

Are Sinners Saints and Are Saints Sinners ?

Sinners are not called saints neither are saints classified as sinners.

But sinners can, and some do, become saints;

although once they are true saints, they never become sinners again.

This will be a study in **1 John 3:1-10**, as we consider the issue that

as those who are born of God we are declared righteous:

1 John 3:1-a Behold, what manner of love the Father
hath bestowed upon us,

How did God the Father show His love for us?

God DEMONSTRATED His love for us

because when we were sinners Christ His Son died for us:

Romans 5:8 But **God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**

How do we know that the Father loved us?

God PROVED His love to us

because when we were dead He made us alive in His Son

He resurrected us He saved us by His grace

so He could extend His kindness to us throughout eternity:

Eph 2:4-7 But **God**, who is rich in mercy,

for his great love wherewith he loved us,

5 **Even when we were dead in sins,**
hath quickened us together with Christ,
(by grace ye are saved;)

6 **And hath raised us up together,**
and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Paul repeated this truth stating that Christ also loved us and died for us:

Eph 5:2 And walk in love, as **Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God** for a sweetsmelling savour.

So we see God's love **MANIFESTED** to us,

- not by our bank account - not by our physical health,

but by Christ dying for us and saving us by His grace.

What are those called whom God loves? We are His sons:

1 John 3:1-a Behold, what manner of love the Father hath bestowed upon us,

1 John 3:1-b that **we should be called the sons of God:**

When Joseph was thinking of putting Mary away because she was found with child before they came together (Matt 1:18), the angel of the Lord prophesied to him that **Jesus would save 'His people' from their sins** (Matt 1:19-25). Jesus brought salvation to the Jews (John 4:22), but 'nationally' Israel did not want Him (John 19:7,15; Matt 27:20,25).

However, **whoever** DID receive Him and believe on Him

they are called the sons of God they are born of God:

John 1:11-13 He came unto his own, and his own received him not.

12 But **as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**

13 **Which were born,**

not of blood,
nor of the will of the flesh,
nor of the will of man,

but **of God.**

Paul also wrote about **the sons of God**, those who are led by God's Spirit:

Rom 8:14-19 For **as many as are led by the Spirit of God, they are the sons of God.**

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

We are **the sons of God** and we are **the children of God**:

16 **The Spirit itself beareth witness with our spirit, that we are the children of God:**

17 And if children, then heirs; heirs of God, and joint-heirs with Christ;

if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

When Christ returns in glory **the sons of God** will be revealed:

19 For the earnest expectation of the creature waiteth for **the manifestation of the sons of God.**

Paul taught that **the sons of God** are to shine like lights in the dark world (also see 2 Peter 1:19) until the day of Christ's appearing:

Phil 2:14 Do all things without murmurings and disputings:

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;**

16 Holding forth **the word of life;** (as also 1 John 1:1) that I may rejoice in **the day of Christ**, that I have not run in vain, neither laboured in vain.

Jesus also taught the children of light (John 12:36), as Paul did (Eph 5:8, 1 Thess 5:5) to rise and shine (Isa 60:1) as light in the world:

Matt 5:14-16 **Ye are the light of the world.**

A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 **Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**

The Father gave His love to His sons. The world recognizes neither:

1 John 3:1-a Behold, what manner of love the Father hath bestowed upon us,

1 John 3:1-b that we should be called the sons of God:

1 John 3:1-c therefore the world knoweth us not, because it knew him not.

Earlier in this same epistle, **John showed some 'right division'** that 'mid-Acts-ers' completely disregard as having anything to do with them.

Yet the battle lines are clearly drawn it is either

- the love of the Father (which is eternal)

OR • the love of the world (which is temporal).

Don't you know (James 4:4) whosoever will be a friend of the world

is the enemy of God:

1 John 2:15-17 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof:

but he that doeth the will of God abideth for ever.

Jesus warned His disciples of the attacks from the Christ-rejecting world:

John 15:18-21 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. **If they have persecuted me, they will also persecute you;** if they have kept my saying, they will keep yours also.

21 But all these things (like put you out of the synagogues and kill you - John 16:2-3) will they do unto you for my name's sake, because they know not him that sent me.

our body will be changed to be like His:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but **we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

Paul taught the same truth about our resurrection body that John did:

Phil 3:20-21 For our conversation is in heaven; from whence also we look for **the Saviour, the Lord Jesus Christ:**

21 **Who shall change our vile body, that it may be fashioned like unto his glorious body,** according to the working whereby he is able even to subdue all things unto himself.

What kind of body will we have? What kind of body did Jesus have when

He appeared to His disciples **after His resurrection?** Flesh and bones:

Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for **a spirit hath not flesh and bones, as ye see me have.**

Paul testifies of the same flesh and bones:

Eph 5:30 For we are members of his body, **of his flesh, and of his bones.**

Our 'heavenly' 'kingdom of God' body will not be flesh and **blood:**

1 Cor 15:49-50 And as we have borne the image of the earthy, we shall also bear **the image of the heavenly.**
50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God;** neither doth corruption inherit incorruption.

Until Christ appears, we are to keep ourselves pure:

1 John 3:3 And **every man that hath this hope in him purifieth himself,** even as he is pure.

It is those that are pure that will see God:

Matt 5:8 Blessed are **the pure** in heart: **for they shall see God.**

'Right dividers' alert! Here is another 'divide' between the pure, those that will see God --- and the unpure, which are defiled and unbelieving:

Titus 1:15 Unto the pure all things are pure:

but unto them that are **defiled and unbelieving is nothing pure;** but even their mind and conscience is defiled.

Paul told Timothy (1 Tim 5:22) to keep himself pure. Paul wanted to show us as the **pure bride** of Christ, the husband to whom we are espoused:

2 Cor 11:2 For I am jealous over you with godly jealousy: for **I have espoused you to one husband**, that I may **present you as a chaste** (the same Greek word <hagnos> as translated 'pure') **virgin to Christ.**

'This hope' (back in 1 John 3:3, "every man that hath 'this hope' in him purifieth himself") is 'that blessed hope' (Titus 2:13) of the resurrection of the dead and our changed body when we see our Saviour:

Acts 24:15 And have **hope toward God**, which they themselves also allow, **that there shall be a resurrection of the dead**, both of the just and unjust. (also see Acts 23:6, 26:6-8, Col 1:5)

Sin, iniquity, and transgression are all the breaking of God's law:

1 John 3:4 Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

The law, or the commandment (as it is also called), is holy, just, good, and spiritual (Rom 7:12-14). It is what makes sin become exceeding sinful:

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin.**

Breaking God's law is what brings on death (Rom 6:23) and His wrath:

Rom 4:15 Because the law worketh wrath: for **where no law is, there is no transgression.**

Jesus Christ came to earth for the purpose of dying for our sins:

1 John 3:5 And ye know that **he was manifested to take away our sins;** and in him is no sin. (Heb 4:15, 7:26; 1 Pet 2.22)

Jesus took away sin when He was on the cross - as the sacrificial Lamb:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold **the Lamb of God, which taketh away the sin of the world.**

Though Christ was "the Lamb slain from the foundation of the world" (Rev 13:8), the 'time' when sin was put away was when He was sacrificed:

Heb 9:26-28 For then must he often have suffered since the foundation of the world: but now once in the end of the world **hath he appeared to put away sin by the sacrifice of himself.**

27 And as it is appointed unto men once to die, but after this the judgment:

28 So **Christ was once offered to bear the sins of many;** (Heb 2:10) and unto them that look for him (2 Tim 4:8, Titus 2:13, 2 Pet 3:12-14) shall he appear the second time without sin unto salvation.

Jesus removed the law that condemned us, when He was made sin

for us (2 Cor 5:21) when He died to pay sin's wages:

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and **took it out of the way, nailing it to his cross;**

Our sins were taken away from us and put upon Him when He died:

1 Peter 2:24 **Who his own self bare our sins in his own body on the tree,** that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Jesus loved us and took away our sins by His bloody death:

Rev 1:5 And from **Jesus Christ,** who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us,** and **washed us from our sins in his own blood,**

Point 1: Admittedly, this next verse can be hard to understand.

Point 2: It cannot be understood **alone**, that is, by itself

but it must be reasoned with other verses.

Point 3: It cannot mean its 'surface' reading otherwise,

no one could be saved (abide in Christ, see Him, know Him).

1 John 3:6 Whosoever abideth in him sinneth not:
whosoever sinneth hath not seen him, neither known him.

Let's gather verses to establish a conclusion. Jesus taught His disciples to

'abide in Him' as their Source of nourishment and accomplishment:

John 15:4-5 **Abide in me**, and I in you. As the branch cannot bear fruit of itself, except it **abide in the vine**; no more can ye, except ye **abide in me**.

5 **I am the vine**, ye are the branches: He that **abideth in me**, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:10 **If ye keep my commandments,**
ye shall abide in my love;

even as I have kept my Father's commandments, and abide in his love.

A key to understanding 1 John 3:6, is to compare what Jesus said

to the Pharisees, whose sin 'remaineth'

with what He told His disciples, who 'have no sin'.

'Whosoever sinneth' is a 'state' or a 'condition' not an 'event' or an 'act':

John 9:39-41 And Jesus said, For judgment I am come into this world,
that they which see not might see;
and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, **If ye were blind, ye should have no sin:**
but now ye say, We see; therefore your sin remaineth.

Keep that in mind as we compare it with Jesus' words to His disciples:

Matt 13:10 And the disciples came, and said unto him,
Why speakest thou unto them in parables?

11 He answered and said unto them, **Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 **Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

14 And **in them is fulfilled the prophecy of Esaias**, which saith,
 By hearing ye shall hear, and shall not understand;
 and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross,
 and their ears are dull of hearing,
 and their eyes they have closed;
 lest at any time they should see with their eyes,
 and hear with their ears,
 and should understand with their heart,
 and should be converted,
 and I should heal them.

16 **But blessed are your eyes, for they see: and your ears, for they hear.**

Paul taught this same truth in Acts 28:23-29, as prophesied by Isaiah.

Next we will read through a passage and stop to analyze it with 1 John 3:6:

Rom 6:17-22 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.

Be careful to notice how Paul showed the same principle as 1 John 3:6:

18 **Being then made free from sin, ye became the servants of righteousness.**

1 John 3:6-a **Whosoever abideth in him** (when we abide in Christ as servants of righteousness) **sinneth not:** (we are made free from sin).

(Rom 6:) 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

1 John 3:6-b whosoever sinneth (when we were the servants of sin) hath not seen him, neither known him. (we were free from righteousness)

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Let's read the verse 1 more time to see the 2 classifications:

1 John 3:6-a Whosoever abideth in him sinneth not:

Those who abide in Christ

are saints whose sins have been taken away.

They are those who have no sin held against them

who are made free from sin.

1 John 3:6-b whosoever sinneth hath not seen him, neither known him.

By contrast, those whose sin remains

are unbelievers who do not know Christ.

Because we abide in Christ our sin is not accounted (imputed) to us.

Our sin is covered we are free from sin as if we "sinneth not"

even though we still actually 'do' 'acts' of sin. David is an example:

Rom 4:6-8 Even as David also describeth the blessedness of the man,
unto whom God imputeth righteousness without works,
7 Saying, Blessed are they whose iniquities are forgiven,
and **whose sins are covered.**

8 **Blessed is the man to whom the Lord will not impute sin.**

God warned us not to believe men who manipulate His word. Such are the 'mid-Acts-ers' who teach that 'doing' or 'working' righteousness is AGAINST 'resting' in the Lord's gift of grace. Quite the opposite is true:

1 John 3:7 Little children, let no man deceive you:
he that doeth righteousness is righteous, even as he is righteous.

'Working' or 'doing' righteousness is a long-standing principle of God:

Psa 15:1-2 LORD, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?

2 **He that** walketh uprightly, and **worketh righteousness,**
and speaketh the truth in his heart.

Psa 106:3 **Blessed are they** that keep judgment,
and he **that doeth righteousness at all times.**

That is the very truth Peter told Cornelius and a group of Gentiles that were gathered at his house to hear words that were commanded of God, whereby he and all his house could be saved (Acts 10:24-33, 11:14):

Acts 10:35 But **in every nation he that** feareth him,
and **worketh righteousness, is accepted with him.**

When we who are born of God abide in Christ and do righteousness,
then we won't be ashamed when He comes:

1 John 2:28-29 And now, little children, **abide in him;**
that, when he shall appear, we may have confidence,
and not be ashamed before him at his coming.

29 **If ye know that he is righteous, ye know that every one**
that doeth righteousness is born of him.

The Lord knows those that are His. It is shameful for people who claim the name of Christ not to depart from iniquity (2 Tim 2:19).

'Mid-Acts-ers' ought to learn this truth:

1 Cor 15:34 **Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.**

Just because someone uses the Lord's name does not mean that they will enter God's kingdom in heaven. If you don't 'do' His will on earth, why would you think you could 'go' to His heaven? According to Him, you can't!

Matt 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Even though we have the righteousness of Christ without works imputed to us (as we read of David in Rom 4:6), grace teaches us to **live righteously** not walking after the flesh, but after the Spirit (Rom 8:4):

Titus 2:11-12 For **the grace of God** that bringeth salvation hath appeared to all men,
12 **Teaching us that,** denying ungodliness and worldly lusts, **we should live** soberly, **righteously,** and godly, in this present world;

The devil was a murderer and a liar (John 8:44) from the start:

1 John 3:8 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.

Jesus came to free the captives from the devil's house of fear and bondage:

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **through death he might destroy him that had the power of death, that is, the devil;**
15 And deliver them who through fear of death were all their lifetime subject to bondage.

I personally believe that the same concept we found in 1 John 3:6, Pg 13
also applies to 1 John 3:9 and 10 and for the same reasons:

1 John 3:9 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.

For now Satan has no power against the saints (Matt 12:28-29, Eph 2:1-3):

1 John 5:18-19 We know that **whosoever is born of God sinneth not;**

but he that is begotten of God keepeth himself,
and **that wicked one toucheth him not.**

19 And **we know that we are of God,**
and the whole world lieth in wickedness.

It is important for God's children to obey the truth and love each other:

1 Peter 1:22-23 Seeing **ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:**

23 Being born again, **not of corruptible seed, but of incorruptible,** (as
1 Cor 15:53-54) by the word of God, which liveth and abideth for ever.

Another 'right division': your works tell who your father is (John 8:39-44):

1 John 3:10 **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.**

Do you pass the test of love to show others that you follow Christ?

John 13:34-35 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 **By this shall all men know that ye are my disciples, if ye have love one to another.**

Have you learned Christ, heard Him, and been taught by Him? (Eph 4:21)

1 Thess 4:9 But as touching brotherly love ye need not that I write unto you: for **ye yourselves are taught of God to love one another.**

This is David Dowell saying, "Think about it!"

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The Magnified Word

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