

Sin Nature

Does a Christian Still Have a Sin Nature? Exposing the False Doctrine of Two Natures with Prophecy

The Assemblies of God and many others use the NIV translation of the Bible. The NIV published their first edition of the whole Bible in 1978. Since then, they've had two revised editions of the scriptures in 1984 and 2011. In the creation of the 1978 edition, the NIV organizers used over a hundred scholars to translate the original languages of the Bible (Hebrew and Greek) into English. Some of these scholars were from the Assemblies of God.

The Greek word for "flesh" is *sarx*. It should be translated as "flesh" every time in the following verses. I don't know who was among the group of scholars who were assigned to the books of Romans, 1 Corinthians, Galatians, and Colossians or the editors who revised the edition three times before it was complete, but

I do know they made a tragic mistake by translating “sarx” as “sinful nature” nineteen times in these books. Thirteen were in reference to the Christian’s present state, and six were in reference to his past life before he was saved. The list of thirteen is: Romans 7:18, 25, 8:8, 9, 12, 13, 13:14; 1 Corinthians 5:5; and Galatians 5:13, 16, 17, 19, 6:8. The list of six is Romans 7:5, 8:3, 4, 5; Galatians 5:24; and Colossians 2:11.

The 2011 Revised Edition of the NIV has replaced seventeen of these nineteen cases of “sinful nature” with “flesh.” These facts alone show that by their own admittance, they were wrong the first time. But the damage has already been done, it’s still there twice, and we can’t afford to wait until they get it right. So that’s one of the purposes of this book: to expose the false doctrine of the sinful nature still residing in the Christian and to speed up the NIV, getting it completely right in their next edition. The two remaining cases of mistranslation are Romans 7:18, 25. Sadly, both are in reference to the Christians’ present state. These mistranslations have caused great damage to the body of Christ.

The purpose of this book is also to put enormous pressure upon all these other versions of the Bible to get it right in their next edition. The following versions of the Bible are poor in this respect because they also translate *sarx* as “sinful nature” or something similar to it: The Living Bible 1971, the New Believers Bible 1996, The New Living Translation Bible, the latest edition, The Amplified Bible 1978, The Everyday Bible 1987, The New English Bible 1971, the Williams New Testament, and The New Testament Modern English. I have not confirmed the latest edition of these eight versions to be the same, except where stated.

The following versions of the Bible **never translate *sarx* as “sinful nature.”** They translate *sarx* as **“flesh:”** the Authorized King James Version 1979, the New King James Version, the latest edition, the Modern King James Version of The Holy Bible 1962, the New American Standard Bible, the latest edition, the English Standard Version, the latest edition, the Christian Standard Bible, the New Scofield King James Bible 1967, Young’s Literal Translation of the Holy Bible 1898, the Revised Standard Version

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Bible 1952, the New Revised Standard Version Bible 1989, the New American Bible 1986, and The Holy Bible Douay Version, translated from The Latin Vulgate 1582. I have not confirmed the latest edition of these twelve versions to be the same, except where stated.

The most popular Bible today is the NIV (New International Version). The second most popular is the KJV (King James Version); thirdly, the NLT (New Living Translation); fourthly, the ESV (English Standard Version); fifthly, the NKJV (New King James Version); sixthly, the CSB (Christian Standard Bible), and seventhly, the NASB (New American Standard Bible). Five of these seven Bibles never translate *sarx* as “sinful nature.” It’s only the NIV and the New Living Translation that do so, which are the first and third most popular. The New Living Translation is much worse because they haven’t made corrections like the NIV did in 2011, and it also goes so far as to personalize phrases by using pronouns such as “my sinful nature,” “their sinful nature,” “his sinful nature,” and “their own sinful nature.”

The Assemblies of God have shown favoritism toward the NIV, perhaps because some of their own scholars were involved in the creation of it. The King James properly gives the balance of the true nature of prophecy in 1 Corinthians 14:3 by describing its purpose to be: edification, exhortation, and comfort. The NIV removes edification and exhortation, replacing them with two other words which soften the true nature of biblical prophecy.

In November of 2014, I contacted Global University of the Assemblies of God to speak to them about their beliefs concerning sin nature for the Christian as well as predestination and election. They put me in contact with a professor from the school so we could begin communicating by e-mail. This man sent me a list of scriptures where *sarx* is translated as “sinful nature” in the NIV. He must not be aware that the NIV revised itself in 2011.

The e-mail says, “Yes, we do believe the Christian still has a sin nature. Each believer still has sinful fleshly desires, but Christ gives us the freedom to say ‘no’ to the flesh, since as believers we are no longer slaves of the sinful nature.”

So they equate “a sin nature” with “sinful fleshly desires.” They also say, “Under grace, the sinful nature remains the same; its desires do not change. But our new life in Christ gives us the ability to do what is right. In Christ, a greater spiritual reality exists—a circumcision of the heart completed by Christ is a putting off of the sinful nature through Christ.”

In their papers entitled “The Security of the Believer,” on page 4, beginning with the sixth paragraph, they say:

It is not the natural thing for the Christian to sin. Having been born of the Spirit, the believer is a new creature for whom old things have passed away and new things have come (2 Corinthians 5:17 NASB). It is thus now unnatural to sin. The old life is a thing of the past, a latent force within, subdued and reckoned dead by the new presence (Romans 6:11). What was the custom and practice before, now becomes unnatural and contrary to the new impulses of the heart. Sin is foreign to the new nature. The nature that is ours by faith does not sin. Thus when the old nature temporarily and unexpectedly regains ascendancy, the whole new being revolts against this unnatural intrusion. The immediate recourse is to Christ.

The Assemblies of God position stated above has much truth but contains some error. “A circumcision of the heart completed by Christ is a putting off of the sinful nature”—this means that it’s gone. The heart is attached to the flesh as the central mechanism of life in both the physical and spiritual realms.

As Christians continue to read the NIV and other incorrect versions, they will get the false concept of a sinful nature planted deeply into their conscience and spiritual constitution. This greatly hinders them from overcoming sin. When Assemblies of God ministers stand behind tens of thousands of pulpits across the USA and

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around the world, confessing a sin nature within, congregations adapt to an inconsistent lifestyle. Whether the sin nature is reckoned dead or a latent force, it still remains, according to them. It's gone but not gone. Which is it?

An Assemblies God pastor, during the first thirty minutes of his sermon, several times said, "You were born with a sin nature." The entire message said nothing about our new nature in Christ. Instead, in the latter part of the sermon, he made positive points about faith in Jesus. Why drag the people of God through the mud of sin for thirty minutes and then focus on Jesus? Are we supposed to be happy with this religious cycle?

Another pastor, five times in his sermon, said, "It's that sin nature again."

A famous preacher would often quote Jeremiah 17:9 under the Old Covenant, "The heart is deceitful above all things, and desperately wicked; who can know it?" But he never would teach on the new heart to Christians in the New Covenant! You have to teach the new birth! You can't just preach trust in Jesus. This is not me parsing theology to find fault. This is an issue of the constitutional makeup of the Christian. As believers continue to be pounded by leaders preaching a sinful nature, it is my responsibility as a prophet to declare that this is wrong. Teaching that a Christian still has a sinful nature is not consistent with the Bible and Christian Redemption. Jesus redeemed all of you, not a part of you.

After this introduction, I will get into detailed teaching on this extremely important subject. I am a defender of the common Christian in the congregation who doesn't know they should or even have the time to do the research to see if these things be so. I am a defender of them because I am one. This chapter and the next one will make the case on the fate of a sin nature.

It is Springfield's responsibility to diligently seek out the best translation of the Bible for their schools and position papers. And since the NIV is their first go to Bible, hopefully, they've informed everybody in Springfield of the 2011 Revised Edition and any significant changes. They should post on their website this change in the NIV Scripture. **Because if the NIV didn't get it right on sev-**

enteen counts, how can we trust them on the remaining two? Ephesians 2:3 is the only place in all the New Testament where we should see the word *nature* in reference to “sinful nature” as it relates to the Christian, and it is in the past tense.

There are courses at Global University that reinforce the error of two natures.

In view of the biblical teaching concerning the status of the Christian: “Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new” (2 Corinthians 5:17). In view: God says, “His divine power hath given unto us all things that pertain unto life and godliness.” And He has called us to “be partakers of the divine nature” (2 Peter 1:3–4). In view that the New Testament uses the word *nature* only once in reference to the old nature as it relates to the Christian and **puts it in the past tense.**

And you hath He made alive, who were dead in trespasses and sins; in which in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience; Among whom also we all had our manner of life in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. (Ephesians 2:1–3)

In view that God has put His laws in their minds and has written them in their hearts (Hebrews 8:10). In view of the fact that they are born again (John 3:3). And have “become the children of God” (John 1:12). In view: They shall have in them “a well of water springing up into everlasting life” (John 4:14). In view that: “Out of their heart shall flow rivers of living water” (John 7:38). In view that: “they hear His voice and follow Him” (John 10:27).

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In view that: “Jesus is the vine and we are the branches” (John 15:5). In view: “They have been given the glory of God” (John 17:22). In view: “Jesus is in them” (John 17:23). In view: “They have access to the throne of grace” (Hebrews 4:16).

In view of the fact: “His righteousness is imputed unto them” (Romans 4:6; 5:19). And that: They have been “reconciled to God by the death of His Son” (Romans 5:10). In light of the fact that: “we are dead to sin” (Romans 6:2), and “have been baptized into His death” (Romans 6:3). That our old man is crucified with Him” (Romans 6:6), that we are “freed from sin” (Romans 6:7).

In view that: We’ve been born again by the incorruptible seed of the word of God (1 Peter 1:23). In view: we’ve been given an inheritance that’s incorruptible and undefiled (1 Peter 1:4). In view that: “[W]ith the heart man believeth unto righteousness” (Romans 10:10). In view: He has taken away our sins (Romans 11:27). In view of the fact that “we can present our bodies a living sacrifice, holy, acceptable unto God” (Romans 12:1). In view: we have received the Spirit of God (1 Corinthians 2:12). In view: “[W]e have the mind of Christ” (1 Corinthians 2:16). In view that: We are the temple of God, and that the Spirit of God dwells in us (1 Corinthians 3:16). **And that we are commanded not to defile the temple of God (verse 17).** In other words, it’s not already defiled by a sin nature. We have been washed from our sins (1 Corinthians 6:11). Our “[B]odies are the members of Christ” (1 Corinthians 6:15). In view that fornication is a sin against the body (1 Corinthians 6:18).

It’s not that the body is inherently evil and something rose up from within and the person yielded to it. No, it’s the person who sinned, and it’s a sin against the body. The body is depicted in 1 Corinthians 6 as neutral, an innocent victim of sin. The physical body cannot hate, lust, or become angry. These things are emotions and appetites expressed by man’s heart and spirit.

The body is the temple of the Holy Spirit (1 Corinthians 6:19). It’s redeemed by the blood of Christ. It’s pure and shouldn’t be defiled with sin. Jesus said in 1 Corinthians 6:20, “[T]o glorify God in your body and in your spirit.” How are you going to glorify

God in something that's inherently evil, corrupt, and prone to sin? **You are dead to sin. Where is that sinful nature? Find it for me. Define it. Is it in your spirit, your soul, your body, your mind, your heart, or your conscience? These are all redeemed by the blood of Christ. They all make up one person—you.** Is it those God-given appetites? The truth is it can't be found. The whole man is redeemed. Sin is your decision moment by moment, day by day. Sin happens when a Christian is not yielded to God. Sin happens when a Christian is not obeying Romans 12:1–2.

Christians have to renew their minds continually with God's Word and away from old habits and carnal ways. That's why the Bible keeps saying, "Cast off, put away the works of the flesh" (Romans 13:12; Ephesians 4:22–25, 31; Colossians 3:7–10). But it's not a nature you are casting off. It's an old thought that keeps trying to surface (2 Corinthians 4:16, 7:1, 10:4–6; Galatians 5:24; 2 Timothy 2:21–22). "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5).

An inheritance first has to be given, and then it has to be walked out. God gave the land to Israel, but they still had to go in and take it. Of the twelve spies, only Caleb and Joshua had a great enough love for God to have the spiritual fortitude to go in and take the promised land. God is saying to us today, "I have given you the victory. Go in and take it."

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not permit you to be tempted above that ye are able, but will, with the temptation, also make the way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

You cannot blame an old man, an old sin nature. **The "old man" teaching in the New Testament is not teaching that we still have a sin nature but rather that some of the effects of our past sin nature may linger with us into the new life, which has a new nature.**

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When Christian's sin, it is not sin nature, it is sin. The "old man" is used by Paul as a figure of speech to depict the old manner of life we once had and the mind and body when it's not yielded by us to the Spirit of God. Put off the old man (Ephesians 4:22) doesn't mean the sin nature remains because you can't put off a nature. A nature is a fixed figure within! For example, we can't cast off our human nature. We are human. Thus we are not sinners but saints. Flesh is used in different ways to depict various things. Stay with me, be patient, I will strive to be fair. But I will not compromise the Word of God. Many times, it may appear as if it's two natures warring within you, but it's not.

Anyway, let me get back to my introduction. In view that: "Evil company corrupts good morals" (1 Corinthians 15:33). It's not some sin nature that you let have its way. Eve had no sin nature to pull her down. She was with evil company, the devil.

Consider the twelve spies; the ten who had an evil report represent those today who are crying, "Sin nature! It's that old sin nature that dragged me down." Most pastors preach an inevitable battle and looming defeat that awaits us by this latent force within called sin nature. It's that sin nature! As they say, implying we still have one. Preachers, even though they may not say "sin nature," are still conveying "sin nature" by what they say.

In view of the fact that the Bible says, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:16).

In view: We are a new person created in righteousness (Ephesians 4:24). In view: We have been resurrected with Christ (Colossians 2:12, 3:1). In view: We are a new person that is renewed in knowledge after His image (Colossians 3:10). And in view: we have been purged from our old sins (2 Peter 1:9).

In View of All This

A Christian does not have a sin nature or even a latent force within to sin. The teachings in Romans 7:14–25, Galatians 5:16–

17, Ephesians 4:22–24, and James 3:8, 4:1, 5 are not teaching sin nature; superficially, it seems to, but that’s not the case. From Romans 7:1 to Romans 8:7, Paul is dealing with one theme—the insufficiency of the law to bring lasting peace or victory to a man. If you’re a Jew trying to be saved by the law, you’re going to find out that the law will condemn (Romans 7:10–14).

Quotes from Hobart Freeman will be between these symbols { }.

{If you are a Christian looking at what God requires, it will emphasize what a struggle it is to try to do what God requires. So, the only peace is through faith in Jesus, being led by walking in the Spirit and not fulfilling the lust of the flesh. The law will condemn you and you will never find any peace. Paul’s telling us that the knowledge of the Word of God, and the more you learn, the more this will become true, and how far short you fall of what God requires. And the law, since it is a ministry of death, can never give you any peace.}

The peace that passes understanding comes by faith in Jesus.

{Every time I look at the Ten Commandments, I thank God I’m under grace. I can look at the law through the eyes of grace and have peace. So, Paul speaks about the experiences of all men, but he keeps talking about law.}

Romans 7:1 through 8:7 are an effort to keep the high standard of the law. No man can keep the law, so this is the context in which he says these things, like “For I know that the law is spiritual; but I am carnal, sold under sin” (Romans 7:14), and “for what I would, that do I not; but what I hate, that do I” (v. 15). “Now, then, it is no more I that do it, but sin that dwelleth in me. 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” (vv. 17–18; In my flesh dwells no good thing). He isn’t

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talking about his body of flesh but the fleshly aspect of man if he gives into his appetites, then there's nothing good in that because flesh by itself can't do anything.

{You can't understand the writings of Paul until you come to some deeper understanding of the usage of "flesh" and "spirit" in the Bible as moral, spiritual, and ethical concepts.}

{The dualism in Paul's teaching is spiritual and ethical between flesh and spirit. The flesh stands for the earthly part of man, and the spirit, of course, the higher element. Everywhere, Paul speaks of this warfare. He speaks in such a way, in many passages about flesh and sin, as if sin resides in the flesh. He speaks of the "mind of the flesh," "walking in the flesh," and "walking in the Spirit."}

{Walking in the flesh signifies the unregenerate mind. The works of the flesh are contrasted with the fruit of the Spirit. If you're in the flesh, you can't please God. But you're not in the flesh, but in the Spirit, if you're a Christian.}

A Christian has the mind of Christ (1 Corinthians 2:16).

{What does Paul mean by all this? He can't be talking about a literal body of flesh only. He gets his concepts of flesh and spirit from the Old Testament. You can't understand the New Testament apart from the Old Testament.}

The Old Testament and Paul—both use the terms flesh and spirit symbolically, figuratively, ethically, morally, and spiritually (Psalm 56:4; Jeremiah 17:5; Isaiah 40:6–8; Genesis 6:3).

The Old Testament, as well as the New Testament, uses the word “flesh” in six ways:

- 1) {To speak of the physical body itself; (Genesis 2:23)—“And Adam said, This is now bone of my bones, and **flesh** of my **flesh**; she shall be called Woman because she was taken out of Man.”} Proverbs 4:20–22: “My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their **flesh**.”
- 2) {To show man as flesh who is contrasted with God, who is Spirit. To show man is mortal. He’s weak, a creature of the earth (Genesis 6:3), “And the Lord said, My Spirit shall not always strive with man, for that he also is **flesh**; yet his days shall be an hundred and twenty years.” (Isaiah 40:6–8), “The voice said, Cry. And he said, What shall I cry? All **flesh** is grass, and all its beauty is like the flower of the field. The grass withereth, the flower fadeth because the breath of the Lord bloweth upon it; surely the people are grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever.”}
- 3) {To show man as flesh, can be tempted because he’s in a sensual world with eyes, ears, appetites, and desires (Genesis 3:6), “And when the woman saw that the tree was good for food.” (Genesis 6:12), “...For all **flesh** had corrupted his way.”} (Psalm 78:39)—“For He remembered that they were but **flesh**.” Related to this are three things: Religious error caused by a fleshly mind (Colossians 2:18). Fleshly pride in human ability and achievement (Philippians 3:3–9; Galatians 6:12–14; 1 Corinthians 1:26). And religious works based largely upon human efforts, instead of the Holy Spirit and faith (Galatians 3:1–3; 6:12–13).
- 4) To show man can glorify God with his flesh being an instrument of righteousness (Psalm 63:1), “...my **flesh**

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longeth for thee in a dry and thirsty land.” (Psalm 84:2), “...my heart and my **flesh** cry out for the living God.” (Psalm 145:21), “...and let all **flesh** bless His holy name forever and ever.”

- 5) Sometimes, flesh is used as a metaphor for the carnal mind living apart from God—what we produce when disconnected to God and running on our own, which is by choice. “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” (Romans 8:7–8).
- 6) And lastly, flesh stands for sinful manifestations, either in body or spirit. The warfare between the flesh and the Spirit. “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” (Galatians 5:17). “Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness...” (Galatians 5:19–21).

Since human flesh can be tempted to sin, and all have sinned, then flesh is used symbolically to depict sin.

{The flesh has no good thing in it, apart from the control of the mind. It just seeks to be satisfied. Romans 7:18 says, “For I know that in me (that is, in my flesh) dwelleth no good thing.” Galatians 5:17 says “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 the context of all these verses gives us a command and a promise to “Walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Galatians 5:16). All contexts in the Bible regarding

spiritual warfare give us plenty of commandments and promises to live victoriously above sin.

The statements in Roman 7:17–18 and 20–25 have to be taken in the context of the whole Bible, and specifically, the dozens of scriptures mentioned earlier show that sin is a moral choice; it's a decision. Romans 7:17–18, “Now, then, it is no more I that do it, but sin that dwelleth in me. 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.”

I acknowledge that the Bible also teaches that sin is a spiritual condition. We all had a sinful nature (Ephesians 2:3). But that nature has been changed by the new birth to a righteous nature. Our nature is to do right. The Christian is a new creation in righteousness. We are reborn. We now partake of the divine nature. The righteousness of Jesus Christ has been imputed to us, meaning God reckons us, counts us as righteous. **That imputation has a stronger meaning than most people think.** Yes, it is the righteousness of Jesus; it is a gift, but it is ours! Regeneration means transformation! Whereas before, we were born in sin, but now, we are born in righteousness.

Only God is purely righteous as the self-sustaining source of righteousness, but what are the angels? And what was Adam before he sinned? He was the first human offspring of God. God's offspring, Adam and Eve, before the fall, are the same as He is in nature, being created in His image. The difference is He is God, and they were human; and therefore, He created them in His image with only His attributes that can be transferred to humans to some degree, such as love, righteousness, knowledge, wisdom, and mercy; but none of His attributes, which cannot be transferred, such as omniscience, omnipotence, omnipresence, being all-wise, eternal, infinite, unchanging, the source of life and glory. Only God is God. He has intrinsic righteousness.

It should be understood that in the experience of each Christian, there have been times when a sinful thought came and was entertained before the person realized what was going on. In this sense, Paul says, “It is no more I that do it, but sin that dwel-

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leth in me” (Romans 7:17). This happens because we are still in the process of being transformed by the renewing of our mind. Even though this type of sin may be caused by yesterday’s sowing to the flesh or today’s unconsecrated life, it’s indirectly caused by choice. We should not allow ourselves to be condemned but instead convicted by the Holy Spirit. **There has to be a place in the New Testament where it addresses this type of sin so that we don’t walk in condemnation.**

We need to make a distinction between when the Bible is teaching what the constitution of the Christian is and spiritual warfare. Romans 7 is not teaching that we still have a sin nature, but rather, it is teaching us about our human nature and spiritual warfare with sin. In a sense, it is defining constitution because actions affect the constitution, but it’s not establishing a perpetual position of constitution. Yes, my choices of sin have the same characteristics—it’s of the same nature—but it’s not a fixed sin nature abiding in me.

The main purpose and theme of Romans chapters 6–8 is the law will condemn, but Jesus Christ will not. The conclusion is chapter 8, which begins with, “There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” {The Christian, the moment he comes to Christ and gets saved, discovers he still has a body, a tongue, and a mind that has been trained to think about sin and have its own way. That body and mind doesn’t give up wrong desires automatically.} The power and strength of being a new creation in Christ and the Holy Spirit is there to overcome all things, but there still has to be some discipline on the Christian’s part.

Although there are many testimonies from believers that God took away a wrong desire, this is warfare between the fleshly appetites and the spiritual nature, the redeemed nature. We have only one nature. It’s either redeemed or sinful. The sinner is not just a person with a sinful nature, but he himself is sinful. The Christian has the divine righteous nature of Jesus Christ. Multiple scriptures quoted earlier show this. The Bible speaks of only one nature, found in Ephesians 2:3. Your nature is not some intangible

thing. Jesus speaks of the righteous and the wicked as the person himself.

{Try to explain that sinful nature and what it is, as contrasted to that new nature of righteousness. You'll never be able to explain it. Man's nature is the man himself.}

It is the man's nature that the Bible is talking about. Human nature is not sinful in itself. Adam and Eve were not sinful before the fall. Jesus Christ took on human nature, and so the human nature of a born-again Christian is not sinful.

{As with the sinner, it's one nature, it's human, it's fallen, it's sinful, corrupt and alienated from God. But upon conversion that nature is cleansed, renewed and regenerated because 2 Corinthians 5:17 says, "**He is a new creation.**" **It doesn't say that he's got a new nature, but he himself, being human, the person, is a new creation.**} }

2 Corinthians 5:17 goes on to say: "Old things are passed away; behold, all things are become new." If it's your nature, it's you!

{If the doctrine of two natures is true, then one-part of you is in heaven and one-part is in hell. You might say that God will just erase it, but where do you get that? Why didn't He do that in the new birth experience?}

{Since Romans 12:1–2 says that we can present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service, then it means our body can be holy. So sin doesn't reside in the flesh, the flesh isn't inherently evil and doesn't necessarily have to sin.}

Sin results when we do not rule over the flesh. It's that simple. It's not a new truth. It's what God said to Cain in Genesis 4:7—you're not ruling over the earthly nature. Sin lies at the door. It's a choice by a positive act of your will: put to death that impulse, desire, or emotion. Allow the Holy Spirit to bring forth fruit in its place. The source of sin is a decision of the heart or will, not the flesh or the nature, and therefore, it must be subdued at this point. The flesh is only a vessel. You've got to resist the temptation to sin in the mind or heart.

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The flesh is an instrument that Satan can tempt and use, unless ruled over by the Spirit. Sin is when you will to sin. You decide—it's in your sinful choice. Flesh is symbolic of the old man who was ruled by old desires. Flesh also stands for the new life struggle we're in for the flesh to try to regain control.

The appetites and desires of flesh will always be there. These are God-given human desires, so don't feel condemned. You can't change that, but you can have dominion over them. These are normal appetites that can become sin. Don't blame the devil or the old man. Take responsibility and yield to the Holy Spirit to overcome wrong choices.

The need for sex in the male and female is not evil. The need for physical romantic affection, from holding hands to sexual intercourse and everything in between, is not evil. These are God-given healthy desires for the purpose of fulfilling a relationship. It's what you do with these pure desires that counts. **View them as pure in their original state. View that basic impulse as pure and from heaven as long as you are not using it in an unauthorized way. This will greatly assist you in walking in holiness and righteousness!**

You use these affections in godly ways as He intended. God commands us to yield our members to Him as instruments of righteousness (Romans 6:13). How in the world is our body going to be yielded to God as an instrument of righteousness if it's inherently evil and contains a sinful nature?

Romans 7:14 states, "I am carnal, sold under sin." True only if you let the flesh have its way. Verse 14 means the body can be an instrument of temptation. Left to itself, it is weak and seeks satisfaction. The old habits the flesh is accustomed to may feel like a sin nature, but they are not. You are a new creation; all things are new. Flesh becomes a symbol of sin because it can become an instrument of sin. But we yield it to righteousness. Even after you're saved, the flesh will not yield without a struggle.

As a Christian, it is **not** your nature to sin. It is your nature to do right. The body and mind can be yielded to a sinful decision and thus be used as an instrument to sin. You have been given

appetites, desires, and emotions to be used for God's glory. These are God-given, but they are to be controlled and channeled in the right direction. They are not to be abused by misapplying them or overindulging.

Some may use James 3:8—"But the tongue can no man tame, it is an unruly evil, full of deadly poison"—to say the Bible teaches a sin nature in a Christian. But if the entire chapter is read with a pure heart, there is no way to interpret this as a nature because verse 11 asks the question: "Doth a fountain send forth at the same place sweet water and bitter?" It's talking about the rivers of living water that flow from the heart of a Christian.

Some may use Galatians 5:17 to justify a sin nature, but the context gives no excuse for that belief. Ephesians 4:22–24 and Colossians 3:5–10 are two more passages that may appeal to those who preach a double nature to us. The context of these passages does not support a sin nature in Christians.

The two natures doctrine overlooks the fact that the devil plays a big part in temptation. The devil wants to be overlooked. It's a nice doctrine for him (1 Peter 5:8–9). Temptation from a demon can seem like a sin nature, and he wants you to believe it so you don't rebuke him. We are in the process of having our mind renewed with God's Word (Romans 12:1–2).

{All the past to erase from our thoughts that float up, so if I don't erase them and get rid of them, then I myself, and my past, and the fleshly aspect of me are the source of it.}

When these unwanted thoughts come, the warfare is on **four fronts**—the world, human weaknesses, the devil, and our past habits. But we have the mind of Christ (1 Corinthians 2:16).

Now concerning the tragedy of preaching the sin nature, I say this to pastors: When you stand before God's people and say: "You were born with a sin nature. It's that sin nature that's got a hold of you again. It's that sin nature that's pulling you down again," you are teaching sin nature at that point. Pastors, you are confessing it upon yourself and you are confessing it upon the body of Christ. As a leader of the church, there is power in that. There is power that binds people. This should not be!

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Preaching a sin nature lowers people's expectation to overcome sin. It gives them an out or excuse. They resign themselves to a certain amount of sin in their lives. This is why pastors will parade their sins, doubts, and unbelief before the congregation. The bait on Satan's hook to ensnare the leader and the people is to have the pastor relating to the people's sin. I understand it's good to encourage them in the forgiveness and grace of God. But he should be setting the example of overcoming sin, and thus he would be able to impart the vision to the congregation. Victory imparts vision, not defeat.

There is a place to preach on grace, forgiveness, and strength. But too many pastors have gone overboard talking about their own weakness and sin. Preaching sin nature gives the people the perspective and image of their spiritual constitution having the fabric of fleshly, sinful desires, and lusts. **They see it in the fabric.** They see it as "unwashable." They see it as unchanged upon conversion. That's what the e-mail said at first.

But Jesus's blood washed us white as snow. This doctrine of two natures which turns Christians into double personality creatures has weakened the church tremendously. The lack of joy, the defeatist attitude, the jokes about sinning, and the stories of failure all lead to lowered expectations. There is even deception concerning the source of temptation.

Pastors' comments are killing us. We have enough to deal with: the devil, the world, old habits, and our human weaknesses. Preaching on the doctrine of no sin nature puts you more in control over sin. You understand how to use the members of your body as instruments of righteousness rather than unrighteousness. You see yourself cleaner, more delivered from sin and the power of it. As a born-again Christian acting and thinking spiritually because you only have one nature, that is **the righteous nature of Christ!** You are the righteousness of God in Christ Jesus (2 Corinthians 5:21; 1 Corinthians 1:30; Romans 5:21).

Concerning our purpose to walk with Jesus, it is essential to get the basic foundation correct. If we are missing God on any fundamental, we are in trouble. It's serious if we are missing Him on

the anatomy of the Christian and our basic makeup of one nature. In the case of the Assemblies of God, they have misjudged this fundamental truth since their conception in 1914. The Christian life is a growth. From carnality to spirituality, from infancy to maturity, it's not a sin nature. Many times, a Christian without the baptism with the Holy Spirit doesn't have the power to resist evil.

Actually, the non-Pentecostal churches gave this doctrine to us. It's a carryover from one hundred years ago. Sin nature doctrine is an explanation for the non-Pentecostals struggle and defeat because they lack the baptism with the Holy Spirit.

What's our excuse? We should be pioneering one nature doctrine inspired by the power of the Holy Spirit baptism. For a long time, the Assemblies of God have been a fast-growing fellowship, but we sure have brought a lot of reproach upon Jesus Christ by the way we live. The public confessions of sin from two ministers, originally from the Assemblies, TV Evangelists rippling across the nation, embarrassed all of us in the late 1980s. These, along with some other happenings in the country, brought about a new era of coldness toward the Gospel and caused the Muslims to say: "As the church falls into immorality, it's time to take the West." We have nothing to be proud of. One well-known minister, as he plunged into reproach and the shame of his sin, confessed that he always knew this temptation would grow into a giant that he would not overcome.

I wonder why, but not really; I know why. Springfield has wondered why this has happened, and they can't figure it out. They need to look in the mirror. It's their sin nature confession upon that man that did it. Woe unto you! Woe unto you, Springfield.

Then said I, Woe is me! For I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my

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mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. (Isaiah 6:5–8)

Prophecy

On November 9, 2014, just before sunrise, I was down by the river, praying, but the Spirit of the Lord drove me back into the house to prophesy and write it down.

Thus saith the Lord to the pastors and shepherds of My people. I sent My Son to the cross to redeem My people from sin, and you are confessing a sin nature upon them. Woe unto the shepherds of My flock. Is it a small thing that I have delivered you from sin, that you now want to be in bondage again and keep My people in bondage? Haven't I declared in My Word that ye are free from sin? How is it then, you still have a sin nature? Are you looking for excuses to justify your sin before My holiness? Have you searched My Word diligently to know this? Have you sought My face to hear from Me? You have put My people in bondage, you have enslaved them with a sin nature. Isn't the blood of My Son powerful enough to purge out a sin nature? My redemption is for the whole man. I have not redeemed a part of you. I have redeemed all of you. You are a new creation.

To the Church of America, hear ye the Word of the Lord. Is it a small thing for you to use My Word as an excuse to sin? Is it a small thing for you to hold back My power to

redeem? Ye have robbed My people of the freedom I purchased for them. Ye have not sought My Word with a pure heart. Ye have not sought Me with a pure heart. A pure heart will see what My Word is saying. A pure heart will see Me. You have believed the traditions of men. You have believed the lie of the enemy—that it's a natural thing for your heart to be sinful.

So, how do you seek Me? How do you expect to receive from Me, with your heart full of impurities? What do you expect? saith the Lord. "How can I teach you truth when you have made yourself blind by following the blind? I want you to be the Lord's man, God's man, God's men and women, God's property, wholly given to Me, searching the Scriptures to see if things be so.

Shepherds of the land—hear ye the Word of the Lord. Your life and your ways are so filled with busyness that you have no time for Me. No time to find My will. Didn't My servant Moses, spend forty days with Me on the mount? Didn't I require Jonah to spend three days with Me in the belly of the fish because he would not hear My voice? Didn't I require Paul to spend years in prison to hear My voice, to write Holy Scripture? And haven't I also, called you away from everything to be with Me, to hear My voice, to be My man? Are you so free that you don't have time? Are you so captivated by your sinful nature that you don't understand? Are you so blessed and growing fat in the land that you are becoming lean in My Word and in prayer? Is it hard for you to hear My voice in the land of plenty?

Thus saith the Lord, I have set you in this land for a purpose, to obey My voice and to do

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My will. That's how you love Me with all your heart. But how, oh how, are you going to love Me, with all of your heart, if you believe it still contains a sin nature?

Thus saith the Lord, My blood bought freedom for My people, and woe unto you shepherds, ye pastors, that bring them back into bondage. Turn ye, turn ye, from your wicked ways or else I will come to you with the sword of My mouth and fight against you. Turn ye! Turn ye! Time is running out, for the time will come when every man will have to stand before My throne and give an account.

As I was leaving the house again, the Spirit of the Lord drove me back into the house to finish the prophecy.

Thus saith the Lord to My people and to My church, Don't you already have enough to contend with? Aren't you already contending with the enemy of your soul, the prince of the power of the air, the devil? Aren't you already contending with the world? Aren't you already contending with your own human weakness? Aren't you already contending with your past experience? These I have ordained to bring My purposes to pass. But not this doctrine! Reject it!

If My pastors don't speak according to My Word, reject it!! For I have said the anointing abides in you, and ye need not that any man teach you. I have said in My Word, I will lead you into all truth. Stay humble, stay respectful, stay in My Word, saith God.

John 14:26 and 1 John 2:27 are the two biblical references of the last paragraph.