

Christians Are Sinless

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No Man is Without Sin (1Kgs. 8:46; Prov. 20:9; Eccl. 7:20; Rom. 3:10).

Christians Are Sinless (1Jn. 3:6-9).

Some people use scriptures like 1John 3:6-9, in the same manner they use other Biblical texts to claim, “it is impossible to fall from grace” (see study: It Is Possible to Fall from Grace). In other words, if an individual has “accepted Jesus Christ as their savior” and yet continues to sin after their baptism, God’s grace will somehow cover their sins whether they make an effort to change or not. This is the same flawed reasoning that some people apply to the scriptures that will be examined in this study.

When someone repents of sin and is baptized, they are sinless at that precise moment (see studies: Baptism). However, as time goes by, there is a strong probability that they will sin again (cf. Rom. 7:14-25). Each time this happens, if they do not repent, they have made a choice to return to the sinful state they were in prior to baptism. Should this occur, they are living in sin willfully. The writer of Hebrews stated that this is an extremely dangerous situation,

Therefore we (those who have repented and been baptized) must give the more earnest heed (all the more careful attention) to the things we have heard, **lest we drift away**.² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward (penalty),³ **how shall we escape if we neglect so great a salvation** ... (Heb. 2:1-3a; Ed. notes in parentheses; emphasis added; NKJV used throughout unless otherwise noted).

Instead of remaining in this situation, someone who sins after they are baptized must ask Almighty God for forgiveness as quickly as possible (Ps. 51:4; see study: David Never Sinned Except in the Matter of Uriah). Thankfully, God is more than willing to forgive repentant sinners and He puts no limit on how many times He will do this, providing they do not “harden their heart” and determine to continue living in sin (Isa. 1:18-19; cf. Mt. 18:22; Heb. 10:26). Therefore, repentance and baptism is just the first step in a process of growing spiritually and overcoming sin. The end goal for every sinner is to eventually have the mind, or attitude, of Jesus Christ. This means becoming totally trustworthy and obedient to every word of Almighty God, willingly (2Pet. 3:18; cf. Rev. 2:7, 11, 17; Mt. 4:4),

Let this mind be in you which was also in Christ Jesus (Php. 2:5).

Those who understand these truths must apply themselves diligently in order to maintain their relationship with God,

Therefore, beloved, looking forward to these things (God’s promises), **be diligent to be found by**

Him (Almighty God) in peace, **without spot and blameless** (as Christ was) (2Pet. 3:14; Ed. notes in parentheses; emphasis added; cf. Heb. 9:14; 1Pet. 1:19).

With this background, scriptures that are supposedly contradictory will be examined. If the first verse is taken out of context, it can be misused to support the position that God's word has discrepancies,

Whoever has been born of God does not sin, for His (Almighty God's) seed (Holy Spirit) remains in him (the repentant believer); and he cannot sin (as he practices righteousness; cf. 1Jn. 3:7; Ps. 119:172), because he has been born of God (ultimately in a resurrection from the dead) (1Jn. 3:9; Ed. notes in parentheses).

It is essential, at this point, to review the entire section of scripture that precedes this single text. Otherwise, it can be twisted and misapplied (Ps. 56:5; 2Pet. 3:16),

Whoever commits sin also commits lawlessness, and sin is lawlessness. ⁵And you know that he (Christ) was manifested to take away our sins, and in him there is no sin. ⁶Whoever abides in him (Christ) does not (willfully practice; cf. Heb. 10:26) sin. Whoever sins has neither seen him nor known him (cf. Mt. 7:21-23). ⁷Little children, let no one deceive you. He who **practices righteousness** (active sense of living according to God's law and commandments; cf. Ps. 119:172) is righteous, just as he (Christ) is righteous. ⁸**He who sins is of the devil**, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil (cf. Gal. 5:19-21) (1Jn. 3:4-8; Ed. notes in parentheses; emphasis added).

So the verses preceding 1John 3:9 explain that true Christians will not be practicing lawlessness. Instead, they will be practicing, to the best of their ability, righteousness conduct, which is defined as obedience to the law and commandments of God. If, or when, they fall short of God's righteousness, they can go to Him and ask for forgiveness. By doing this, an individual maintains their sinless state. However, if they refuse to repent they are back where they were prior to their baptism.

The remaining scriptures, that some use to claim the Bible contradicts itself, actually confirm that every human being has sinned. However, these sins are not counted against any individual who has repented, been baptized, and continues to repent each time they fall short,

When they sin against You (God), for there is no one who does not sin, and You become angry with them and deliver them to the enemy ... (1Kgs. 8:46a; Ed. note in parenthesis).

Who can say, 'I have made my heart clean, I am pure from my sin?' (Prov. 20:9; Ed. note in parenthesis; cf. Jn. 8:7).

For there is not a just man on earth who does good and does not sin (Eccl. 7:20).

As it is written: 'There is none righteous (of and by themselves), no, not one (Rom. 3:10; Ed. note in parenthesis).

Paul summarized what all the above scriptures are saying,

For all have sinned and fall short of the glory of God (Rom. 3:23).

However, God does not intend that mankind remain in a state of sin. This is why He sent His son, Jesus Christ, as the ultimate sacrifice to cover the sins of everyone (Jn. 1:29). As a consequence, everyone who requests forgiveness for the sins they have committed, against Almighty God, will be pardoned and considered sinless. Abraham believed in every promise that God made to him and, as a result, no sin was imputed to him,

Now it (account of Abraham's trust and obedience toward God) was not written for his sake alone that it was imputed to him, ²⁴but also for us. It shall be imputed to us who believe in Him (Almighty God) who raised up Jesus our Lord from the dead, ²⁵who was delivered up because of our offenses (sins), and was raised because of (for) our justification (Rom. 4:23-25; Ed. notes in parentheses).

In conclusion, the scriptures used in the title of this study compliment each another because they highlight the need for every sinner to repent, be baptized, and start leading a new life of trust and obedience toward God (Rom. 6:4). If an individual continues on this course he/she will remain sinless. However, if they turn their back on God and return to the sinful way they lived prior to their baptism, they are no longer sinless. This is a serious state, and it would have been better if they had never known God's truth (Heb. 6:4-6; cf. 2Pet. 2:19-22).

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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