

1. Last week I taught in part Gal 5:18 by way of the *Doctrine of the Old Sin Nature*.
2. Before continuing, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Here is an expanded translation of Gal 5:15-17.

### **Expanded Translation**

**Gal 5:15** Now my brothers and sisters in Christ if you reject the command to love one another but instead, you keep on hating and speaking ill against one another, such conduct will no doubt end up destroying the entire church.

**Gal 5:16** Clearly, if you rebound when necessary and consistently take in the Word of God, you will not carry out the desires of the flesh.

**Gal 5:17** For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not necessarily, to do whatever you want.

4. So far, we have exegeted that portion of Gal 5:18 which has been translated in the KJV "*But if ye be led,* ..." noting it might better be rendered "**But since you are being led ...**"

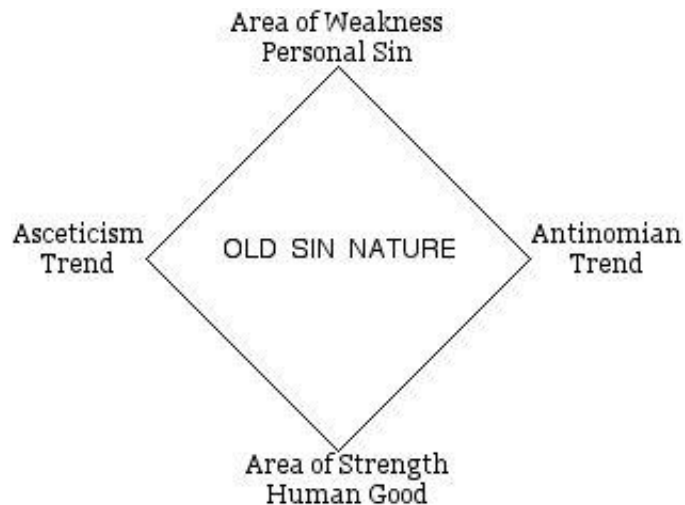
5. Gal 5:18 has been translated in its entirety in the KJV:

KJV-New Sentence

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

6. Let's return to the study of the Old Sin Nature.

7. Being led by the Spirit requires the believer to understand the characteristics of the Old Sin Nature.



7.1 The decision is ours; will we use the grace assets God has provided? Or suffer defeat and become a casualty in the angelic conflict?

7.2 Although saved, I still have a problem for time. We keep our Old Sin Natures which repeatedly and often successfully tempt us to sin.

7.3 God in His grace plan has provided not only positional sanctification but He also provided a technique for maintaining fellowship.

7.4 We never lose our salvation but when we sin in time, we lose certain privileges. One such privilege is happiness.

7.5 There is a protocol for recovery. This protocol is available only to the believer. David was miserable until he followed God's protocol of confessing his sin. We are all little David's and must follow God's simple rules. We must name sin to God as God the Holy Spirit reveals such to us. Psa 32:3-5

7.6 Paul recognized that the Old Sin Nature is in control unless we transform the mind using our two power options.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

7.7 Our very thinking process was evil from birth. Jer 17:9

7.8 Efforts at self-transformation are unacceptable to God and in fact it is the human good or self-transformation product that is judged at the Great White Throne and the Bema. Rev 20:11-15; 1Co 3:11-15

7:9 The only thing acceptable to God is divine good which is only produced by metabolized doctrine resident in a believer's soul. Isa 55:11; 2Ti 3:16-17 and my favorites:

2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, **through the knowledge of him** that hath called us to glory and virtue:

2Pe 1:4 **Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.**

7.10 Divine good cannot be done by works, law keeping or simply using 1Jo 1:9. It can only be produced by doctrine resident in a believer's soul. Gal 3:11; Jam 2:10

7.11 Paul in Rom 5:12 makes it clear that even if we could keep the law (which we can't) we would still be sentenced to hell because at birth we receive an imputation of spiritual death. The object of this imputation is the Old Sin Nature genetically acquired at birth.

Rom 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:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

7.12 James in Jam 2:14 and 19 makes clear that deliverance be it for eternity or time must have an efficacious object for the transitive verb **Pisteuo**.

**Pisteuo Christ = Eternal Salvation**

**Pisteuo Doctrine = Spiritual Maturity**

### **Expanded Translation**

**Jam 2:14 "Now let me ask you this my fellow Jews, where is the benefit if any of you say: I have faith and yet this faith lacks inherent power to produce? Can faith without inherent power save you? The answer is a resounding no!"**

### **Expanded Translation**

**Jam 2:19 "Come now, many of you are self-righteous Deist who believe sincerely in One God; Oh, you do well, so you think and yet I tell you even the demons know there is one God and they tremble and shake in absolute terror."**

7.13 James makes this clear by example when he uses two believers, Abraham and Rahab, as paradigms to illustrate deliverance is a product of faith.

Abraham:

Jam 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Jam 2:22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Jam 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Jam 2:24 Ye see then how that by works a man is justified, and not by faith only.

Gen 12:1 Now the LORD had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 15:6 And he believed (Hiphil perfect of the Hebrew **Aman**) in the LORD; and he counted (Qal perfect of **Chesham**) it to him for righteousness.

Rahab:

Jos 2:9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

Jos 2:10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side *of the* Jordan, Sihon and Og, whom ye utterly destroyed.

Jos 2:11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

7.14 We should take heart from Paul's commentary on the war raging in his soul. At the same time that Paul was delighting in the Law of Liberty he saw a different law in his members. His true self, the born-again man, agreed with the law of God. But another law (the law of sin) brought him into captivity, making him a prisoner.

7.15 He thought things and did things that he immediately knew were wrong. Don't you just hate it when that happens in your own life? But in the process of making Paul a prisoner to the law of sin he saw this as a battle for the control of his mind and body.

7.16 With the Indwelling of God, the Holy Spirit came hope, not only for the Apostle but for each of us as believers. Who will control is the issue and only the volition of the believer can answer the dilemma. Paul says that he was being brought into captivity to the law of sin. If Paul had stopped here, he would have been at variance with his statement in Romans chapter six verse fourteen.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

7.17 But he did not stop there. (Rom 8:1) He asserts that sin in the members is a powerful force (and no one should try to deny that fact). It is a fact the Old Sin Nature indwells every cell of the body.

### Expanded Translation

**Jam 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:**

**Jam 1:14 But every man is tempted, when he is drawn away by his very own lust patterns and trends found in his Old Sin Nature, and thus, he is enticed.**

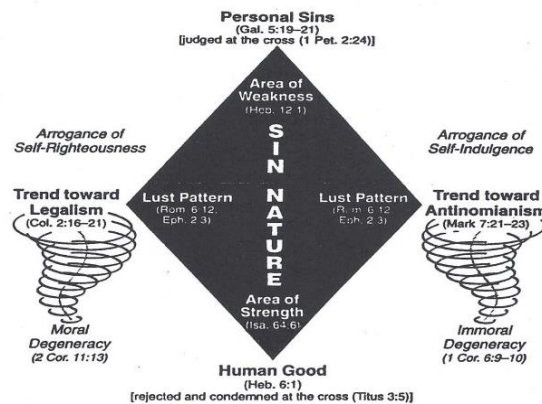
**Jam 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth operational death.**

7.18 The thought that sin could make him captive causes him to cry out: Wretched man that I am! Who will set me free? The body is the scene of this contest. Sin living in every cell of the body brings spiritual death to the body, and Paul becomes aware that he needs outside help. So, he cries out for deliverance: “Who shall deliver me from the body of this death?”

7.19 Filled with emotion, the apostle does not write out a full reply to his question but simply says “I thank God through Jesus Christ our Lord.”

7.20 Not unlike Paul we too have need of recognizing the enemy but more importantly we also need to be reminded that the Good Shepherd walks with us – rod and staff in hand. Know your enemy.

### CHARACTERISTICS OF THE SIN NATURE



8. Now let's analyze the phrase "ye are not under the law."

YE ARE NOT UNDER THE LAW ΟΥΚ ΕΙΜΙ ΥΠΟ ΝΟΜΟΣ

1. **Eimi Ouk Hupo Nomos** is better translated "you are no longer under the Mosaic law ..."

2. **Eimi** is a verb parsed as a 2<sup>nd</sup> person plural, present active indicative followed by the negative adverb **Ouk** and the preposition **Hupo**. The object of the preposition is **Nomos** declined as an accusative singular.

3. **Hupo** is unusual to the extent: when the object is declined as an accusative it is to be translated "under." If the object is declined as a genitive it is to be translated "by the agency of."

4. **Nomos** is clearly a reference to the Mosaic Law.

4.1 The Mosaic Law is set forth in the first five books of the Bible.

4.2 Moses is the author of these five books. They were written in approximately 1450 B.C.

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