

The Believers Relation to Sin

Sinless Perfection?

1 John 3:6–9

1 John 3:6–9 (NKJV)

⁶ Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

⁷ Little children, let no one deceive you. He who practices righteousness is righteous, just as He 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. ⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

Introduction:

The most important relationship one can have is a right relationship with Jesus Christ. We often talk in those terms when we say, “It’s not a religion, it’s a relationship”.

But it may come as a surprise to you, that the proof of whether the relationship with Jesus is real, depends on your relationship to sin. What you think about sin and how you react to presence of sin in

your life is a valid indicator of whether you have been saved. In fact, I would say that it is the most prominent indicator of the validity of ones faith. Listen to what John the Apostle said in

1 John 1:6–10 (NKJV)

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John 2:4 (NKJV)

⁴ He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

1 John 2:9 (NKJV)

⁹ He who says he is in the light, and hates his brother, is in darkness until now.

1 John 2:11 (NKJV)

¹¹ But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

1 John 3:6 (NKJV)

⁶ Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

1 John 3:8–10 (NKJV)

⁸ He who sins is of the devil,

⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God,

It is clear that sin and the recognition, confession and practice of it is a line in the sand between the children of God and the children of the devil. You are either saved or lost based on your relationship to sin!

Salvation 101 teaches us that the doorway in which someone enters salvation is the recognition that I am a sinner, wholly underserving of forgiveness and deliverance from my just punishment.

Jesus said on one occasion, “I did not come to call the righteous, but sinners to repentance.”

This basic admission is the genesis of the new birth. It never happens without it. No one ever becomes a true Christian without this very basic and yet profound beginning.

But what about after conversion. What about after someone has recognized they are a sinner and repented and believed the gospel. What about our relationship to sin then.

Does the new believer sin the same way he used to before he was saved.

Does the new believer sin as much as he did before conversion.

or

Does the new believer see a decrease in the amount and severity of his sins.

or

Does he cease to sin all together.

These are important and practical questions that need to be answered.

Some have chosen to answer them different ways and not all are necessarily Biblical.

Some have said that the Christian doesn't have to worry about sin anymore. That we are no longer under law but under grace.

This is Antinomianism.

Paul addresses this in
Romans 5:20 (NKJV)

²⁰ Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

Romans 6:1–2 (NKJV)

6 What shall we say then? Shall we continue in sin that grace may abound? ² Certainly not! How shall we who died to sin live any longer in it?

Another is akin to Antinomianism called

Hyper Grace

The term *hyper-grace* has been used to describe a new wave of teaching that emphasizes the grace of God to the exclusion of other vital teachings such as repentance and confession of sin. Hyper-grace teachers maintain that all sin, past, present, and future, has already been forgiven, so there is no need for a believer to ever confess it. Hyper-grace teaching says that, when God looks at us, He sees only a holy and righteous people. The conclusion of

hyper-grace teaching is that we are not bound by Jesus' teaching, even as we are not under the Law; that believers are not responsible for their sin; and that anyone who disagrees is a pharisaical legalist. In short, hyper-grace teachers "pervert the grace of our God into a license for immorality" ([Jude 1:4](#)) and flirt with [antinomianism](#).

There are some who say that sin is only what the body does, not the spirit. So the Flesh can be involved in the grossest form of evil and it is no issue,

This is Gnosticism

it espouses a dualism regarding spirit and matter. Gnostics assert that matter is inherently evil and spirit is good. As a result of this presupposition, Gnostics believe anything done in the body, even the grossest sin, has no meaning because real life exists in the spirit realm only.

Gnosticism was perhaps the most dangerous heresy that threatened the early church during the first three centuries. Influenced by such philosophers as Plato

<https://www.gotquestions.org/Christian-gnosticism.html>

This is one of the false doctrine that John is addressing in I John.

Popular today is what we could call the [Redefining of Sin](#)

Sin is no longer sin, it is sickness, not to be repented of but rather medicated. It is no longer and offense to God, is an orientation. Not an evil desire, it is an attraction. We are plagued with this.

And there is a smaller group the believe in

[Perfectionism or Sinless Perfection, Entire Sanctification.](#)

In this view, after salvation, the Christian does not sin anymore. Sin has been finally and fully dealt with. He does not sin, he makes mistakes, or he never sins intentionally only unintentional

In his book, ***The Vanishing Conscience***, John MacArthur describes the dangers of Christian perfectionism,

Church history is littered with examples of sects and factions who taught various versions of Christian perfectionism. Nearly all these groups have either made utter shipwreck of the faith or been forced to modify their perfectionism to accommodate human

imperfection. Every perfectionist inevitably comes face-to-face with clear and abundant empirical evidence that the residue of sin remains in the flesh and troubles even the most spiritual Christians throughout their earthly lives. In order to hang onto perfectionist doctrine, they must redefine sin or diminish the standard of holiness. Too often they do this at the expense of their own consciences. (*The Vanishing Conscience*, 127)

Ironic as it may seem, however, it is equally dangerous—and possibly more so—to think spiritual perfection is something attainable by Christians in this lifetime.

The Bible clearly teaches that Christians can never attain sinless perfection in this life. “Who can say, ‘I have cleansed my heart, I am pure from my sin’?” (Proverbs 20:9).

“For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well” (James 3:2).

“For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please” (Galatians 5:17). “If we say that we have no sin, we are deceiving ourselves and the truth is not in us” (1 John 1:8)

1 John 1:10–2:2 (NKJV)

¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

2 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. ² And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

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All perfectionism is essentially a disastrous misunderstanding of how God works in *sanctification*. Sanctification is a process by which God—working in believers through the Holy Spirit—gradually moves them toward Christlikeness (2 Corinthians 3:18). That the transformation is gradual—not instantaneous, and never complete in this lifetime—is confirmed by many passages of Scripture.

As we noted earlier, Paul wrote near the end of his ministry that he was not yet perfect (Philippians 3:12). He told the Romans, “Be [constantly being] transformed by the renewing of your mind” (Romans 12:2). And to the Galatians he wrote that he labored with them “until Christ is formed in you” (Galatians 4:19). Sanctification will not end “until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Ephesians 4:13). He urged them to stop being children, susceptible to error and trends. How were they to do that? By seeking a sudden experience? No, he wrote, “*Grow up* in all aspects into Him, who is the head, even Christ” (Ephesians 4:14-15, emphasis added).

Likewise Peter instructed believers to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). He wrote, “Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation” (1 Peter 2:2). gty.org

But even with all of this, one of the primary verses that is used to support sinless perfection and has created genuine questions among believers is

1 John 3:9 (NKJV)

⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

This verse has unnecessarily created confusion for years, especially for KJV and NKJV readers and even now it seems to continue in the LSB

1 John 3:9 (LSB)

⁹ Everyone who has been born of God does not sin, because His seed abides in him; and he cannot sin, because he has been born of God.

So what are we to make of this? Does this mean that once a man or woman has been born again, they will not sin again, ever? And does it teach that the one who has become a follower of Jesus Christ no longer has the ability to sin any longer?

Well, from the initial reading of this verse, it sure seems that way. It looks pretty conclusive and Absolute.

But is that what it means? I would have to say no and there are 3 reasons why I would say this....

- I. The Textual Argument
- II. The Contextual Argument.
- III. The Factual Arguments

I. The Textual Argument

By this I mean, just by looking at the words themselves and the tenses of the verb and the way that John uses the verbs helps us understand what he means

Lets open the hood and look a little deeper into the engine of the text.

1 John 3:9 (NKJV)

⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

πας ο γεγεννημενος εκ του Θεου αμαρτιαν ου ποιει οτι σπερμα αυτου εν αυτω μενει και ου δυναται αμαρτανειν οτι εκ του Θεου γεγεννηται

⁹ Whoever has been born of God

πας ο γεγεννημενος εκ του Θεου

Pf.Pass Part

tn The imagery expressed here (σπέρμα αὐτοῦ, *sperma autou*, “his seed”) clearly refers to the action of the male parent in procreation, and so “fathered” is the best choice for translating **γεννάω** (*gennaō*; see 2:29

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

1080. γεννάω *gennáō*; contracted *gennō*, fut. *gennēsō*, from *génos* (1085), generation, kind, offspring. To beget as spoken of men; to bear as spoken of women; pass., to be begotten or be born.

(I) In the act. sense:

(A) Spoken of men, to beget (Matt. 1:2–16; Acts 7:8, 29; Sept.: Gen. 5:3ff.). Metaphorically, to generate, to occasion, e.g., strifes (2 Tim. 2:23).

(B) Spoken in the Jewish manner of the relation between a teacher and his disciples, to beget in a spiritual sense, to be the spiritual father of someone, that is, the instrument of his conversion to a new spiritual life (1 Cor. 4:15; Phile. 1:10).

(C) Spoken of God begetting in a spiritual sense which consists in regenerating, sanctifying, quickening anew, and ennobling the powers of the natural man by imparting to him a new life and a new spirit in Christ (1 John 5:1). Hence, Christians are said to be born of God and to be the sons of God (Rom. 8:14; Gal. 3:26; 4:6)

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

1 John 5:1 (NKJV)

Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

1 John 5:4 (NKJV)

⁴ For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

The Holy Spirit implants in those He regenerates the principle of **His** divine life, which John pictures as a **seed**. Just as a human birth results from an implanted seed that grows into new physical life, so also spiritual life begins when, at the moment of

regeneration, the divine seed is implanted by the Spirit within the one who believes.

The instrument by which the Spirit gives new birth to sinners is the Word of God. The apostle Peter explained to the readers of his first letter,

You have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. For, “All flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, but the word of the Lord endures forever.” And this is the word which was preached to you. (1 Peter 1:23–25; cf. Ps. 19:7; 2 Peter 1:4)

The new birth is from imperishable seed, securing the believer’s salvation for eternity. It enlightens the mind so one can discern spiritual realities (John 14:26; 1 Cor. 2:10, 13–14; cf. Isa. 40:13–14). It gives believers the mind of Christ (1 Cor. 2:16) so they can understand the thoughts of God. It liberates and energizes the enslaved will, previously unable to obey God but now freely able and willing to do so (John 6:44, 65; Col. 2:13; cf. John 5:21*b*). The new birth signals the end of the sinner’s old life; those who were hopelessly corrupt become new creatures in Christ (2 Cor. 5:17), buried with Him and raised unto a new life of righteousness (Rom. 6:4; Eph.

4:24). Therefore he states again that believers **cannot** practice **sin, because** they are **born of God**.

The new birth is also a monergistic operation, which means God's Spirit alone accomplishes it. (It is not synergistic, which means that human effort would also play some part in the process.)

John 1:13 (NKJV)

¹³ who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Paul's language in Ephesians 2:1–6 is unmistakably clear in this regard:

And you were dead in your trespasses and sins, i..... But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, **made us alive together with Christ (by grace you have been saved)**, (cf. Titus 3:5; James 1:18)

Because unregenerate people are spiritually dead, they are unable to respond to divine truth. This doctrine of total depravity—better stated, total human inability—does not mean that the unredeemed are all as sinful as they possibly could be. Rather, it means that their fallen, sinful natures affect every area of life and render them incapable of

saving themselves. Thus the spiritually dead person needs to be made alive by God alone, through His Spirit

MacArthur, J. (2007). [1, 2, 3 John](#) (pp. 127–128). Moody Publishers.

9 Whoever has been born of God **does not sin**

Present Active Indicative

Doeth no sin (ἁμαρτιαν οὐ ποιεῖ [*hamartian ou poiei*]).

Linear present active indicative as in verse 4 like ἁμαρτανει [*hamartanei*] in verse 8. The child of God does not have the habit of sin

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (1 Jn 3:9). Broadman Press.

the Greek text has no words to represent phrases such as “keeps on” or “continues to” or “habitually.” These phrases are based on an understanding of the Greek present tense

Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). [The Bible Knowledge Commentary: An Exposition of the Scriptures](#) (Vol. 2, p. 894). Victor Books.

(the present tense of the verb again denotes the habitual action of defiance and rebellion by a fallen heart

MacArthur, J. (2007). [1, 2, 3 John](#) (p. 126). Moody Publishers.

1 John 3:9 (NKJV)

⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

πας ο γεγεννημενος εκ του Θεου αμαρτιαν ου ποιει οτι σπερμα αυτου εν αυτω μενει και ου δυναται αμαρτανειν οτι εκ του Θεου γεγεννηται

and he cannot sin,

ου δυναται αμαρτανειν

P.M Ind.

P.A. Inf.

ού δύναται κ.τ.λ.] The fact that he has been begotten of God excludes the possibility of his committing sin as an expression of his true character, though actual sins may, and do, occur, in so far as he fails from weakness to realize his true character.

Brooke, A. E. (1912). [A critical and exegetical commentary on the Johannine epistles](#) (p. 89). C. Scribner's Sons.

For the believer sin is abnormal and unnatural; his whole bent of life is away from sin.

Walvoord, J. F., & Zuck, R. B., Dallas Theological Seminary. (1985). [The Bible Knowledge Commentary: An Exposition of the Scriptures](#) (Vol. 2, p. 894). Victor Books.

We see these present tense verbs used in I John

1 John 1:6 (NKJV)

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1 John 2:29 (NKJV)

²⁹ If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

1 John 3:4 (NKJV)

⁴ Whoever **commits (pres.part.)** sin also **commits (pres.Ind)** lawlessness, and sin **is (pres.ind)** lawlessness.

1 John 3:6–11 (NKJV)

⁶ Whoever abides in Him does not **sin**. Whoever **sins** has neither seen Him nor known Him.

⁷ Little children, let no one **deceive** you. He who **practices** righteousness is righteous, just as He 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. ⁹ Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not **practice** righteousness is not of God, nor *is* he who does not **love** his brother. ¹¹ For this is the message that you heard from the beginning, that we **should love** one another,

The present tense does not necessarily mean uninterrupted events or time

John 7:19 (NKJV)

¹⁹ Did not Moses give you the law, yet none of you **keeps** the law? Why do you **seek** to kill Me?”

Both of these verbs are present tense. Yet we know that they did not keep the law 100% of the time in a unbroken pattern... and also they did not seek to Kill Christ 24 hrs a day in and unbroken pattern.

So the words that we see in the text that refer to not sinning does not mean that it is an unbroken 100% of the time—not sinning but as a matter of practice. habitually....

I. The Textual Argument

II. The Contextual Argument.

In this point, I am talking about how John teaches on the topic of the relationship of sin to the believer in his

letter and then in the broader context of the rest of Scripture.

The Immediate context we have.

1 John 2:29 (NKJV)

²⁹ If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

1 John 3:2–3 (NKJV)

² Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. ³ And everyone who has this hope in Him purifies himself, just as He is pure.

1 John 3:7 (NKJV)

⁷ Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

1 John 3:10 (NKJV)

¹⁰ In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

1 John 1:5–10 (NKJV)

⁵ This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. ⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. ¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

Broader context of the rest of Scripture...

Philippians 3:10–12 (NKJV)

¹⁰ that I may know Him and the power of His resurrection, and the fellowship of His sufferings,

being conformed to His death, ¹¹ if, by any means, I may attain to the resurrection from the dead.

¹² Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

Jesus taught the disciples, (believers) how to pray.

Matthew 6:12 (NKJV)

¹² And forgive us our debts,
As we forgive our debtors.

Psalms 143:2 (NKJV)

²For in Your sight no one living is righteous.

1 Corinthians 5:1 (NKJV)

5 It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

1 Corinthians 5:5 (NKJV)

⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

1 Corinthians 5:9–12 (NKJV)⁹ I wrote to you in my epistle not to keep company with sexually immoral

people. ¹⁰ Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. ¹¹ But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

¹² For what *have* I *to do* with judging those also who are outside? Do you not judge those who are inside?

1 Corinthians 6:6–8 (NKJV)

⁶ But brother goes to law against brother, and that before unbelievers!

⁷ Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated? ⁸ No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

1 Corinthians 11:27–32 (NKJV)

²⁷ Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. ³⁰ For this reason many *are* weak and sick among you, and many sleep. ³¹ For if we would judge ourselves, we would not be judged. ³² But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

Matthew 16:15–19 (NKJV)

¹⁵ He said to them, “**But who do you say that I am?**”

¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.”

¹⁷ Jesus answered and said to him, “**Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.**

¹⁸ **And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.** ¹⁹ **And I will give you the keys of the kingdom of heaven, and**

whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Matthew 26:33–35 (NKJV)

³³ Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

³⁴ Jesus said to him, “Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

³⁵ Peter said to Him, “Even if I have to die with You, I will not deny You!”

And so said all the disciples.

Matthew 18:15–17 (NKJV)

¹⁵ “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. ¹⁶ But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’* ¹⁷ And if he refuses to hear them, tell *it* to the church. But if he refuses even to

hear the church, let him be to you like a heathen and a tax collector.

Galatians 5:16–18 (NKJV)

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are not under the law.

I. The Textual Argument

II. The Contextual Argument.

III. The Factual Arguments

The fact is....You sin. It is undeniable

1 John 1:8 (NKJV)

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Dangers of Perfectionism

1. A wrong view of Sin
2. An absence of confession.
3. A dangerous satisfaction

And if you have gotten to the place where you feel satisfied, that's a very dangerous place to be...very dangerous. If you've had enough prayer and enough church and enough teaching of the Word of God and enough of the Bible and enough of Christian fellowship to satisfy you, you are in a very dangerous condition. For if not theological perfectionism, you have arrived at a sort of pragmatic perfectionism where you're as perfect as you care to be and that assumes that you're as perfect as God cares you to be when the truth is if you're not pursuing the prize with all your might, you're misjudging your present condition. Awareness of the need to pursue a better condition is where all spiritual progress starts. You start out of blessed discontent, blessed dissatisfaction, a recognition you're not what you ought to be.

4. A stopping of Sanctification

5. A possible unregeneration.

1 John 1:10 (NKJV)

¹⁰ If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 Timothy 1:15–17 (NKJV)

¹⁵ This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ¹⁶ However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. ¹⁷ Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.