

DO REAL Christians Sin Every Day?

Must Christians, real born-again Christians, sin a little bit every day? This may well be one of the most important messages¹ I have ever written or that you will ever read. For centuries, the majority of churches have taught a very serious and frankly unscriptural error. Even many in Apostolic church ranks have gone along with the this error and yet the truth is so thoroughly ingrained in the entire Bible that I find it hard to believe that people do not understand. This is another area in which Satan likes to ask, "Yea, Hath God said...?"²

Please, my dear brothers and sisters in Christ Jesus, let us move to trust and believe God and His word above man's logic and questions. Let us not be always asking, "Yea, Hath God said...?" But rather, let us trust and obey.

First of all, if you take the time to read and study the Bible thoroughly, you will know that the entire purpose of man on the earth is to honor and glorify God. From Genesis through Revelation, no subject is repeated so often as the fact that we are made in the likeness and image of God to honor, glorify, praise, exalt, sing praises to, worship, love, adore, magnify and yes, fellowship with our Lord God, Jesus Christ. A study of sin reveals that sin is any "missing of the mark" which is to fulfill our purpose in being on the earth. Thus anything we do, say, think, or in any way portray anything less than the goodness of God is sin. Can any human being on earth fulfill this grand and glorious purpose every day, every hour, at every minute?

Man insists that it is not possible, but God insists that it is possible. Since He knows everything, including our frailties, if He says we can and indeed must live without sin, we Can do it. The Apostle Paul says, "I can do all things through Christ which strengtheneth me." (*Philippians 4:13*). All things except live without sin? Really? Does God ask, nay COMMAND you to do the impossible?

Some use the scripture, "all have sinned and come short of the glory of God" (*Romans 3:23*), and claim that the original Greek here indicates a present continuing sin and yes, that is true. But the point is, and the fact remains that the same Apostle Paul, speaking by inspiration of the Holy Spirit who wrote that passage also says, "'I' am crucified with Christ: nevertheless I live; yet 'not I', but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (*Galatians 2:20*).

"So yes "I" do continue to come short of the glory of God and that is precisely why I don't walk after "I" but after Christ that is in "me". Now, if and when I come short of the glory of God, the simple fact is - it is when I am walking after "I" (that is my flesh) and not after the Spirit of Christ that is in me.

" This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (*Galatians 5:16*).

That is very clear. The opposite is likewise as clear. If you walk in the flesh you "will not" be able to "do the things you would"... " 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... 24 And they that are Christ's have crucified the flesh with the affections and lusts. (*Galatians 5:17, 24*).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit... 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (*Romans 8:1, 4*).

This was the "answer" that Paul gave to his point- " For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (*Romans 7:19,20*).

He didn't say anywhere that we were hopelessly bound to keep sin every day. He offered us the way out, the solution to the dilemma, which is our hope, and which is the hope we have to offer to the world- "O wretched man that I am! who shall "deliver me from" the body of "this death"? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the

flesh the law of sin." (*Romans 7:24,25*).

Now, some might say here that Paul is saying his flesh continues to serve sin. But that is false. Forget about a break in chapter and verse and Paul completely refutes such a perspective... " There is therefore now no condemnation to them which are in Christ Jesus, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit..." (*Romans 8:1-5*). " For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God." (*Romans 8:13,14*). If you live after the flesh, Paul says, then you are obeying the law of sin. But if you walk after the Spirit you will NOT fulfill the lusts of the flesh. It's that simple.

" What then? shall we sin, because we are not under the law, but under grace? God forbid. 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? 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. Being then made free from sin, ye became the servants of righteousness." (*Romans 6:15-18*).

Now as to the scripture that says "if any man say he have no sin," this does NOT say "if any man say he no longer "commits" sin" it says if any man says he "possesses" no sin (*ie. sin nature*) that man is a liar. This perfectly correlates with Paul when he said- "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." (*Romans 7:18*).

In Paul's "flesh" he could not find how to perform that which is good. Was then Paul without hope? Or did Paul here deny that Jesus Christ was in him?

No. He simply acknowledged that his sinful human nature was still resident within his flesh. This is why he said with his mind he serves the law of the Spirit. Does that mean that his "body," his "flesh" could not be kept from committing sin? No, he addressed that very clearly - " 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?" (*Romans 6:16*).

In fact Paul was very clear that he was able to keep his body in subjection - "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (*1 Corinthians 9:27*). Could Paul say this if he continued to sin the same old sins every day? Especially considering the outcome he gave here if he didn't? I think - obviously not.

It is very clear then, whose servant we are when we sin. Let's not mince words. If we are going to quote John when he says "if any man say he has no sin" let's also remember to qualify what he meant by that because John also wrote that... "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (*1 John 3:6-9*).

So then, according to both Paul and John, even though we are "born again" we still have the sin nature resident in us. But if we are of God we will not walk after the flesh and if and when we walk after the Spirit we will not commit sin. But if we continue to walk after the flesh in sin, then very simply, we are not of God.

" For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they

that are in the flesh cannot please God... (*Romans 8:6-8*). 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life "because of righteousness."... 14 For as many as are led by the Spirit of God, they are the sons of God." (*Romans 8:10, 14*).

The reason we still "have" sin then, isn't to imply or confirm in any way that we are destined to keep sinning, rather it is simply because the "body" (the corrupt physical sin nature) has not yet been redeemed... "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (*Romans 8:23*).

That redemption happens at the Catching Away - "But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:... 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:... 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed," (*1 Corinthians 15:35, 36, 37, 42, 50, 51*).

You see, the Spirit of Christ that is now temped within us is the "seed" that will work to the redemption of our body... " Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (*1 John 3:9*).

Another point is that Jesus said... "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (*Revelation 3:21*). If you do not resist and overcome sin without yielding or submitting to it, how are you then an overcomer?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was IN ALL POINTS TEMPTED like as we are, yet WITHOUT SIN." (*Hebrews 4:15*). Jesus set us an example. Sure, He was Almighty God in the flesh, but He had to be as a man and be tempted in all points like as we are without giving in to the sin, and He tells us we can and should also.

Jesus did not overcome sin as "God" (Because God cannot be tempted with sin. See James 1:13); rather Jesus overcame sin as a man tempted just like each of us. "Let this mind be in you, which was also in Christ Jesus: Who, Being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion AS A MAN, He humbled Himself and became obedient unto death... Wherefore God also hath highly exalted Him, and given Him a name which is above every name. " (*Philippians 2:5, 6, 7, 8, 9*). "12 Wherefore, my beloved, as ye have always obeyed... work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure... 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" (*Philippians 2:12, 13, 15*).

So it is in our daily walk with God. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (*Galatians 5:16*). "Yea doubtless, and I count all things but loss for excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, and being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you," (*Philippians 3:8-16*). "As many as be perfect"? Throughout the New Testament the word "perfect" relating to man means "complete" or "mature" and not the absolute flawlessness we associate with God or a diamond. We are "perfect" when we in a mature manner seek

the things of God rather than our own pleasures and lusts.

Notice also that the verse 1 John 3:9 does not say that if you fail to do all you should to please God but if you "Commit sin". This denotes an intentional act wherein you commit an act or deed.

Sinners often ask Christians: "As a Christian, do YOU ever sin?" Answer: Yes, of course I miss the mark of God's perfection from time to time, but it is not my desire nor any longer my nature to deliberately violate God's plan and purpose in my life: that I always please, honor, love, glorify and worship Him. That is like asking whether I ever fail to please my precious wife. Of course I do not always please her. But it is my wish and desire to please her and honor her and any failure to do so on my part is unintentional. Does that mean we are divorced or that she wants to kick me out? No way!

Or consider this: Did (or do) you always please your own earthly father? Of course not! But does he kick you out and declare that you are no more his son because of one or even several unintentional failures? No. But what if you deliberately and intentionally defy him, refuse to obey him, violate all his rules and bring him and his name and the family name into dishonor and disrepute. See the difference?

Still another "Yea, Hath God said...?" ploy of Satan's question regards healing and health for human beings. Over and over we see God healing and Satan trying to kill or steal or destroy. "I am the Lord that healeth thee..." "...by His stripes ye are healed..." "...by whose stripes ye were healed..." "... and He healed all that came to Him..."⁴ are just a few of the many passages showing that Jesus wants us to be healed and live in health. We know that the rules of Jewish Kosher foods are based on real scientific reasons for the days in which they were given, and they were given not as religious rules so much as for the maintenance of the health of God's people. So first of all, we know that even before Jesus paid for our salvation, He paid for our healing. And then, when we consider that our bodies are supposed to be the Temple of the Holy Spirit, do you believe that there is room in that Temple for Satan's sickness and disease?

For hundreds of years, the church taught that sickness and suffering somehow brought glory to God and that we were to endure sickness with a "grin and bear it" sort of attitude. Sickness and poverty were seen as virtues and enduring them without complaining and accepting them as "God's will" was the ideal. This was taught as a virtue. Many but people became known for their sickness or sickly ways and this was who they were. It became their identity, the thing by which they were known.

Then along came the healing evangelists with an emphasis on healing of the body and living in divine health. They taught that Jesus paid the price for our healing and health and offered the release from sickness many people were eager for and needed. They taught that we were entitled to healing and health as children of God and that God even heals sinners, at least at times. Our identity should no longer be as sickly and ill folk who bore their suffering with patience and endurance and trust that in the end, God would reward us for our patient suffering. Now we would be identified as folk who could pray and be healed.

Unfortunately, very few of these evangelists also taught that we should treat our bodies as temples of the Holy Spirit of God. As a result, people still abused their bodies by overeating, eating and drinking (or smoking) things that were harmful, not getting sufficient rest, worrying about things God has promised to take care of, and then they still expect God to heal them. Sometimes He does because of His mercy and grace, but He is not obligated to. He did give us rules of health to live by that are not just a matter of religious teaching.

Now please don't misunderstand me. If you get sick, I am not saying you are backslidden. If you had abused your body in any way before you came to realize your sinfulness and your death and burial of your old sin life and resurrection to live the new life as a new creature in Christ Jesus, the seed of sickness and disease or the preparation for injury may already have been established in your body and unless God performs a miracle, you may well expect Satan to claim his right to pay you your wage for your sin and for sickness or disease or injury to occur. God will usually heal you anyway for His own glory, because He wants you to be well and healthy and to reflect His goodness and mercy.

As I thought and prayed about an illustration of the transformation that occurs at the new birth, I first

considered the tadpole which transforms into a frog, but there were major inconsistencies.

Then I considered such creatures as helgramites, which hatch from eggs laid by the attractive flying dragonflies and mosquito hawks and live for the first portion of their lives as pond bottom predator insects. In time, they go through a metamorphosis and transform into dragonflies or mosquito hawks which flit about in the air on crystal wings and also still capture and prey on other insects. But the transformation, the metamorphosis that God had me focus on was the caterpillar and the butterfly. As a result, I have written a tract, "**TOTALLY CHANGED**".

The adult butterfly which flits from flower to flower and sips nectar, does no harm to anything and even benefits the plants whose flowers she visits by providing pollination, then lays eggs on a protected part of the plant. These eggs hatch after a time and the new hatchling is anything but harmless. It crawls on stubby legs and false legs called pseudopods on the young twigs and branches of the host plant and eats the new leaves and buds, sometimes nearly destroying the host plant. It has powerful, sharp cutting jaws and is fat and often ugly in appearance. It is the offspring of the beautiful butterfly, but it is anything but beautiful. It has the genetic codes that in time will regulate a beautiful butterfly that flits about on colorful wings sipping nectar from flower to flower and providing valuable pollination service to the flowers, then maybe even to migrate perhaps on a several thousand mile migration in some species.

Now when the caterpillar was crawling on the twig and chewing the leaves, it had no idea that someday it would fly two or more thousand miles to a distant land for the winter and then return in the spring to the same tree or plant or field to lay its eggs and die. Its nature was to crawl and chew. It would have been unnatural for it to dream of flying and sipping nectar. As a human being who has not yet come to Jesus Christ for salvation, we are like the caterpillar. Our nature is basically selfish and self-centered and tends toward anger and frustration at anything or anyone who stands in the way of our doing what we please. That is our nature. That is who we are. It would be as unnatural for us to seek the things of God as for a Monarch caterpillar to dream of the days when it will fly 2500 miles from Michigan to southern Mexico for the winter.

Our identity, our person, our will, our nature is to satisfy our own needs and wants of the moment with no thought of a better life sipping the nectar of the Holy Spirit anointing and infilling. But there comes a day in the life of a caterpillar that it tires of crawling on the leaves and chewing and chewing. It feels the need to make a change and begins to do something it has never done before and probably never seen another caterpillar do, either. It begins to spin a cocoon around itself. It dies to its old nature and the old nature is then buried in the cocoon.

Inside the cocoon, it transforms to become a pupae. If you cut away the cocoon at this stage, you find that there has formed a sort of casing around the body of the caterpillar and already it is different. "It's different now!" the gospel song says, and it is true. But at this stage of development, the creature is totally helpless. It cannot escape the thin shell around it which has formed from the old caterpillar skin. It has no more legs at all, though you can see that a shape similar to butterfly legs is formed as well as a dwarf wing pattern. But the living creature inside is hardly more than a mass of white gooey stuff. If you tried to carefully remove the thin shell from the internal mass, the whole thing would come apart. No, the creature must die to its old form and the limitations of its old nature. The totally faithless existence and looking only for something to chew on is gone and the ability to fly in the power and anointing of the Holy Spirit is now natural. This, then is who you are if you are a true "new creature in Christ Jesus." (*2 Corinthians 5:17*). As sinners, our whole nature is much like that of the caterpillar. Our view, our outlook on life, our future all seems to be wrapped up in finding that next leaf to chew on and fill our stomachs. Although there may be twenty or a hundred other brother and sister caterpillars on the twig, branch or plant, we couldn't care less about them. We want to feed ourselves.

After the metamorphosis, a butterfly has no desire for leaves to chew on. It doesn't even have chewing

jaws to use if it did. Instead it is equipped with a tongue designed for sipping nectar from flowers and as it does, it provides a blessing in the form of pollination for the flower. And likewise, a true Spirit-filled Christian will provide the salt for seasoning and preserving or the light for others to see their way by without even thinking about it. The New Creature in Christ Jesus often benefits those with whom he or she formerly sinned by showing the new life in Jesus Christ in such a positive way that those former friends in sin are benefitted to become new creatures in Jesus Christ also. It is their nature. For "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*1 Corinthians 2:14*). Satan does not care how much truth we get as long as it prevents us from living in the center of God's plan and purpose for our lives. He only wants to keep us from realizing our real identity.

After the metamorphosis, the whole nature as well as appearance and ability is changed. Now this may result in a change of clothing styles, though not necessarily. Whereas as a sinner, the beautiful young lady may have displayed as much bare skin as possible to attract a man, after she is transformed and changed, she will wear whatever she wears not to glorify her own sexuality but to glorify and honor God. Contrary to the teachings of some church people, it is not the clothing that makes for sexual attraction but the spirit of lust the person really displays and the matching lustful spirit of the person of the opposite sex. During my years of driving my "pulpit on wheels" taxicab, I met many successful prostitutes wear clothing which would meet the approval of the strictest holiness folks and many young ladies who truly love the Lord wearing swimsuits and shorts when it is appropriate and men pay them no lustful attention because the girls or young women are not displaying their bodies in a lustful spirit.³ I have personally observed ladies from holiness churches who attracted much attention from lustful men even though they were dressed to approved standards and I have observed young ladies who were not afraid to display the natural beauty God gave them for His glory who were totally ignored by lustful men because their spirits were holy.

The Man Christ Jesus, the Lamb of God who was about to be slain as the once and forever sacrifice for sin, cried out to His Omnipotent Spirit asking what He already knew, by His own words was not possible, that the human body in which He dwelt at that moment be spared the pain and agony which He knew Salvation's plan required. Without the shedding of His sinless blood, how would remission of sin have been paid for? So, in fact, in the Garden of Gethsemane, Jesus could be said to have had both the consciousness of a man as He cried out yet at the same instant, the consciousness of God knowing that the sacrifice of the flesh must take place for the Divine purpose to be accomplished.

"As far as "all have sinned and come short of the glory of God" yes, that is true. But the point is, and the fact remains, "I" am crucified with Christ: nevertheless I live; "yet 'not I', but Christ liveth in me": and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (*Galatians 2:20*).

"So yes "I" do continue to come short of the glory of God and that is precisely why I don't -- or shouldn't walk after "I" but after Christ that is in "me". Now, if and when I come short of the glory of God, the simple fact is - it is when I am walking after "I" (that is my flesh) and not after the Spirit of Christ that is in me.

" This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (*Galatians 5:16*).

That is very clear. The opposite is likewise as clear. If you walk in the flesh you "will not" be able to "do the things you would"... " 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... 24 And they that are Christ's have crucified the flesh with the affections and lusts. (*Galatians 5:17, 24*).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit... 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (*Romans 8:1, 4*).

This was the "answer" that Paul gave to his point- " For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (*Romans 7:19,20*).

He didn't say anywhere that we were hopelessly bound to keep sin every day. He offered us the way out, the solution to the dilemma, which is our hope, and which is the hope we have to offer to the world- "O wretched man that I am! who shall "deliver me from" the body of "this death"? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (*Romans 7:24,25*).

Now, some might say here that Paul is saying his flesh continues to serve sin. But that is false. Forget about a break in chapter and verse and Paul completely refutes such a perspective... " There is therefore now no condemnation to them which are in Christ Jesus, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit..." (*Romans 8:1-5*). " For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God." (*Romans 8:13,14*). If you live after the flesh, Paul says, then you are obeying the law of sin. But if you walk after the Spirit you will NOT fulfill the lusts of the flesh. It's that simple.

"What then? shall we sin, because we are not under the law, but under grace? God forbid. 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? 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. Being then made free from sin, ye became the servants of righteousness." (*Romans 6:15-18*).

Now as to the scripture that says "if any man say he have no sin," this does NOT say "if any man say he no longer "commits" sin" it says if any man says he "possesses" no sin (ie sin nature) that man is a liar. This perfectly correlates with Paul when he said- "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." (*Romans 7:18*).

In Paul's "flesh" he could not find how to perform that which is good. Was then Paul without hope? Or did Paul here deny that Jesus Christ was in him?

No. He simply acknowledged that his sinful human nature was still resident within his flesh. This is why he said with his mind he serves the law of the Spirit. Does that mean that his "body," his "flesh" could not be kept from committing sin? No, he addressed that very clearly - " 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?" (*Romans 6:16*).

In fact Paul was very clear that he was able to keep his body in subjection - "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (*1 Corinthians 9:27*). Could Paul say this if he continued to sin the same old sins every day? Especially considering the outcome he gave here if he didn't? I think - obviously not.

It is very clear then, whose servant we are when we sin. Let's not mince words. If we are going to quote John when he says "if any man say he has no sin" let's also remember to qualify what he meant by that because John also wrote that... "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (*1 John 3:6-9*).

So then, according to both Paul and John, even though we are "born again" we still have the sin nature resident in us. But if we are of God we will not walk after the flesh and if and when we walk after the

Spirit we will not intentionally or knowingly commit sin. But if we continue to walk after the flesh in sin, then very simply, we are not of God.

"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... 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life "because of righteousness."... 14 For as many as are led by the Spirit of God, they are the sons of God." (*Romans 8:6, 7, 8, 10, 14*). The reason we still "have" sin then, isn't to imply or confirm in any way that we are destined to keep sinning, rather it is simply because the "body" (the corrupt physical sin nature) has not yet been redeemed... "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (*Romans 8:23*).

That redemption happens at the Catching Away - "But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:... 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:... 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed," (*1 Corinthians 15:35, 36, 37, 42, 50, 51*).

You see, the Spirit of Christ that is now temped within us is the "seed" that will work to the redemption of our body... " Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (*1 John 3:9*).

Jesus said... "To him that overcometh will I grant to sit with me in my throne, "even as I also overcame", and am set down with my Father in his throne." (*Revelation 3:21*). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (*Hebrews 4:15*).

Jesus did not overcome sin as "God," "*Because God cannot be tempted with sin...*" (*James 1:13*); but rather Jesus overcame sin as a man tempted in all points just like us. "Let this mind be in you, which was also in Christ Jesus: Who, Being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion "AS A MAN, He humbled Himself and became obedient" unto death... Wherefore God also hath highly exalted Him, and given Him a name which is above every name." (*Philippians 2:5, 6, 7, 8, 9, 10*).

"Wherefore, my beloved, as ye have always obeyed... 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... 13 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" (*Philippians 2:12,13,15*).

The Man Christ Jesus, the Lamb of God who was about to be slain as the once and forever sacrifice for sin, cried out to His Omnipotent Spirit asking what He already knew, by His own words was not possible, that the human body in which He dwelt at that moment be spared the pain and agony which He knew Salvation's plan required. Without the shedding of His sinless blood, how would remission of sin have been paid for? So, in fact, in the Garden of Gethsemane, Jesus could be said to have had both the consciousness of a man as He cried out yet at the same instant, the consciousness of God knowing that the sacrifice of the flesh must take place for the Divine purpose to be accomplished.

And just as each one of us is one human being composed of many parts and often having many different titles that describe or explain us, so, too God in whose image and likeness we are made. Consider for a moment, we each have toes, feet, legs, knees, thighs, hips and many other body part; many internal parts are not even visible, yet we are only one entity or human being. And we all at one time held the title of baby, son or daughter, toddler, child, and eventually, truck driver, airplane pilot, doctor, preacher or lawyer or some other title that described us might include, "Slim" as a tongue-in-cheek nickname for a very fat person, "Red" for someone with copper colored hair, or "Champ" for someone who is a

winner or something different to different other people according to our status in life.

So, too, Almighty for God, described from Genesis to Revelation as the One and Only Supreme Spirit who controls the universe has been called the Father, the Son and Holy Spirit based upon what He is doing in the life of the person whose life He is touching at that time. If one needs healing, God may be Jehovah-Rapha, the healer. If that one needs salvation He is Yeshua or Jeshua, Jehovah our Salvation. He is also known as Jehovah Jireh, or my Provider; Jehovah Shamma, Jehovah Tsidkenu, and several other like titles in the Old Testament and the Holy Spirit and the Comforter as well as Jesus the Christ. But He is still the ONE Holy Spirit, THE Spirit of the LORD.

Just as the human doctor is known as "Doctor" in his office and perhaps on the street, but his children call him "Daddy", his wife calls him "Honey," and his and his fellow bowlers in the bowling league may call him "Strike" if he is a thrower of strikes or "Loser" if he is a poor player. Friends may simply call him John or Mike or Joe, completely overlooking his title or accomplishments. Still other people always call him by his title. Should the doctor's child always refer to him as Doctor? Should his wife always?

Are these titles wrong? Of course not. He is still the same Joe Blow whether he has the word Doctor appended to his name or is being called "Honey?" by a family member. Well then, how about his identity? How does the Bank or the credit card company identify him? By "Daddy," or "Honey," or even "Doctor"? NO, they use his actual name as linked to a specific account number. Likewise it says authority to cash the check. So is the Doctor three or four or more persons because he is different things to different people? Of course not! How silly! It's that simple. So too are questions about whether "in the name of" means in His actual name or in His authority is like asking the bank if you can cash a check simply signed "doctor," "father" or "husband". The bank needs his name and signature that says he has the authority to cash the check.

Thus, common sense says that although He did know He was the Son of God, He submitted Himself to living as a normal human being right up until the time came for Him to begin His earthly ministry as the Messiah. Before His baptism by John in the first chapter of John's Gospel, there is no record of Him performing any miracles whatever. Could He have done so? To what purpose in the plan of God would it have served? We do know that at His *Bar Mizvah*, He did know His Divinity by His remark when he said, "Wist ye not [meaning don't you understand?] that I must be about My Father's business?" (*Luke 2:49*).

He had kept His earthly parents reminded of His Divine paternity. Thus, He did have a consciousness that He was God in he flesh. It appears to me that it was not until He submitted as a human to being baptized by John, though He had no sins to be buried, yet based on Romans 6:3,4, if we are to rise with Him to walk in newness of life, it was not until this point that to He began to perform miracles such as turning the water into wine at the wedding in Cana in John chapter 2, that it was when the Holy Spirit came upon Him that His anointing as the Messiah took place. And in parallel, we who have been subjection-buried with Him in baptism should rise, as He did, to walk in newness of life.

This is NOT saying that He had exactly the same change in His life as we do, for we all have indeed sinned, whereas He had not. But He did arise out of the water and began to demonstrate His Divine anointing and nature from that point on and we, as we are transformed from our caterpillar like lives of just naturally doing destructive things to a wholly new butterfly-like nature of feasting on God's bounty also stop chewing on the things of the world and the limitations of stubby legs and a heavy body and aretransformed into one that can fly quite naturally through the air with the greatest of ease.

Yes, we ARE to be set apart and holy unto God. Yes, we are to set Godly examples and be Christlike, but we are also to go into all the world and preach the gospel to every creature. An important part of this "preaching" is in the Godly life example we show. "Christ in you the hope of glory." (*Colossians 1:27*). This includes the heathen in the jungles, the prostitute on the city street and the truth seeker in whatever church or denomination. If we are to show a life of Christ through our own lives, how then can we "sin a little every day?" No way!

-- S. M. S

FOOTNOTES:

¹ |Showing the importance Satan attached to this message; This message was completed and on the internet and somehow I lost original text due to lack of backup from a Compaq computer on which it was first written. Some time later, I found it had become unformatted and that lines from the parallel columns had become intertwined in a near hopeless jumble. It has taken months to unjumble and would actually have been easier to totally rewrite, but I wanted to be sure I did not miss any points made in the first writing. I repeat that this thought is among the most important I have ever felt led or inspired to preach or write.

² Genesis 3:1 See also “*The Oldest Question in the World*” at <http://www.up-way-publications.org/tracts/oldestquestion.html>.

³ Exodus 15:26; Isaiah 53:5; 1 Peter 2:24.

⁴ “*Totally Changed*” at <http://www.up-way-publications.org/tracts/totallychanged.html>.