

Scriptures and Doctrine :: Being Saved from ALL Sin - Adam Clarke

Being Saved from ALL Sin - Adam Clarke - posted by LiveforGod (), on: 2008/3/11 11:48

May this be used for the Glory of God. To exalt his wonderful, beautiful, glorious, powerful, redeeming, and most high name.

Many tell us that no man can be saved from sin in this life. Will these persons permit us to ask, how much sin may we be saved from in this life? Something must be ascertained on this subject:

1. That the soul may have some determinate object in view;
2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained.

Now, as He was manifested to take away our sins, 1 Jn.3:5, to destroy the works of the devil, 1 Jn. 3:8; and as His blood cleanseth from all sin and unrighteousness, 1 Jn. 1:7, 9; is it not evident that God means that believers in Christ shall be saved from all sin? For if His blood cleanses from all sin, if He destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin, 1 Jn. 3:9, then he must be cleansed from all sin.

And, while he continues in that state he lives without sinning against God, for the seed of God remaineth in him, and he cannot sin because he is born, or begotten, of God, 1 Jn. 3:9.

How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life, but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted. That is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God except by thought, word, and deed.

And yet, according to these, and others of the same creed, "even the most regenerate sin thus against God as long as they live." It is a miserable salvo to say, they do not sin so much as they used to do, and they do not sin

habitually, only occasionally.

Alas for this system! Could not the grace that saved them partially save them perfectly? Could not that power of God that saved them from habitual sin, save them from occasional or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were partially saved, would it not have been more for God's glory and their good if they had been perfectly saved? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save his people from their sins.

Dr. Macknight having stated that the Greek word for purifieth (1 Jn. 3:3), is in the present tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity. By this text, therefore, as well as by 1 Jn. 1:8, those fanatics are condemned who imagine they are able to live without sin."

Yes, doctor, the men you call fanatics do most religiously believe that, by the grace of Christ cleansing and strengthening them, they can live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe that, if they are not thus saved, it is their own fault.

But a blind man must ever be a bad judge of colors.

Re: Being Saved from ALL Sin - Adam Clarke, on: 2008/3/11 14:37

If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 Jo 1:8).

Matthew Henry:

"We must beware of deceiving ourselves in denying or excusing our sins. The more we see them the more we shall esteem and value the remedy. If we deny them, the truth is not in us, either the truth that is contrary to such denial (we lie in denying our sin), or the truth of religion, is not in us. The Christian religion is the religion of sinners, of such as have sinned, and in whom sin in some measure still dwells. The Christian life is a life of continued repentance, humiliation for and mortification of sin, of continual faith in, thankfulness for, and love to the Redeemer, and hopeful joyful expectation of a day of glorious redemption, in which the believer shall be fully and finally acquitted, and sin abolished for ever."

John Gill:

"Now though a believer may say that he has not this or that particular sin, or is not guilty of this or that sin, for he has the seeds of all sin in him, yet he cannot say he has no sin; and though he may truly say he shall have no sin, for in the other state the being and principle of sin will be removed, and the saints will be perfectly holy in themselves, yet he cannot, in this present life, say that he is without it: if any of us who profess to be cleansed from sin by the blood of Christ should affirm this, 'we deceive ourselves'; such persons must be ignorant of themselves, and put a cheat upon themselves, thinking themselves to be something when they are nothing; flattering themselves what pure and holy creatures they are, when there is a fountain of sin and wickedness in them; these are self-deceptions, sad delusions, and gross impositions upon themselves: 'and the truth is not in us'; it is a plain case the truth of grace is not in such persons, for if there was a re

al work of God upon their souls, they would know and discern the plague of their own hearts, the impurity of their nature, and the imperfection of their obedience; nor is the word of truth in them, for if that had an entrance into them, and worked effectually in them, they would in the light of it discover much sin and iniquity in them; and indeed there is no principle of truth, no veracity in them; there is no sincerity nor ingenuity in them; they do not speak honestly and uprightly, but contrary to the dictates of their own conscience."

For I know that in me (that is, in my flesh,) dwelleth no good thing (Rom 7:18).

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 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 (Gal 5:16-17).

Quote:

-----And, while he continues in that state
he lives without sinning against God, for
the seed of God remaineth in him, and he
cannot sin because he is born, or begotten, of God, 1 Jn. 3:9.

Robertson's Word Pictures:

"And he cannot sin (kai ou dunatai hamartanein). This is a wrong translation, for this English naturally means "and he cannot commit sin" as if it were kai ou dunatai hamartein or hamartēsai (second aorist or first aorist active infinitive). The present active infinitive hamartanein can only mean "and he cannot go on sinning," as is true of hamartanei in 1Jo_3:8 and hamartanōn in 1Jo_3:6. For the aorist subjunctive to commit a sin see hamartēte and hamartēi in 1Jo_2:1. A great deal of false theology has grown out of a misunderstanding of the tense of hamartanein here. Paul has precisely John's idea in Rom_6:1 epimenōmen tēi hamartiāi (shall we continue in sin, present active linear subjunctive) in contrast with hamartēsōmen in Rom_6:15 (shall we commit a sin, first aorist active subjunctive)".

Only a blind man can possibly be so self-deceived as to think that he's on par with the holiness of Jesus Christ himself, in actuality, in this life, and that he never quenches or grieves the Spirit of God. You can't be walking in the light as He is in the light if you can't see how mortal man in his flesh falls infinitely short of the absolute moral perfection of God.

And some of the Pharisees which were with him heard these words and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.(Joh 9:40-41).

It's the proudest, most abominable, self-righteous and haughty abomination to God to actually say, "I'm perfectly in tune with the Holy Spirit in everything I do, my nature is the nature of Christ Himself, and every action, deed, thought, motive, desire, etc. is EXACTLY what Jesus Christ would do in my position and I am perfectly filled with the Spirit of God so as to have no root of sin in me whatsoever".

*Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
(Luk 18:10-14).*

Re: - posted by LiveforGod (), on: 2008/3/11 15:53

Hello my dear beloved brother Josef.

I would like to tell you that I appreciate your response. I see that you have much Zeal in what you believe to be true. I appreciate the references you have quoted here.

Brother, I can see what you are saying. I can understand what the different authors have tried to say. I respect it, but none the less I still believe that doctrine to be erroneous.

May I share my testimony with you.

Brother, I am not saying that I have not sinned before. I have sinned, many times. I disobeyed God. I like to do evil. I liked to hang around bad people. I loved to sin. I hated God, I hated Love. Oh, but one beautiful day, the holy spirit got a hold of me. He touched me. He showed me the vileness of my sins. He showed me that I was a hell deserving sinner. But he also showed me a wounded Christ suffering on a Cross for my sake. He showed me a loving Christ. He showed me that there was a life as none I had ever seen before, and that life was in him. He showed me that he can make all things new. He showed me that the old person could pass away, and that he could make all things new in me. Yes, all things new in me. He gave me new desires, new way of thinking. Then I suddenly loved to be close to him. I suddenly loved to pray and read the bible. What I could not understand before now seemed to be filled with life. I began to grow in him. I began to drink from that sincere milk of the word. I realized that he had made me a whole new creature. I now saw myself wanting to know more about him. Wanting to be around people who knew him. I loved to please him.

Brother, I can not deny the power found in Christ to save from all sin. And to keep us from ever falling into sin. May I remind you what the Word of God tell us in 1 corinthians 10:13:" There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Brother that is the truth. You do not have to sin. He will provide a way out of all temptations the devil may throw at you. Believe it. He has not failed in any of his promises.

God bless you Brother

Re:, on: 2008/3/11 16:12

Quote:
-----Brother, I can see what you are saying. I can understand what the different authors have tried to say. I respect it, but none the less I still believe that doctrine to be erroneous.

1 John 1:8 is not a doctrine, it is the Word of God. And it is not 'erroneous'.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

You have deceived yourself.

Re: - posted by hmmhmm (), on: 2008/3/11 16:36

is it possible this verse can be meant towards such people who say they are not sinners? saying we need not Jesus because we have not sinned?

I think both sides misuse this verse, we find many verses that say God can keep us, and that we don't have to sin, but that don't make us without sin.

I thought about this much, what bothers me is this, if I have to sin, how can God throw me in hell for something I could not possibly avoid?

And also, it seems the only impossible thing for God is to keep a man from sin. I also am convinced from reading and talking

ng to many people this issue is a walk on a razorblade, it is so easy to go over on any side.

The words are clear in 1 Joh 1:8

but also the word says clearly in many places he is able to keep us from falling.

Re: - posted by LiveforGod (), on: 2008/3/11 16:39

Hello brother richard. Im Glad you also replied.

I suppose that you also believe what my dear brother josef believes.

Brother, I do not remember when it is that I did say the contrary to what 1 John 1:8 tell us. Brother it is God's word. It is allways right. May it never be found in me to argue against God's word.

The Bible says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Amen, that is the truth. These words were written by the apostle John in 1 John 1:8. The Bible teaches that all have sinned and come short of the glory of God, and therefore all need a Saviour to reconcile them to God. John addressed this to those claiming they had no guilt, no pollution of sin, and no need of a Saviour. This is not referring to someone that has been born again through the blood of the Lamb and has been cleansed "from all unrighteousness" (1 Jn. 1:9).

Brother, we also have to look at the context of the passage.

What does scripture tell us. They tell us:

"... the blood of Jesus Christ his Son cleanseth us from all sin." 1 Jn. 1:7.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 Jn. 2:4.

"And ye know that he was manifested to take away our sins..." 1 john 3:5

"Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" Rom. 6:1, 2.

"For sin shall not have dominion over you" Rom. 6:14.

"But now being made free from sin" Rom. 6:22.

In these scriptures and many others, Paul clearly speaks of the Christian living triumphantly over sin.

He went on in Romans 7 to "speak to them that know the law," and, speaking in the present tense, described his unregenerate condition, wherein he did not have the power to overcome sin, before his conversion. Without salvation, no man is free from the law of sin and death.

Verse 23 describes Paul's struggle with sin before he was saved. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Therefore he cried, in verse 24, "O wretched man that I am! Who shall deliver me from the body of this death?" He joyfully answers this question in Rom. 8:2—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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."

He was now free from the condemnation of sin because, through salvation, he was empowered to live free from committing sin. Hence, he could also go on to teach others to "awake to righteousness and sin not" (1 Cor. 15:34).

In Rom. 7:19 he had said, "For the good that I would I do not: but the evil which I would not, that I do." For sinning religionists to insist that Paul still lived like this after being saved, they would have to negate all that Paul testified to and taught in Romans chapters 6 and 8, and all of his other writings. The apostle John said, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God." When Paul was doing the evil that he would not, it was because he had not yet seen God; had not yet understood and experienced His gr

eat salvation.

Brother, Im not saying this to prove that I am right or that you are wrong. God forbid. Iam doing this to show you a better life. One that exceeds anything else you have ever experienced. This life is one of joy, one of love, one of victory in him. The Chrisian life is not one of defeat, but of Victory. May you find in too, if you have't already found it. God bless you br other

Re: - posted by hmmhmm (), on: 2008/3/11 16:41

(https://www.sermonindex.net/modules/newbb/viewtopic.php?topic_id21987&forum35) "holiness heresy" much was covered here in this thread,

Re: - posted by LiveforGod (), on: 2008/3/11 16:48

Yes borther Christian. A whole lot was covered during that thread.

Brother, is your name Christian? Or is it becuse you are a Christian that your name is Christian? because in that case m y name is also Christian. :-)

God bless you brother

Re: - posted by hmmhmm (), on: 2008/3/11 17:24

I received my name Christian as a baby :-) baptized in a Lutheran church, I later by Gods grace became a Christian.

It is a difference in being Christian in name only and actually being one ;-)

by the way, you have a beautiful name

Gods peace and blessing

Re:, on: 2008/3/11 17:25

Hi LiveforGod,

Yes I have a similar testimony, as do ALL who have been converted and born again by faith in Jesus Christ. He came to save His people from their sins. Absolutely, and I am not arguing that. A born again child of God does not commit and persist in ANY known form of sin. That is undisputed. And if he does stumble or struggle he will fight and fight with a holy violence until he gets the victory. True Christians hate sin and love holiness, and if they don't they're not true Christians!

However, you are mistaken to think you are perfectly sinless. 1 John 1:8 is in the PRESENT TENSE, not in the past tense, and John includes himself by saying, "we". For you to twist it as referring only to the past is very dangerous because there is NOTHING in the passage to suggest it's past, in fact, he says it in the past tense two verses later, adding further to the fact that verse 8 must be present tense.

The fact that you are only deceiving yourself if you say you have no sin can be easily proven by you taking the following

test. I am very interested on hearing your answers:

The Sinless Perfection Test

This is a test for all the sinless 'Christians' who claim to be on par with the same sinlessness of Jesus Christ Himself, in present practice in this life while still in the body of flesh. That we may not be deceived or mistaken as to the nature and definition of sin, let us define exactly what sin is. According to Scripture, there are at least five basic definitions of sin. Here are the scriptures that define this for us:

1. "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Romans 7:23)
2. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4)
3. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17)
4. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Romans 14:23)
5. "For all have sinned, and come short of the glory of God." (Romans 3:23, 1 John 5:17)

Correspondingly, here are the definitions of sin in numeric order as quoted above:

1. Sin is a law that dwells in the flesh
2. Sin is transgression of God's law
3. Sin is knowing to do good but not doing it
4. Sin is anything not done in faith
5. Sin is anything that comes short of the glory of God

Let us now take each of these definitions of sin and examine ourselves. Please don't just read through these questions and skim over them lightly, for they undeniably prove sinless perfection to be utterly false. As you read each question, ask yourself if you've done or if you've failed in this. I am especially addressing those of you who claim to have attained to some degree of sinless perfection. The following questions correspond numerically with the definitions of sin above:

1. Have you been born of an earthly father and mother and are you a descendant of Adam? If so, you have a sinful nature (a "law of sin" - Rom. 7:23) that dwells within your flesh and you are inherently defiled and thereby guilty in the eyes of a holy God. (Romans 5:12, Job 15:14-16, Job 25:4, Psalm 51:5)
2. Do you perfectly obey the Law of God in thought, word and deed; plus in motive, desire, intention, etc.? Since becoming a Christian, have you ever exaggerated or stretched the truth, or said something that indirectly portrayed a false witness (lying)? Or have you lied when witnessing to someone, and a sinner on the streets asks you if you are without sin and you say you are? Have you ever looked with lust, even for half a second, at a member of the opposite sex (adultery)? Have you ever had a single impure thought? Have you ever desired to have something that does not belong to you or even entertained the thought of desiring it (covetousness)? Have you ever called somebody a "fool" or "idiot", or any other insulting name, out of the least degree of anger (which is murder)? Have you even entertained the thought of doing it? Have you accidentally taken a pen, paperclip, or any other item that does not belong to you and failed to make restitution (stealing)? Have you kept the Sabbath holy? Have you perfectly honored your parents in everything you do and say? Have you ever done anything, even the smallest of actions, or said the simplest of words, with regard to how it will benefit you yourself supremely rather than how it will benefit God, or done anything that disobeys any single command of scripture (1st commandment)? Have you ever made a single decision out of self-will? How about loving the Lord with all your heart, mind, soul and strength, and loving your neighbor as yourself? Have you totally, completely, absolutely and perfectly done that since becoming a Christian? Or have you made the slightest decision or thought the smallest thought of getting some kind of personal benefit out of something rather than your neighbor in your stead? If you are truthful, you must certainly admit your guilt in the eyes of God, at least in thought or word.
3. Have you ever not done something you know you should have done, since becoming a Christian (or since becoming s

inlessly perfect)? Did you know something to be the good thing to do, or the best thing to do, but you failed to do it? Have you always done all the good you can, in all the ways you can, by all the means you can, to all the people you can, in all the places you can, as long as you ever can? Or have you failed in this? If you've failed in this, you must certainly admit your sin before God, or else you deceive yourself.

4. Have you always had perfect faith before God? Have you ever doubted a single promise of scripture (which would be unbelief)? Have you always done everything you have ever done since becoming a Christian in perfect, unwavering faith? Have you ever prayed for the sick and thought within your heart that they will not be healed because of your unbelief? Have you ever attempted to ask something in prayer that God promises in His word but thought within your heart of hearts that He won't answer? Is every thought that you think a thought of perfect faith, in full conformity to the glory of God? If you don't admit to your present imperfections in this, then you are obviously blind and fooled. You are certainly guilty of sin in the eyes of God.

5. Since becoming a Christian (or attaining to "perfection" if you claim to have done), have you done anything that comes morally short of the goodness and glory of God? Have you thought a single thought that Christ Himself wouldn't think? Have you spoken a single word that Christ Himself wouldn't speak? Have you done a single thing that Christ Himself wouldn't do? Or are you so deceived as to honestly think you currently meet the standards of God's glory? Can you actually stand in your present state in front of the very Throne of God and have such audacity as to believe you won't cry out like Isaiah the holy prophet: "Woe is me, I am undone, for I am a man of unclean lips" (Is. 6)? Remember, anything, anything at all, that comes morally short of the perfect glory of God is sin. Unless you are deceived, you must certainly admit your present guilt.

And, on top of these questions, ask yourself if you have ever thought a single thought that God would consider foolish? As it is written: "The thought of foolishness is sin" (Proverbs 24:9). Even thinking something foolish is sin. Do you honestly claim to be able to walk in such a state as to never think a single thought that God would consider foolish? Therefore, offending any single one of the points listed above even in just a brief thought is considered sin in the eyes of a perfectly holy and righteous God who can read and see your thoughts just as clearly as He can your outward actions.

As we can see, only a totally deceived, blind, and ignorant and self-righteous Pharisee would ever even dare to say that they don't presently fall short in any single one of these areas. Further, in light of these definitions of sin, we conclude it utterly impossible for any one, with the exception of Christ alone, to be without present sin before the face of the God of Heaven this side of eternity. And this is only a very brief and partial list. We could go much, much more in detail with the self-examination questions listed above if we wanted, but such a brief list will suffice to prove the point. Seeing such a partial list alone has every mouth stopped and the whole world guilty before God, so what will happen, dear soul, when you stand before the very Throne of such a perfect and glorious God! Will you dare claim to say before His all-seeing eyes that you or any other man was without present sin and unworthiness? If you think you will, then may the very jaws of Hell open up wide to swallow you in your Pharisaical self-righteousness except ye repent! If you don't admit any present sin in light of these questions, then by the testimony of the word of God I say to you that the tax-collectors and harlots will enter the Kingdom of God before you!

Seeing exactly what sin is as defined in Scripture according to these five basic definitions has the most righteous of righteous men crying out, as did the holy and anointed King David, "Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." (Psalms 40:11-12) Seeing this has every one of us crying out with the wisest man that ever lived: "For there is not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20) and again, as holy and perfect Job said, "Who can say, I have made my heart clean, I am pure from my sin?" (Proverbs 20:9). Seeing this, one can not help but to think, along with what the Apostle Paul said commenting on David's words elsewhere: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Romans 4:6-8)

DISCLAIMER: Nothing said in this short questionnaire should be taken as a justification for willful sin in the life of a professing Christian. The Bible says if we continue to sin willfully (that is, against known light in known sin by an act of the will, and persist in that sin without true repentance after receiving the knowledge of the truth, then there is no sacrifice left to cover our sins (Christ's blood then profits us nothing), and all we have to look forward to is the fierce judgment of God (

Hebrews 10:26-31). If you claim to be a Christian, but you have tolerated any known form of sin in your life, and you're not fighting it, wrestling against it, hating it with all your heart, and finding repentance and ultimately, victory over it, then you are in grave and serious danger. The grace of God teaches us to deny ungodliness and worldly lusts, and the business of a Christian is a conduct of habitual holiness and love, and bearing fruit for God's glory. Though in many things we offend all, especially in word, the true Christian does not commit and continue in ANY known sin, and if he stumbles, he will find true repentance quickly. If you are living in any known sin, and you continue to do that sin over and over, and aren't fighting for your deliverance with a holy violence, and seeking victory above everything else in life, then you have very much reason to doubt the reality of your salvation. Those born of God have a new nature within them, which causes them to hate sin and love holiness, and the practical conduct of all Christians who have been born again undeniably proves that their practice is one of habitual righteousness and true holiness by faith in Jesus Christ.

Re: Being Saved from ALL Sin - Adam Clarke - posted by LoveHim, on: 2008/3/11 17:41

excellent article brother liveforGod.

in the last few months the Lord has opened up my eyes to see Him as the Holy One. instead of just seeing the Jesus of the new testament, i began to see the holiness of God. i began to see Him as the One that was cried out to as "holy, holy, holy" and the "Holy One of Israel". to see that His heartbeat was one of fearing Him and being holy unto Him was a life changing thing for me. not just to read it, but to really know it, is something totally other than knowing it in theory or head knowledge.

anyways, in reading the word you see Christ making the statements like "go and sin no more" (adulterous woman) and "sin not lest something worse come upon you (blind man that was healed). Christ Jesus didn't utter these words flippantly and He was not lying to these people, so we need to try to take His words as they were spoken with the Spirit behind it. i don't know all the ins and the outs for the doctrine of perfection and i don't really care, all i know is that the bible tells us to cleanse ourselves (1 cor 7), purify ourselves (1 john 3), walk in the Spirit (gal 5), give our members as instruments of righteousness (rom 6), be holy (1 peter 1), and etc.

i can't recall exactly george mueller's testimony, but he said something to the effect of the secret to his life was to read the word often and to keep a pure conscience before God. i think we would do well to do the same.

let us keep our face in the closet and our heart before God letting Him show us the unseen and hidden sin that we don't know of. but when it comes to our conscience and any known sin, we have no excuse to give into it for a moment.. that's all i know and can testify to.

phil

Re: - posted by LiveforGod (), on: 2008/3/11 18:28

Hello Brother Phil. Brother, I am very glad to know your testimony. You bring joy to me.

Quote:
----- i don't know all the ins and the outs for the doctrine of perfection and i don't really care, all i know is that the bible tells us to cleanse ourselves (1 cor 7), purify ourselves (1 john 3), walk in the Spirit (gal 5), give our members as instruments of righteousness (rom 6), be holy (1 peter 1), and etc.

Amen brother. I don't know much either, but what God has showed me thus far is enough for me to believe him.

Quote:
-----let us keep our face in the closet and our heart before God letting Him show us the unseen and hidden sin that we don't know of. but when it comes to our conscience and any known sin, we have no excuse to give into it for a moment.. that's all i know and can testify to.

Amen, Amen, Amen. That's it brother. Live with a clean conscience before God in all we can. All I know is that I own G

od my life, and what ever he wants of me I am willing to give it to him, knowing that it is my utmost privilege to give it to Him. Thank God for this life. This life that is not found in the world, but only found in Christ through his presious blood. God bless you brother phil

Re: - posted by revival617 (), on: 2008/3/11 22:22

This is always a firey topic!!

I don't go for the strong emphasis on 'Unknown' sins. This is a way to exhort holiness to the max while saying we can't be sinless at the same time. To me its a 'Sinless perfection' doctrine on known sins only.

Not that this is connected with the topic, but this reminds me of those that preach works-based salvation and just throw in the word grace.

back to the topic...

This emphasis can bring condemnation. It can present a conflict of a clear concience with an eye on unknown error. Think of striving for holiness and yet simultaneously knowing that you are constantly sinning. I truly believe this focus can bring on an unworthy effect.

I believe the correct emphasis is yes we can sin if we CHOOSE, but we do not have to. In Christ we have power over sin. I really believe the focus has to be 'In Christ' and the ability (By the indwelling Holy Spirit) to understand we do not have to sin and have the ability in Him not to and therefore should not.

What I just stated is not a sinless perfection doctrine. Its the working of the indwelling Spirit that gives us power over sin. The focus is not on 'Unknown sin. I don't agree with using a couple of debatable verses in 1John to context Romans 5-8 with.

"The focus is who we are to be in Christ"

People tend to make this topic overcomplicated. Its a shame because the brilliance of it is within the flow we have in Christ.

Lord Bless

Re: - posted by Christinyou (), on: 2008/3/12 20:56

That is the great question, Who are we in Christ?

How much of the Incorruptable Seed did we get?

How can we be sinless in Christ and still sin?

How are we forgiven the sins of the flesh?

1Jo 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.

1Jo 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1Jo 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1Jo 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, our faith.

1Jo 5:18 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.

How do we make this work with this scripture?

1 John 1:8-10 If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The only answer I have is, Christ being our spirit, we cannot sin because his Seed remaineth in us. We cannot sin in the Spirit of Christ.

We can sin in the flesh and God took care of that on the Cross, Christ being our propitiation and our Advocate with the Father. So if we sin, this is the greatest asset we have, God is faithful and just to cleanse us from all unrighteousness.

So the sin of Adam no longer exists for the believer in Christ, this is not a sin of commission or omission. That sin or the world does not keep us from God because of Jesus Christ and His Cross. The sins of the flesh are also taken care of by the Cross, in our confession, the Cross of Christ makes God the Father faithful and just to cleanse us from all unrighteousness.

This seems good to me and shows me God is not interested in my sin, because of the righteousness, that being Christ Himself in me made my righteousness.

So what happens if I sin and just confess all the time, am I home free? Absolutely not, God forbid, because God chaseth those He loves and are his. If we are not chased by the Father we are bastards.

Hbr 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Hebrews 12:4-15 Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye (((bastards))) and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 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. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

So we are perfect before God because of the Christ in us, His Incorruptable Seed of Love.

For God so loved the world, He brought cohabitation by the Incorruptable Seed, (Sperma) of God to the believer in Jesus Christ the only begotten Son of God and we will not perish, but have everlasting life in Christ.

So, perfect and sinless in Christ who is now our Spirit and also perfect by the cleansing of all unrighteousness by the chastening of the Father in our flesh which is quickened by the Holy Spirit.

In Christ: Phillip