

THE PATHFINDER

#346.22

WHOSOEVER IS BORN OF GOD DOES NOT COMMIT SIN

"Whosoever is born of God doth not COMMIT sin; for his seed remaineth in him: and he cannot [will not commit] sin, because he is born of God." 1 John 3:9.

Let us notice another verse where "**COMMIT**" is used:

*"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....In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:8 & 10.*

I have heard a few who said something similar to the following:

"I'm not sure that I understand this; Although I really don't want to do so, I find myself ever so often still sinning! For

*instance, a few days ago while I was repairing the fence, the hammer slipped off the head of the nail and hit my thumb square on. I slammed the hammer to the ground, as a few cuss words came rolling out of my mouth, and my new wife was a little shocked by what she saw, and especially heard. So you see, contrary to the scriptures, I still sin, and I thought that **I was born of God**, but now, maybe not. If I am, something must be wrong here. Moreover, I've been told all my religious life that **I am a sinner saved by grace**. What about that? How can I be a sinner and saved at the same time. Something doesn't fit in?"*

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For now, let us note what Paul said: "*For that which I do I allow not: for what I would, that do I not; but **what I hate, that do I.***" **Romans 7:15**. That which he hated was, no doubt, some sort of *missing the mark*, that is, *sin*, if you please. So, according to these scriptures, does this mean that he was not born of God? And note, "For all *have* [*have* is not in the *Grk*] **sinned** [*Grk. aorist active* rather than *past tense*], and come short of the glory of God." **Roman 2:23**, including Christians. There are other scriptures throughout the Bible of similar thought. Viewing all of this could certainly look like either God, or the writers of the New Testament, were perhaps double minded. But, were they?

Surely, there is something missing here when people take these verses at seemingly face value! The first hint is one word to notice in our text verse: "Whosoever is born of God doth not COMMIT sin..." 1 John 3:9. The meaning in the Greek makes it more clear; but even when we look into the meaning in English tells us plenty.

You see, *to commit* means more than merely *an act of doing something*. I can tell you, the brother that hit his thumb with the hammer did not **COMMIT** the act of hitting his thumb with a hammer. You see, the hammer was in his hand; but he **WAS NOT COMMITTED TO HITTING HIS THUMB WITH IT**; but I can also tell you he was **VERY COMMITTED TO HIS MARRIAGE AND WIFE**. He was **COMMITTED** and joined as one to both. He was **SOLD OUT** to them. That is what **COMMIT** in verse 9 speaks of concerning **SIN**. So it is obvious that if a man is **COMMITTED** to sin, he is joined to it as one. He loves it like he would his marriage and wife. He is **SOLD OUT TO IT** and won't let go come hell or high water. That's what it is for those who **COMMIT SIN!** They are ver;y committed to it, period!

We will also look deeper into what **COMMIT** is in the Greek. The word is *poieo*, according to Strong's Exhaustive Concordance, means:

"TO MAKE or DO. The King James Version of the Bible translates it accurately and here are a few of the ways: **abide,**

agree, appoint, band together, bring forth, cause, commit, continue, exercise, keep, make, ordain, perform, purpose, secure, transgress, work, etc.

The apostle James used another Greek word, *ergazomai*, which is translated as **COMMIT**. "But if ye have respect to persons, ye **COMMIT** sin..." James 2:9.

Again from Strong's: "**to toil, occupation... to be engaged in or with.**"

Thayer's Greek-English Lexicon of the New Testament has it as: "***To work, toil, to work for, earn by working, labor, do business with, work out, cause to exist, commit.***"

None of the definitions given here suggests that the cuss words streaming from the man's mouth after hitting his thumb with a hammer was the act of "***committing***" a sin. He wasn't willfully or habitually speaking such. That was not the nature from whom he was born anew.

The writer of Hebrews, however, penned a couple of frightful verses concerning ***willfully committing*** of sin:

"For if we sin WILLFULLY after that we have received the knowledge of the truth, there remaineth NO MORE SACRIFICE for sins, But a certain fearful looking for of JUDGMENT AND FIERY INDIGNATION, which shall devour the adversaries." Hebrews 10:26-27.

Thayer's Definition of *willfully*, (Grk) *hekousios*, is similar to what we have noticed about *commit*; namely, it is done "*voluntarily, willingly, of one's own accord. To sin willfully is opposed to sins committed inconsiderately, and from ignorance or from weakness.*" A good friend of ours has often said that when he sins that God can get real rough with him; but I disagree! Only if he is "**HABITUALLY COMMITTING**" the sin will this take place. Therefore, the torment he is experiencing is from his own dissatisfaction and condemnation of himself for not measuring up to his expectations of what he thinks he should be. He, therefore, becomes his own harsh judge that is real tough on himself. God does not condemn you when you stub your toe and fall on your nose and skin your knees. But rather, He helps you up, soothes your hurts, and says, "Try again my son." So, please stop making your heavenly Father of love like your natural father who could perhaps never see your worth or who you really were.

Notwithstanding, the Amplified Bible makes verse 26 very clear: "*No one who is born of God (**deliberately, knowingly, and habitually**) practices sin, because God's seed [His principle of life, the essence of His righteous character] remains (permanently) in him (who is born again — who is reborn from above — spiritually transformed, renewed, and set apart for His purpose); and he (who is born again) cannot habitually [live a life characterized by] sin, because he is born of God and longs*

to please Him."

It has been taught that, since there is no more sacrifice if a person sins wilfully, that he or she is doomed to hell forever; but this is not even close to what verse 27 is saying. You see, when anyone is first saved, delivered from the world of sin and death, it is by the grace and power of the sacrifice and life of Jesus. But once anyone knows Him and has been delivered, if he, or she, commits sin wilfully, they are delivered, not by the sacred sacrifice, but by the fearful fire that will consume that which is adverse to the holiness of Jesus.

The record leaves no doubt that the wood, hay, and stubble of the natural man, along with the tares of the world, shall be subjected to the judgment of God in His lake of fire. And this is whether in this present age or one of those of the future. In a couple of places Jesus said that some would even be subjected to "hell fire," that is, "*the fire of Gehenna.*"

This strongly suggests that the judgment is less than pleasant. God, from whom good parents come, uses whatever is necessary to correct rebellion in His kingdom, first in love with the spirit of gentleness; and if need be, with the flames of hellfire; but it is still in the spirit of love. Every stronghold of the First Adam must come to nothing in order for the greater Kingdom of the Last Adam to flourish. When it is finished, it will be as Isaiah wrote:

"He will destroy in this mountain the face of the covering cast

*over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord will wipe away tears from all faces. For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." **Isaiah 25:7-8, 26:9.***

Never believe for a moment that people will not have to answer for what they sow in the flesh:

*"For if we sin **willfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God." **Hebrews 10:26-31.***

These verses by no means say God will blindly sweep a man's willful, deliberate, contemptible, presumptuous sins under the rug and never deal with him; but neither do the verses say the man will never be delivered. They do say, however, that the **FIERY JUDGMENT** will deliver him by devouring the

adversaries — not the man, of course, but his adversaries that is an enemy to him and God — HIS WILLFUL SINS HE COMMITTED, that is, was ENGAGED TO!

God never intended for us to play *skip the rope* of life and not be responsible for our actions. Jesus said in a couple of places: "*Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*" Matthew 5:26.

The writer of Hebrews reminded us of an age-old principle, "*For whom the Lord loves He chastens, And scourges every son whom He receives.*" "*Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*" Hebrews 12:6, 11. And we should not forget the words of David: "*Before I was afflicted I went astray: but now have I kept thy word. Thou art good, and doest good; teach me thy statutes. It is good for me that I have been afflicted; that I might learn thy statutes.*" Psalms 119:67-68, 71.

Neither man's traditions nor the span of ages will change the principles of God, and they always work. It matters not if the principles have to do with one man, a nation, or the entire world, whether they were applied in the days of David, in this present dispensation, or the one to come — the FIERY JUDGMENTS OF GOD WILL PURGE AND CHANGE, bringing INDIVIDUALS AND NATIONS TO RIGHTEOUSNESS.

It is recorded in Nahum 1:5, "*The mountains quake at Him,*

and hills melt, and the earth is burned at his presence, yea the world, and ALL that dwell therein."

Do we suppose God just got tired of dealing with His rebellious creation, and at this point decided there was no use working any longer with them, and He will burn up the whole lump and sum? Not at all. He is severe, but severely remedial:

*"Therefore wait ye upon Me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of My jealousy [but not literal nor forever]. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent." **Zephaniah 3:8-9.***

Take note of God's fiery judgment upon Israel, and know that the Lake of Fire will be no less to those cast therein, but also notice the benefit of that fire:

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge,

and for a covert from storm and from rain" Isaiah 4:4-6.

We also see the work of His restoration from the lake of fire in the book of Revelation:

*"And I saw **a new heaven and a new earth**: for the first heaven and the first earth were passed away [by the fire]; and there was no more sea [nations of the world].*

*And I heard a great voice out of heaven saying, **Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.***

*And **God shall wipe away ALL tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.** [That is, consumed and destroyed in and by the lake of **Godfire**].*

*And He that sat upon the throne said, **Behold, I make all things new. Revelation 21:1, 3-5.***

Paul, of course, was no stranger to hardships, and when it came to others, his hand was not shortened that he would turn them over to severe judgment for a time, but it is clear that it was for their eventual good:

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the

Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. I have judged concerning him that hath so done this deed, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" 1 Corinthians 5:5.

And *"Of whom is Hymenaeus and Alexander; whom I Have delivered unto Satan, that they may learn not to blaspheme" 1 Timothy 1:20*. Wouldn't you prefer to have the adversary sent against you than to continue in fornication or blaspheming God? You see, it is a good thing to be judged and corrected unto life. If need be, it is good to find our place in the Lake of Fire. Moreover, this principle of love and judgment has been applied to nations, especially this one. And such will continue until it has worked its perfect work.

The fact is, extreme cases necessitate extreme measures, and it is always for good when it is by the hand of God. He is never slack in His love. No one escapes the salting of fire, especially those who bring Christ to an open shame by sinning willfully, or the ones who revolt against His authority. In such cases, there is no more a renewing them by repentance, but renewing them by fiery judgment along with the briars and thorns (Hebrews 6:4-8).

In the midst of all this, we praise God for such a glorious day that we are privileged to hear and sing with Moses and understand what he was singing: *"Then sang Moses and the*

*children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath He thrown into the sea." **Exodus 15:1.***

Praise God! The HORSE and RIDER [sin and death] IS THROWN INTO THE SEA, THE FIERY SEA, namely; THE LAKE OF FIRE! AND TWO OF THE GREATEST ENEMIES KNOWN TO MAN ARE TRIUMPHED OVER — FOREVERMORE!

Therefore, GOD coming forth as a consuming fire, His commanding WORD resounding as fire, His MINISTERS being manifested as flaming fire have to do with SPIRITUAL FIRE, and when ALL come together as one, they are THE LAKE OF FIRE.

Isn't this a **fearful, yet wonderful, judgment that God** who is subjecting all those that are ***WILLFULLY COMMITTED*** to sin?

YES, and again, we give a resounding, **YES!** By all means! **YES!**

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