implanted the new nature.

Since the power of the “old man” is broken, the believer does not have to sin, and has both the desire and the power to live a life pleasing to God. Paul has shown his questioner that it is impossible for a Christian to live a life of habitual sin.

Now the person who asked the first question asks another question: “What then? shall we sin, because we are not under the Law, but under GRACE?” verse 15. That is, “if GRACE makes it impossible for a Christian to sin habitually as he did before he was saved, will not GRACE permit him to sin once in awhile?” Of course, the person who asked the question did not understand GRACE. GRACE is stricter than the Law ever was.

When God abrogated the Old Testament Law, **He brought in a far more efficient deterrent to evil when He sent God the Holy Spirit to indwell all believers.** While the Law can only take notice of general rules of human behaviour, the Holy Spirit notices the SLIGHTEST SIN and deals with the details of particular sins in the believer’s life.

A few motorcycle policemen with their motors tuned up are a far better deterrent to speeding than a sign placed along the road giving the speed limit of 55 MPH. The sign, the law, points to the police enforcement. Guilty.

**The Holy Spirit is grieved at the slightest sin in the Christian life, and turns from His work of causing that believer to grow in GRACE to that of convicting the person of sin. GRACE EXPECTS THE HIGHEST TYPE OF CHRISTIAN LIFE. It gives both the desire and the power for the life.** It is not forthcoming. GRACE chastens the Christian and makes it so uncomfortable for that person, that he confesses his sin, and he is restored back to fellowship again, being controlled by God the Holy Spirit, mastering the “old man.”

So, in answering the question, “What then, shall we who profess to be Christians live a life of planned, occasional sin, because we are not under the uncompromising rule of

the Law, but under the lenient scepter of GRACE?" Paul says in verses 16-23: Verse 16, "KNOW YE NOT. THAT TO WHOM YE YIELD YOURSELVES SERVANTS TO OBEY, HIS SERVANTS YE ARE TO WHOM YE OBEY: WHETHER OF SIN UNTO DEATH, OR OF OBEDIENCE UNTO RIGHTEOUSNESS." Verse 17, "BUT GOD BE THANKED. THAT YE WERE THE SERVANTS OF SIN, but ye have obeyed from the heart that form of doctrine which was delivered you."

Verse 18, "BEING THEN MADE FREE FROM SIN, ye became the SERVANTS of righteousness." Verse 19, "I speak after the manner of men because of the infirmity of your flesh: FOR AS YE HAVE YIELDED YOUR MEMBERS SERVANTS TO UNCLEANNES and to iniquity unto iniquity; EVEN SO NOW YIELD YOUR MEMBERS SERVANTS TO RIGHTEOUSNESS UNTO HOLINESS." Verse 20, "FOR WHEN YE WERE THE SERVANTS OF SIN, ye were free from righteousness."

Verse 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Verse 22, "BUT NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE." Verse 23, "For the wages of sin is death: but the GIFT OF GOD is eternal life through Jesus Christ our Lord."

The KEY here to the understanding of Paul's answer is in the various meanings of the Greek word translated "servants." The word is DOULOS. We will follow Paul's arguments as we look at these meanings. The question he is answering is as to whether God's GRACE allows for a life of planned, occasional sin.

The word DOULOS speaks of one who is born into a condition of slavery. The Greeks had a word for a free man captured in war and made a slave. But this word, DOULOS, refers to one who has, by birth, inherited his position and his condition of slavery, i.e., born into slavery.

When Adam fell he contracted an evil nature which has been passed down to the human race because he is its federal head, "in Adam." This fallen nature has been handed down by birth to every individual human being. That is what David meant when he said, "In sin did my mother conceive me," Psalm 51:5. He wasn't born out of wedlock, but when he was born, he received an old sin nature.

Thus by human birth a person receives a nature that makes him a sinful creature with sinful desires, incapable of anything else except sinful acts. He loves sin because, by nature, he has a nature that causes him to do so. The Scripture says that "men love darkness." This is AGAPE love here. **The unbeliever naturally loves darkness.** That is the condition of the unsaved person.

But the believer in the Lord Jesus Christ has the power over this old nature broken, and it is no longer the nature of that individual to love sin. Instead he hates it. The Divine nature has been implanted and **this new nature gives him the desire and the power to please God and to do God's will.** He loves righteousness now. It is his nature to do what is right.

The Christian has changed masters because he has changed natures. The old nature is no longer his master, BUT NOW IT IS HIS SLAVE. The believer now enslaves his old nature.

Now Paul says how ridiculous it is for someone to ask a question as to whether a Christian may live a life of planned, occasional sin. In view of this tremendous inner change, he is not the slave of sin anymore. But now he is the loving bond-slave of the Lord Jesus Christ. Christ is his NEW MAN. He is separated from his "old man," and has married another. He does not have to sin anymore, and he does not want to sin. It is his nature to do what is right, righteous.

The word refers to one who is bound to another in bands so strong that only death can break them. Before salvation produced its supernatural work in the unbeliever, he

was bound to Satan in a bond so strong that only death could break it. That bond was a common nature, totally depraved, the "old man." **He, the unbeliever, loved what the devil loves, namely sin, and hated what the devil hated, namely righteousness.**

The believer's identification with the Lord Jesus Christ in His death broke the bands which had bound him to Satan as his slave. And his identification with Christ in His resurrection resulted in the impartation of the Divine nature.

Now it is the believer's nature to hate sin and to do God's will. But to live a life of planned, occasional sin demands that the believer possess the totally depraved old nature as his own nature, and that nature reigns as king over him in his life. But that is impossible, for he is now a willing bond-slave of the Lord Jesus Christ, possessing the Divine nature as the governing nature and master in his inner being. And as such, he is bound to his new Master, in bands which only death can break. Since Christ is his life, and Christ never dies, he will never die and be separated from Christ.

The word DOULOS means ONE WHOSE WILL IS SWALLOWED UP IN THE WILL OF ANOTHER. Before salvation the individual's will is swallowed up in the will of Satan. **After salvation his will is swallowed up in the will of God.** Paul urges, since the believer's will is swallowed up in the will of God, that would preclude any life of planned occasional sin.

The word means "one who serves another to the disregard of his own interests." **Before salvation the individual serves the**

**devil to the disregard of his own interests.** He keeps on in sin no matter how grievous the consequences. After salvation, the properly taught, Spirit-filled believer, serves the Lord Jesus Christ with an utter abandon.

Do you think, Paul says, that such a person who loves and serves the Lord Jesus Christ that way would think of living a life of planned or occasional sin? So Paul has answered the second question, "Shall we who profess to be Christians, live a life of planned, occasional sin, because we are not under Law but under GRACE?" He shows that by reason of the fact that when a sinner is saved, he changes masters, the "old man," to the "new man." And by reason of that fact, he changes natures, old sin nature, Divine nature. **It is the nature which determines what master the individual serves.**

Now, the Divine nature is not the only source of spiritual power indwelling the believer which he has at his disposal. The Holy Spirit has come in to take up His permanent residence in the believer for the purpose of causing the believer to "grow in GRACE." enabling him to gain consistent victory over the "old man" and live life pleasing to God. You must add to your knowledge of the imparted Divine nature, the Divine provision also for living the VICTORIOUS Christian way of life, by understanding the ministry of God the Holy Spirit in the believer's life.

Buddy Dano, Pastor

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