

Doctrine of the Old Sin Nature

- 1) Introduction and Preliminary Considerations.
 - a) This doctrine is a primary component of Biblical anthropology, the study of man and his nature.
 - b) There are basically two approaches which one may use to attempt to understand man, his nature, and his behavior.
 - i) Human philosophy.
 - ii) Divine revelation.
 - c) Human philosophy cannot arrive at a true understanding of man, since it does not correctly consider the soul, the immaterial, but real part of man.
 - d) True anthropology (Biblical anthropology) incorporates all that comprises man's being, both material and immaterial.
 - i) Throughout this study a distinction must be maintained between the soul and the physical brain (which is contaminated by the old sin nature).
 - ii) While the physical body can be destroyed, the living soul is invisible, but real, and cannot be destroyed by human means (MATTHEW 10:28: "**and stop fearing those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.**")
 - (1) "Stop fearing":
 - (a) Fearing is the present imperative of φοβέω (PHOBEO, to fear).
 - (b) The imperative appears with the negative μή, (ME).
 - (c) The present imperative with the negative particle generally constitutes the command to stop an action already in progress.
 - (d) Here Jesus issues the command to stop fearing men, those who can kill the body, but not the soul.
 - (2) "Kill":
 - (a) The participle, ἀποκτείνω (APOKTEINO).
 - (b) The word means to forcefully eliminate, to deprive of life, to kill.
 - (c) Jesus indicates that men are able to kill the body, but unable to kill the soul.
 - (d) A good reason for not fearing men emerges from the fact that the worst they can do does not match what God can do.
 - (e) The body is temporary; but the soul eternal.
 - (3) "Destroy":
 - (a) The Greek word is ἀπόλλυμι (APOLLUMI).
 - (b) A major nuance of this word is ruin.
 - (c) It means to put out of the way, to abolish.
 - (d) It is used metaphorically for giving the soul over to eternal ruin or misery in hell.
 - (e) However, the word does not indicate that the soul is annihilated in hell. Scripture clearly indicates that the one who goes to hell (ultimately to the lake of fire) suffers eternal torment there (Matt. 25:41, 46, 2 Thess. 1:9; Rev. 19:20; 20:10, 15).
 - (f) In John 3:16, ἀπόλλυμι (APOLLUMI) is translated "**perish.**" The one who believes in Jesus Christ will not perish (suffer eternal ruin in hell) but will have eternal life.

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- iii) It is the soul which is initially saved when one believes in Christ. In comparison with the body, the soul is infinitely more important.
 - (1) Negative volition, human viewpoint, and reversionism reverse the order of importance, with great emphasis being placed on the body and little or no importance placed on the soul.
 - (2) The apostle Paul makes it clear that the body is of secondary importance in the Christian way of life (1 Tim. 4:8).
- iv) The brain, a sophisticated computer which interprets afferent impulses (input from the five senses) and sends out efferent impulses, which cause the body to act or react, is made up of various sophisticated biochemical elements which the Bible calls “dust” (GENESIS 2:7; “**Then YHWH Elohim formed man from the dust of the ground...**” Eccl. 12:1-7).
 - (1) The subject of the context in Ecclesiastes is the sin unto death in old age. It is, of course, at this point that the body returns to dust (The fact that these times are called the “**evil days**” indicates the sin unto death. This along with the statement, “**I have no delight in them,**” indicates an absence of Divine viewpoint and absence of dying grace. So what is pictured here is the ravages of old age which precede the sin unto death, which is brought about by reversionism. Obviously, remembering one's Creator does not totally eliminate the infirmities of old age. It is clear therefore, that remembering one's Creator deals with Bible doctrine in the soul and dying grace in old age.
 - (2) The reversionistic believer is advised to remember his Creator before these things and this attitude (“**no delight**”) befalls him.
 - (3) In this context, the various parts of the body and their failure are symbolically depicted:
 - (a) The watchmen of the house = the hands and arms (they tremble).
 - (b) The mighty men = the legs (they stoop or bow).
 - (c) The grinding ones = the teeth (they stand idle because of poor appetite and they are few because many have fallen out).
 - (d) Those who look through the windows = the eyes (they grow dim; vision fails).
 - (e) Doors of the street shut = the toothless mouth must be kept tightly shut or food will fall out; the sound of the grinding mill is low = few teeth (grinding ones) means there is not much noise in chewing. (The picture here is of the toothless, or almost toothless, mouth tightly closed to keep food from dribbling out, while at the same time, not much noise is produced by chewing).
 - (f) Arising at the sound of the bird = poor sleep; the slightest noise will awaken.
 - (g) All the daughters of the song will sing softly = poor hearing.
 - (h) Afraid of a high place = fear of falling.
 - (i) Terrors on the road = no strength for travel.
 - (j) Man goes to his eternal home = death.
 - (k) The silver cord = the interface between the soul and the brain computer.

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- (l) The golden bowl = the brain, which is shut down in death (when the silver cord is broken the soul is removed).
 - (m) The pitcher by the well is shattered and the wheel at the cistern is crushed = the heart and circulatory system cease to operate upon the removal of the soul.
 - (4) When this happens, the dust returns to the earth, and the spirit returns to God who gave it (verse 7).
 - v) The body comes through procreation, while the soul is created by God (Genesis 1:27 “**And Elohim created (בָּרָא BARA = to create something out of nothing) man in His own image, in the image of God He created him; male and female He created them.**”
 - (1) A close study of the creation account reveals that this must refer to the soul.
 - (2) The body of the man was formed (יָצַר YATSAR = to mold as a potter molds clay) from the dust of the ground (Gen. 2:7).
 - (3) The body of the woman was built (בָּנָה BANAH = to build) from the rib of the man (Gen. 2:22).
 - (4) Only the soul is said to be created (בָּרָא BARA).
 - vi) The body of every other member of the human race comes through procreation as ordained by God (Gen. 1:28).
 - vii) The placing of the soul in the body (via the breath of life) causes man to become a living soul (Gen. 2:7).
 - viii) So while our body comes from our parents, it is clear that our soul must come from God:
 - (1) After the fall, the bodies of the man and the woman were contaminated by the old sin nature.
 - (2) They could still produce children as God had directed them to do, but they could not produce children better than themselves.
 - (3) As a result, every child born into the human race is born spiritually dead and in need of a new birth (John 3:3, Rom. 5:12, 17-18).
 - (4) We are from the womb facsimiles of Adam in the fallen state, possessing a body and a soul.
 - (a) We are therefore by implication no better or no worse than Adam.
 - (b) Since human parents can produce only spiritually dead infants, it is obvious that they are not able to produce the soul which is created in the image of God.
 - (5) Therefore, every soul is created (בָּרָא BARA) by God, according to the pattern established with Adam and Eve.
 - (6) The soul is plugged into the physical body (brain computer) at birth and remains in this temporary home (tent) until the physical death of the body (Gen. 35:18; 2 Cor. 4:16-5:4).
- 2) Synonyms for the old sin nature. Each of these terms is descriptive of some aspect of the nature, activity, or function of the sin nature.
- i) Sin (ἁμαρτία-HAMARTIA) in the singular, with or without the definite article (Rom. 5:12, 13; 6:12-14, 16-18, 20, 22, 23; 7:8-9, 11, 17, 20, 23, 25).

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- ii) Body of sin (Rom. 6:6b).
 - iii) Corruptible man (Rom. 1:23).
 - iv) The body of death (Rom. 7:24).
 - v) Law of sin (Rom. 7:25).
 - vi) Flesh (Rom. 7:14, Gal. 5:17, 6:8).
 - vii) Fleshly (1 Cor. 3:3).
 - viii) Fleshly mind or thinking (Col. 2:18).
 - ix) Fleshly indulgence (Col. 2:23).
 - x) Crooked mind (Prov. 17:20 cp. Psa. 64:5).
 - xi) Old man (Eph. 4:22, Col. 3:9).
 - xii) Perishable seed (1 Pet. 1:23).
 - xiii) Body of humiliation (Phil. 3:21).
 - xiv) Iniquity (Psa. 51:5- This passage points out that the OSN is present in the body at birth and comes from our parents).
- 3) Origin of the old sin nature in mankind.
- a) The temptation and the fall.
 - i) The man and the woman had been placed in a perfect environment and subjected to only one prohibition (Gen. 2:17).
 - ii) Since God is perfect and cannot sponsor sin or evil, it is clear that, as they came from the "hand" of God, Adam and Eve were perfect in body, soul and spirit (cp. James 1:13; 1 John 1:5).
 - iii) Therefore, the temptation to sin had to come from without and not from within (Gen 3:1ff).
 - iv) However, it is apparent that first the woman and then the man exhibited characteristics or trends away from God and Divine viewpoint, prior to the fall. At this point these trends were not sinful, because the only way that the man and the woman could sin in the garden was through disobedience to God by eating from the tree of the knowledge of good and evil.
 - (1) The trends of the woman:
 - (a) Arrogance.
 - (b) Lack of discernment.
 - (c) Keeping information from her RM.
 - (2) The trends of the man (his trends were related primarily to the woman):
 - (a) Failure to guard the garden as he had been instructed.
 - (b) Allowing the woman to usurp his authority.
 - (c) Prior to the time when he actually sinned by eating the forbidden fruit, Adam was already allowing his body to dictate to his soul. Although he did not sin by allowing this to happen, the ultimate result was AOS (i.e. eating).
 - b) It is important to note that while the woman sinned and suffered discipline for her failure, she was not held responsible for AOS and she is not the source of the OSN in the human race.
 - c) Adam, the one who was in a position of authority in the garden, is the source of the OSN (Rom. 5:12, 16-17).

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- i) Adam's trend was converted into a sinful trend only when he sinned by eating; recognize that the ultimate nature of the sin was disobedience to the directive will of God.
- ii) The sin is known as Adam's original sin (AOS).
- iii) The original sin (eating of the tree) came from negative volition apart from the old sin nature. Since Adam did not have an old sin nature before the fall, he sinned solely as a result of his own negative trend away from obedience to God.
- iv) By choosing for the knowledge of good and evil Adam chose a new ruler of life, the OSN.
- d) At the point of the fall, some major changes occurred:
 - i) YHWH Elohim executed the human spirits of both the man and the woman and they experienced spiritual death just as He had promised (Gen. 2:16-17; 3:6).
 - ii) The old sin nature became the ruler of life (Eph. 2:1-3 cp. Rom. 6:17).
 - (1) Because the man had exalted his body over the directive will of God, YHWH Elohim also judged his body and Adam became the source of the OSN for the entire human race.
 - (2) So all of Adam's progeny possess the old sin nature and thus share in his spiritual death.
 - iii) Satan became the god the world (2 Cor. 4:4).
 - iv) It is through the OSN that he rules his domain (John 8:44; 1 John 3:8).
- e) Immediately after his fall, Adam exhibited characteristics of the OSN (Gen. 3:7-12).
 - i) He attempted to cover his own sins (fig leaves).
 - ii) Fear based on ignorance.
 - iii) Satanic reprogramming: Satan told the man and the woman that nakedness between husband and wife was wrong and they believed him.
 - iv) Failure to assume responsibility for sin. He tried to blame Eve.
- 4) The mechanics of the perpetuation of the OSN in mankind.
 - a) Proof that the sin nature is located in the genetic code of the flesh:
 - i) David said that his conception was marked by sin (Psa. 51:5)
 - (1) Sex in marriage is ordained by God (Gen. 1:27-28; 2:24; 1 Cor. 7:2-5).
 - (2) Since sex in marriage is not a sin, he must be discussing the origin of his OSN.
 - ii) Constant references to the flesh and body as being the place of sin and lust (Rom. 7:17-18, 23-25; Gal. 5:16; Eph. 2:3; Col. 2:11; 2 Peter 2:10, 18; 1 John 2:16).
 - iii) The necessity for the virgin birth.
 - iv) The old sin nature cannot be in the soul since the soul comes from God, and God does not create imperfection.
 - b) Mechanics of the perpetuation of the OSN (Rom 5:12).
 - i) Since the old sin nature originated with Adam at the fall and is in the flesh, Adam could perpetuate nothing better than himself.
 - ii) When his trend became sinful, he acquired via genetic engineering the OSN with its lusts.

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- iii) He passed this sinful nature to his progeny.
 - iv) The OSN begins in each person when sperm with its twenty-three male chromosomes fertilizes the ovum of the female with its twenty-three chromosomes.
 - v) So the genetic code in general and the OSN in particular is found in the first cell and spreads to all cells (100 trillion) during gestation.
 - vi) The OSN manifests itself overtly in the central nervous system and has excellent opportunity, from birth onward, to influence the soul which is interfaced with the brain (Gen. 6:5, 8:21; Jer. 17:9; Matt. 12:34-35; Mark 7:20-23).
 - vii) So all men are inherently sinners, due to genetic engineering.
 - viii) However, the volition of the soul (the real you) remains free to respond to grace and upset the rule of the OSN.
- c) Mechanics of spiritual death and the old sin nature.
- i) Adam died spiritually in the Garden.
 - ii) He lost his human spirit and acquired the OSN. At that point, being spiritually dead, he was in need of the new birth.
 - iii) He passed the OSN to his children and thereby to all humanity.
 - iv) So at physical birth each person becomes a living soul via imputation of the breath of life (נְשָׁמָה-NESHAMAH) from God and inherits an OSN from his father.
 - v) Spiritual death spreads to all men when, at birth, AOS is imputed to the OSN (Rom. 5:12-13).
 - vi) The background of the imputation of AOS to each OSN is the fact that Divine justice must judge all sins and sinful conditions at some point in the Angelic Conflict.
 - vii) Adam's sin was judged producing the indwelling OSN and spiritual death; whenever God sees the OSN, He judges that condition and imputes its cause (AOS) to its rightful home.
 - viii) So all of Adam's posterity involuntarily share in his spiritual death (Romans 5:14a, "**Nevertheless death reigned from Adam until Moses, even over those who had not sinned (voluntarily) in the likeness of Adam's offense...**"; Romans 5:15b, "**For if by the transgression of the one the many died...**"; Romans 5:17a, "**For if by the transgression of the one, death reigned through the one...**"; Romans 5:18a, "**So then as through one transgression there resulted condemnation (κατάκριμα-KATAKRIMA = condemnation, the penalty, spiritual death) to all men...**"; Romans 5:19, "**For as through the one man's disobedience the many were made sinners...**")
 - ix) Imputation demands a home and the home (target) of AOS is the OSN, producing spiritually death.
 - x) Adam's one sin is charged to all men producing universal spiritual death since God must judge all sinful conditions (i.e. every OSN).
 - xi) Wherever the old sin nature of Adam exists his sin (AOS) must follow.
 - xii) Therefore, we are all born "in Adam" via genetic engineering and imputation (1 Cor. 15:22).
- 5) The nature and function of the OSN in fallen mankind.

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- a) The sin nature resides in the genetics of the flesh, not in the soul.
 - i) The soul comes from God by creation and, therefore, must be perfect.
 - ii) Constant references to the physical body as the residence of the OSN are found in Scripture.
- b) The OSN is in opposition to God.
 - i) Individuals ruled by the OSN are incapable of understanding the wisdom of God (1 Cor. 2:14).
 - ii) Those dominated by the OSN view Bible doctrine as foolishness (1 Cor. 1:18-23).
 - iii) The mind or thinking that is ruled by the OSN is hostile toward God and opposed to His plan. In fact, this mind is incapable of being in subjection to God's directive will (Rom. 8:6-7).
 - iv) Those controlled by their OSN cannot please God (Rom. 8:8, Col. 1:21, cp. James 4:4).
- c) The function of the sin nature.
 - i) An individual who is controlled by the OSN is readily influenced by satanic viewpoint (Eph. 2:1-3).
 - ii) The pre-salvation condition is characterized by enslavement to the OSN (Rom. 6:17-23, 8:15).
 - iii) Although variations in behavior exists, the entire unregenerate world is enslaved to Satan (cp. 1 John 5:19).
 - iv) Satan uses the OSN to program the brain computer with evil. Some categories of evil include:
 - (1) Evil in general (Prov. 21:10, Rom. 7:19-21).
 - (2) Evil as it refers to the realm of personal sins, which are sponsored by the OSN (Psa. 34:13, Prov. 15:28, Mark 7:20-23).
 - (3) Some evil involves trends toward human good and tradition apart from Bible doctrine and the filling of God the Holy Spirit (Mark 7:1-8, Col. 2:8).
 - (4) Evil as it relates to false doctrine (doctrines of demons) which is rampant in the negative world (Judges 10:6, Eph. 4:14, Col. 2:20-22, 1 Tim. 4:1).
 - v) Variations in the lust pattern (grid) of the OSN explain why different people have trends toward different sinful activities.
 - vi) Personal sins allow the OSN to reign over the real you (Rom. 6:15-16; 16:18).
 - vii) All mankind is born spiritually dead with the old sin nature as the ruler of life (Romans 6:17 "**...though you were slaves of sin...**").
 - viii) Spiritually dead man produces sins and human good, and has an affinity for false doctrine.
 - ix) Satan rules mankind through the old sin nature (JOHN 8:44 "**You are of your father the devil, and you want to do the desires of your father...**")
- 6) The OSN and sanctification.
 - a) The OSN and Ph. 1 sanctification.
 - i) Due to the inability of the OSN to perceive or understand Divine viewpoint, the Holy Spirit acts on behalf of the unbeliever by providing a clear readout on the gospel (John 16:9).

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- ii) At the point of saving faith, an individual is provided with +R, eternal life, the indwelling/filling of God the Holy Spirit, and a human spirit which enables him to have a relationship with God.
- iii) Saving faith cancels the judgment of spiritual death.
- iv) At the point of the SAJG, God the Holy Spirit baptizes the believer into union with Christ (1 Cor. 12:13, Gal. 3:27).
- v) The OSN is not eradicated or modified in any way at salvation (1 John 1:8, 10).
- vi) However, the indwelling OSN is positionally set aside as the ruler of life (Rom. 6:6 cp. 2 Cor. 5:17, Gal. 2:20).
- vii) Positional, refers to that which becomes ours by virtue of our position “in Christ” (Rom. 8:1; 1 Cor. 1:2).
- viii) Experientially, the believer is filled with the Holy Spirit and remains in this condition until he sins.
- ix) It does not follow that the believer will go on and enjoy the benefits of experiential sanctification (Gal. 3:3).
- b) The old sin nature and Ph2 sanctification.
 - i) It is readily established by the Word of God that the believer continues to possess a sin nature, and commit personal sins after the SAJG.
 - ii) Those who contend otherwise are deceived and they blaspheme (1 John 1:8, 10).
 - iii) The Bible is replete with exhortations to believers not to engage in their pre-salvation manner of life (Gal. 5:19-21, Eph. 4:17-22, Col. 3:5-7).
 - iv) The OSN is the source of the inner conflict which begins at salvation and lasts for the duration of Ph. 2 (Rom. 7:7-23; Gal. 5:17; James 4:1).
 - v) In this inner warfare between the indwelling Holy Spirit and the lust pattern of the OSN, the battleground is the soul (1 Peter 2:11).
 - vi) The primary issue in this internal conflict is, “Who or what is going to rule the soul?”
 - (1) There are two potential rulers of the soul: God the Holy Spirit or the OSN (Rom. 8:4-8).
 - (2) The soul possesses volition and decides which is to rule (cp. Job 6:7, Psa. 84:2).
 - (3) The negative believer lacks doctrinal discernment. Many believers are ignorant of the proper mechanic necessary to place the Holy Spirit in the position of ruler (i.e. “rebound”- 1 John 1:9 “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” cp. Galatians 5:16 “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”).
 - (4) Consequently, the believer without doctrine lives his life much like an unbeliever, enslaved to the old sin nature (Rom. 6:16, 1 Cor. 3:1-3).
 - (5) In contrast, the adjusted believer with the knowledge of sound doctrine consistently allows the Holy Spirit to rule (Rom. 6:6, 16).
 - vii) When the OSN rules the believer.
 - (1) At the SAJG every believer is simultaneously indwelt and filled (Acts 9:17, Gal. 3:2).

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- (2) When the believer sins, he loses the filling but not the indwelling. We are commanded in Scripture to be filled with the Holy Spirit, but we are never commanded to be indwelt.
 - (3) Personal sin puts us out of fellowship and under temporal death (James 1:14-15 cp. Rom. 7:8-10).
 - (4) Under the OSN, the believer is a spiritual P.O.W. in the Angelic Conflict (Rom. 7:23).
 - (5) Life in the P.O.W. camp is characterized by personal sin, human good, false doctrine, and human viewpoint.
 - (a) The believer who remains a P.O.W. is guilty of giving aid and comfort to the enemy (Satan).
 - (b) Rebound is the only way of escape.
 - (c) The positive believer hates being in the enemy camp (cp. ROMANS 7:15-16, 19-20).
 - (d) One sin puts us out of fellowship and under the sin nature.
 - (e) Due to the negative volition most believers, even though they will spend eternity with God, spend their Ph. 2 as prisoners of the OSN, and, as a result, lose SG3.
 - (6) The believer who is under the filling of God the Holy Spirit is under GAP. The believer who is under the OSN is under NAP (1 Cor. 2:10-16).
 - (7) NAP explains why there are many distortions of Scripture.
 - (8) The believer under the OSN loses SG3 and reaps Divine discipline (Gal. 5:21; 6:7-10).
- viii) When God the Holy Spirit rules the soul (Gal. 5:16).
- (1) Synonyms for the filling of God the Holy Spirit:
 - (a) Alive from the dead (Rom. 6:13; 7:9).
 - (b) Filled with the Spirit (Eph. 5:18).
 - (c) Walking in the Spirit (Gal. 5:16).
 - (d) Walk in the light (1 John 1:7).
 - (e) Walk in love (Eph. 5:2; agape love is produced only under the filling of God the Holy Spirit).
 - (f) Imitators of God (Eph. 5:1; this is possible only under the filling of God the Holy Spirit).
 - (g) Slaves to righteousness (Rom. 6:16, 18).
 - (h) Spiritual (1 Cor. 2:15- the one who is filled with God the Holy Spirit is spiritual).
 - (i) Crucify the flesh (Gal. 5:24-we crucify the flesh when we are filled with God the Holy Spirit).
- ix) The old sin nature and Ph3 sanctification.
- (1) The inner conflict between the OSN and the Holy Spirit ends at the rapture or upon our physical death.
 - (2) Since the OSN is a part of the body of corruption, it is left behind when the soul is separated from the body.
 - (3) The adjusted believer recognizes that Ph3 is the end of the conflict with the OSN and eagerly anticipates that day (Rom. 7:24-25, 2 Cor. 5:8, Phil. 3:20-21).

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- (4) Retroactive positional truth guarantees the ultimate eradication of the OSN (Rom. 6:6, 2 Cor. 5:17, Rev. 21:4).
- 7) The old sin nature and temptation.
- a) Since the OSN indwells every cell of the body, including the brain, it has tremendous opportunity to deceive the real you, the soul.
 - b) At the point of salvation, the believer is simultaneously indwelt and filled by the Holy Spirit.
 - c) When the believer is filled by the Holy Spirit, the lust pattern of the OSN attempts to seduce the soul to sin, thus quenching or grieving the Spirit. At the point a sin is committed, the OSN is in a position of power (James 1:14-15 cp. Eph. 4:30, 1 Thess. 5:19).
 - d) Various lusts of the OSN:
 - i) Sex lust (1 Thess. 4:3-7 cp. Gen. 38:15-16, Judges 16:1).
 - ii) Monetary lust (1 Tim. 6:9-10).
 - iii) Approbation lust (Col. 3:22ff, cp 2 Kings 20:12-15).
 - iv) Power lust (Mark 10:35-45 cp. Dan. 3:15, 4:30).
 - v) Youthful lusts (2 Tim. 2:22).
 - vi) Abnormal lusts (Rom. 1:26-27 cp. Gen. 19:4-9).
 - vii) Pleasure lust (Titus 3:3 cp. 2 Tim. 3:4).
 - e) The believer who is ruled by the OSN is of no value in the plan of God. Various terms to describe this state:
 - i) Dead: Death emphasizes the total inability to do anything. It is a state of utter helplessness. The believer out of fellowship is viewed as being temporally dead and unable to do anything pleasing to God (Rom. 7:9-13; James 1:15 cp. Jude 1:12).
 - ii) Sleep: Sleep emphasizes a state of inactivity. The one who is spiritually asleep is allowing the OSN to dominate and is, therefore, ineffective in the Angelic Conflict (Eph. 5:8-11, 1 Thess. 5:4-10).
 - iii) Prisoner of war: The term emphasizes captivity. The soul under the rulership of the OSN is in the enemy camp (Rom. 7:23).
 - (1) Life in the POW camp is characterized by sins, human good and false doctrine.
 - (2) The believer is neutralized in the conflict while in the enemy camp.
 - (3) However, this imprisonment is self imposed through individual volition.
 - (4) The enemy uses the believer for his own purposes until the believer breaks out.
 - (5) The only method of escape is rebound.
 - (6) The positive believer hates the camp (Rom. 7:15-25 cp. Heb. 12:3-4).
 - (7) Some believers enjoy the lack of conflict in the camp, and choose to remain because they desire to give up the fight.
 - (8) The "soldier" perseveres will gain great reward (2 Tim. 2:3 cp. 2 Cor. 5:10, 1 John 2:28; Rev. 22:12).
 - iv) Slaves: Slavery indicates the abject state of servitude to a cruel, abusive master, the OSN (Rom. 6:16, 2 Peter 2:19).

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- v) Drunk: One who is under the influence of alcohol manifests disorientation and inappropriate behavior. In relation to the OSN, the term describes the disorientation and inappropriate activity promoted by the sin nature.
 - vi) In darkness: darkness indicates that the one who is under the OSN lacks perception and the ability to order one's steps. Those who are out of fellowship and lack the light of Scripture will blindly stumble through their ph. 2 (cp. Psa. 119:105, John 8:12, 12:35).
- 8) Concluding observations and exhortations.
- a) All unbelievers are enslaved to the OSN. The only deliverance is faith in Christ.
 - b) Once an individual believes, he continues to possess an OSN. However, the believer must take active steps to overrule its lusts.
 - c) The SAJG begins a time of inner conflict between the indwelling Holy Spirit and the OSN.
 - d) This conflict continues for the duration of a believer's ph .2. The one who believes that the OSN is eradicated or abolished at saving faith, is self deceived.
 - e) Recognize that your particular areas of weakness and sinning will not necessarily be the same as another person's areas of weakness and sinning.
 - f) Recognition of this fact helps one to avoid judging others.
 - g) There is no room for arrogance when dealing with other believers who may be having trouble with their OSN (Gal. 6:1-2).
 - h) We should encourage each other and provide support in the battles that each of us face.
 - i) Again, any real encouragement must be based on the principles of sound doctrine.
 - j) Flagrant OSN types will be much in evident in the last days (2 Peter 3:3).
 - k) Maladjusted believers will fall under the OSN deception of plurality of teachers. The teachers who tickle the ears are those who stroke the lust grid rather than challenging it. Furthermore, they DO NOT manifest true concern for their flock. (2 Tim. 4:3-4).
 - l) The cosmic system with its various lusts is transitory and is in the process of passing away (1 John 2:15-17).
 - m) Be thankful that your eternal existence will be sans OSN!

James Allen
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