

IN CHRIST THERE IS NO SIN

1 JOHN 3:5 • TV-080B

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1 John 3:5

“And ye know that he was manifested to take away our sins; and in him is no sin.”

Let’s turn in our Bible today to the **book of 1 John Chapter 3:5.**

I want to speak to you on this subject: **“IN CHRIST THERE IS NO SIN.”**

Now, this is the good news of the Gospel. These are the glad tidings of which the angel’s spake when they said to the shepherds: *“We bring you glad tidings of great joy.”*

In Christ there is no sin. Sin is our great concern. It was sin that concerned the Publican in the temple, who cried, *“God be merciful to me the sinner.”*

It was sin that concerned the thief on the cross when he said, *“I’m receiving just what I deserved.”* It was sins that concerned David when he wrote: *“My sins are ever before me.”*

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Now, if we can find out what this is all about it can be good news. In Christ there is no sin, there is no sin. I'd like to be there wouldn't you, where there is no sin? Well, that's what it says in **1 John 3:5**. Now, let's look at it:

“And we know that He was manifested to take away our sins. And in Him there is no sin.” Isn't that great? Can you grasp the full meaning and the riches of that short statement, *“In Christ there is no sin?”*

Now I know that this is chiefly talking about the absolute holiness and purity of His character and His life: *“He knew no sin. He was tempted in all points as we are, yet without sin.”* So, this is chiefly talking about Christ and His character and His life, but what is said of Christ, may also be said of those who are in Christ.

Now, what is said of Christ may also be said of those who are in Christ and those who are represented by Christ, for we are in Him. We are chosen in Him, we are redeemed in Him, we are crucified in Him, buried and risen in Christ and the Scripture says, *“We are seated with him in the heavenlies and we are accepted in the beloved.”*

So, what is said of Christ is also said of His people. In Christ there is no sin. So, in Christ all who are in Christ have no sin, no past sin, no present sin, and no future sin. We are complete in Christ.

Listen to **Ephesians 1:4**, *“We are holy and without blame before him.”* Listen to **Colossians 1:22**, talking about in the body of His flesh, *“to present you holy, unblameable, unreprouvable, in his sight.”*

Listen to **Jude 24**, *“He is able to keep you from falling and to present you faultless before His presence.”* Our sins are forgiven; the Scripture says, *“blotted out, (remembered against us no more, cleansed) the blood of Christ cleanseth us from all sins.”*

So, having no sin, we have no condemnation, *“There is therefore, now, no condemnation to them who are in Christ Jesus. Who can lay anything to the charge of God's elect?”*

“Who is He that condemneth; it is Christ died, yea rather, is living again, who is even at the right hand of God, who also maketh intercession for us.” There is no condemnation to them who are in Christ Jesus because there is no condemnation upon Christ. That's the reason!

In Christ we have no death. Having no sin we have no death. The sting of death is sin. *“The wages of sin is death.”* So having no sins we have no death. That's the reason Christ said, *“He that believeth on me shall never die.”*

Oh, we shall sleep. These bodies someday shall go to sleep and our souls shall leave and go to be with God. That's not death, that's just leaving this place and going to another place.

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If we have no sins, then we have no curse. The curse of the law has been removed. *“Christ hath redeemed us from the curse of the law being made a curse for us.”* There’s no curse now on Christ is there? Well, there’s no curse on me in Christ.

In Christ we face no judgment. I hear people talking about believers coming to the judgment. We have no judgment. There in **John 5:24** it says: *“He that believeth on the Son shall not come into condemnation”* (which is the word judgment). He that believeth on Christ shall not come into judgment.

We don’t face a judgment. Our sins were judged at Calvary. They were paid for at Calvary. They were purged at Calvary. We have no sin. What are we going to be judged for? Why should we be brought to judgment, we shall not come into judgment?

Do you see what good news this is? This is the Gospel. The Gospel is good news and glad tidings. What I hear today called the Gospel is not good news to me. It gives me an impossible task. It demands a righteousness and then requires me to produce it and I can’t.

It demands a holiness and it requires me to produce it and I can’t. It presents a perfection and requires me to produce it and I can’t. But here it says: *“In Christ there’s no sin.”*

Are you interested? You know, I don’t see how anyone can fail to be interested in such mercy and such grace and such good news. The Psalmist wrote: *“Blessed is the man to whom God will not charge sin.”*

Now I’ll tell you I am interested in that. *“Blessed, (happy) is the man, to whom God will not charge sin.”* Sure, my sins are before me and I’m sure they are before you and I’m sure they are obvious to you but they’re not before God. If I’m in Christ I have no sin.

One song writer wrote it this way:

**“With His spotless garments on
I am as holy as God’s Son.”**

And another song writer said:

**“My sins, oh the bliss of that glorious thought
My sins, not in part, but the whole
Are nailed to the cross
And I bear them no more
Praise the Lord; it is well with my soul.”**

In Christ there’s no sin. He said, *“Come unto me, all ye that labor and are heavy laden; I’ll give you rest, (total rest, complete rest, and eternal rest). Your sins may be as scarlet; He will make them as white as snow. Your sins may be red like crimson? They shall be as wool.*

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God said, *“I’ll make a covenant with them. I’ll forgive their sins and remember them no more. I’ll blot them out and I’ll cast them behind my back. I’ll separate them, your sins from you, as far as the east is from the west.”*

Let’s look at this text; there’s something here: *“He was manifested to take away our sins and in Him there is no sin,”* now, if you can get to the heart of that, if you can you can appropriate that by faith.

If you can make that yours by faith, if you can enter into this treasure, Christ Jesus by faith; you’ll be the happiest person who ever lived. Happy is the man who God will not charge sin, all my sin, (past, present, and future) and blotted it out, and remembered no more, forgotten into the depths of the sea. *“In Him there is no sin.”* That’s what it says.

Now there are five divisions to these verses. Start in **1 John 3:1**, a cause for wonder. He says there, *“Behold, what manner of love, behold, (look with wonder) what manner of love God hath bestowed on us that we should be called sons of God.”*

And then there’s a cause for rejoicing: *“Beloved; now are we the sons of God, (right now). And it doth not yet appear what we shall be but when he shall appear we shall be like him.”*

And then it calls for hope: *“He that has this hope in him purifieth himself as he is pure.”*

But then there’s a cause for concern: *“Whosoever committeth (practices) sin transgresseth the law for sin is the transgression of the law.”*

And then there in **verse 5**: *“But he hath appeared, (He hath been made manifest. He hath been revealed) to take away sin and in him there is no sin.”*

If we’d quit arguing about the finer points and the minor points and begin to look at the person of Scripture, the Lord Jesus Christ, we’d find some comfort and some peace and some joy, if we would quit following men and start following Him.

Well, let’s look at these five things:

First of all: A cause for wonder: *“Behold; (look with wonder), what manner of love the Father hath bestowed on us.”*

You know, John the apostle lived with wonders from the time of his conversion till his exile on the Isle of Patmos. He lived among wonders. It was John who wrote: *“The word was made flesh and dwelt among us.”* What a wonder, incarnation.

It was John along with Peter and James who went to the top of that mountain and saw the Lord appear talking to Moses and Elijah transfigured in His glory.

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It was John who stood at the foot of that cross and saw his Lord suffering and die and heard Him say, “*John; behold your mother and woman behold your son.*” It was John who wrote of Christ, “*It is I myself; be not afraid, handle me and see. I’m not a ghost.*”

Look with wonder. John lived with wonders. He saw men raised from the dead. He saw the blind see and the lame walk. But here was the greatest wonder; he said, “*Behold*” (look with wonder, wonder of wonders), that God should love us.”

“*Behold what manner of love the Father hath bestowed upon us (of all people, chief of sinners, dregs of society, and outcasts of the world), that we should be called the sons of God.*”

**“Oh what a wonder that Jesus loved me
Oh what a wonder that Jesus found me
Out in the darkness no light could I see
Oh what a wonder He put His great arms under
And wonders of wonders He saved even me.”**

I don’t believe there’s a true believer anywhere who is not there with amazement at the fact that God should save him. If you can find in yourself any reason to merit the mercy of God it’s questionable whether or not you know what mercy is.

If you can find in yourself from head to toe anything that merits the love and mercy and grace of God; it’s questionable that you even understand what grace really is. What wonder! That’s what John said, “*Behold (what amazing grace that God should love us), that we should be called sons of God.*” Who calls us sons of God? Well, the Father does. He said, “*I will be a Father to them and they shall be sons and daughters to me.*”

Christ called us “*sons of God.*” He said, “*I go to my Father and your Father.*” He said, “*When you pray you say, our Father who art in heaven.*” Who calls us sons of God? The Holy Spirit does. “*We have received the spirit of adoption whereby we cry Father, Father.*” He calls us sons of God.

Our trials call us sons of God. “*If you endure chastening God dealeth with you as a son.*” What love, what manner of love, what amazing love, what infinite love, what immutable love, and what eternal love that “*I should be called the son of God.*”

Secondly: The cause for rejoicing is **verse 2:** “*Beloved; now are we the sons of God. It doth not yet appear what we shall be but when he shall appear we’ll be like him for we shall see him as he is.*”

There are three prominent words in this verse that gives us the key to understanding the words (now, yet, and the word, when). The word “*now*” says; “*Beloved, now are we the sons of God, (not going to be; we are right now) the sons of God.*”

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Any man who is saved; faith is “now.” The new birth is now. Salvation is now. The love of God is now. *“Now is the accepted time. Today is the day of salvation. He that believeth, hears my word, and believeth on me, hath everlasting life.”* That’s right, right now you are sons of God.

We don’t look like it do we? Sometimes we don’t act like it. Sometimes we don’t talk like it. But that’s what He’s saying. Next, He says; *“Now are we the sons of God and it doth not yet (the little word yet); it doesn’t yet appear what we shall be.”*

I’m not what I’m going to be. I’m not what I ought to be. I’m not what I want to be. I’m not what I’m going to be but thank God I’m not what I use to be. *“It doth not yet appear what we shall be.”*

This is neither the time nor the place for God to reveal to us what we shall be. That’s reserved for another time and another place when He shall appear. When; do you see that word when?

“Now are we sons of God. It doth not yet appear (not now), what we shall be but when he shall appear; (when He comes back) eye hath not seen, ear hath not heard. Neither hath it entered the heart of man the things God prepared for them that love Him, but he hath revealed them unto us.”

“We see through a glass dimly, darkly. We know in part but we do know: We prophecy in part, but we do preach.” “But we know that when; (do you see that word when) (when he shall appear), when that which is perfect is come, then that which is in part, shall be done away.”

And we shall be like Him, like Him in His body, in His resurrected body. We are going to be like Him in His holiness. We are going to be like Him in his happiness. We are going to be like Him in His inheritance because *“we are joint-heirs with Jesus Christ.”* Isn’t that amazing? What promises, what hope.

Thirdly: A cause for hope; look at **verse 3:** *“And he that hath this hope in him purifieth himself, even as he is pure.”*

I often hear men preach from this **third verse of 1 John 3** on the second coming. That’s all right too but that’s not what He’s talking about here. The blessed hope is this, the hope of seeing the Lord. The blessed hope is the hope of seeing Him in His glory.

The blessed hope here is the hope of son-ship, the blessed hope here is the hope of being like Him, *“He that hath this hope in him.”* What hope? I’m going to be like Christ; when He comes again I’m going to be like Christ.

God has set His love upon this worm of the dust, this son of Adam, this rebellious creature. And God has made this creature a child of His. Now, now, I am a child of God, right now and you can’t tell it by looking at me because it doesn’t, *“yet appear what I’m going to be.”*

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Someday He's going to, "*Show the exceeding riches of His grace and His kindness toward us in Christ Jesus*" but now yet. Well, when will that take place? When He comes back; when He comes back, that's what's going to happen. My body's coming out of the grave. "*It was sown in corruption and will be raised in incorruption. It was sown in mortality and raised in immortality, sown in shame and raised in honor, sown in weakness, raised in strength and power.*"

And when that takes place I'm going to be like Christ. And every man that hath this hope in him that he's going to be like Christ; what does it do for him? Well, first of all, it sanctifies him, "*He purifies himself even as he is pure.*"

He seeks to live for God's glory. He seeks to do in word and deed those things that will bring glory to His Father. He seeks to walk on this earth as a child of the king. He is a child of God and he seeks to conduct himself as a child of God.

What else does it do? It gives him boldness, boldness before God, and boldness before men. "*We have boldness to come before the throne of grace,*" why, because we are sons of God, and a son is not afraid to come before His Father. We have boldness before God.

And we have boldness before men. "*We are ambassadors of Christ.*" I don't need to apologize for preaching the Word of God. These are the words of my Father. I believe these words. God wrote these words and therefore I do not speak with a flattering tongue and flattering lips.

I'll tell you what God says because He's my Father and this battles already won. This war is already over in the mind and purpose of God. We have no cause to be afraid. I'd whole lot rather be a failure in a cause that I know is going to be successful than successful in a cause that I know is going to fail.

And I've read the last chapter of the **Book of Revelation** and I know what's going to happen. God's going to be victorious. And every rebel's going to be put under His feet and every son is going to be exalted with His Son. So, we can have boldness. This hope gives a man boldness before God and before men.

And it gives happiness. That's what David wrote, "*Happy is the man whose hope is the Lord.*" (not just in the Lord) *but whose hope is the Lord.*"

And then this hope gives assurance, it gives us confidence and this hope puts the world in its proper place. Paul said, "*I've learned whatsoever state I am, (whether it be in joy or sorrow, prosperity, or adversity, whether it be in sickness or in health) I'm content.*" Because I'm just a pilgrim passing through here for a little while.

This life will soon be over. No use pitching your tent too firmly, no use digging your roots too deeply. No use putting any stock in this earth; it's just a passing fancy: "*The fashion of this world passeth away.*"

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We're moving toward a city made by God. We're just here for a little while, just a little while, like a rose that's blooming today and gone tomorrow, or a vapor of steam, or a shadow, just today. But there's hope in Christ.

Fourthly: A cause for concern; right in the middle of all of this is **verse 4** which says, "*Whoso commiteth, (practice of sin), transgresseth the law, for sin is the transgression of the law*"

My friend; our great concern is sin, our sin. Now that's what we need; we need not to talk about the sins of the world and the sins of our generation. I hear all these people talking about the sins of our generation and the sins of the world.

Sin is the same. I don't think there's anything new under the sun. I'm not too alarmed, I'm really not because I don't think it's any different than it was years ago. It's just exposed a little more or pops up here or pops up there, but sin has been here since Adam fell.

But what I'm concerned about is not the sins of our generation and the sins of our nation and the sins of our world; I'm concerned about my sins. Are you concerned about yours? David said: "*My sins are ever before me. Against thee and thee only have I sinned and done this evil in thy sight.*" This is our concern, our sins!

And I'll tell you something else; a Christian's concern and view of sin; is that, it is against God. That's right! Now, our concern is to have a correct attitude toward other people and correct behavior toward other people.

But our great concern better be this, our relationship with God. Our sins are against God. We've sinned against God. This is what produces genuine repentance is a Godly sorrow, when we realize that our sins, our thoughts, our rebellion, and our temperament; these things are sins against God. Sin is a transgression of His law!

And my friend; another thing, a Christian view of sin; sin is never to be judged by its results or by its consequences. Sin is to be judged by the person against whom we have rebelled. Sin is sin no matter what the results are.

In other words; I may commit a certain sin and the results be minute. Another person may commit the same sin and the results be catastrophic. Well, it's the same thing. I'm as guilty as he is, knowing it didn't cost me as much, and though the results were not as traumatic, but I'm just as guilty.

It's like a railroad brakeman; he may throw a switch and a train run down a hill and kill 200 people; that's terrible! But another brakeman may throw the same switch and the train stops and hurts a few folks.

What do you say, "That first brakeman did the worst thing." He did not; he threw the same switch but the results were greater but the sin is the same. This is what I'm saying; a Christian

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full of sin, (my sin against God) and the results has nothing to do with it. The consequence has nothing to do with it. The cost has nothing to do with it.

I may steal a dime or ten million dollars; it's still theft. I may despise someone and shoot that person and kill them. I may despise them and not shoot them; it's the same sin. That is what Christ says; *"It's sin against God."*

Listen; we catalogue sin and it's a fatal mistake. We've got it pigeon-holed. We've got great sins and middle size sins and little sins. We've got black lies and gray lies and white lies and all this. Sin is, *"to offend in one point is to be guilty of the whole law of God."*

Therefore, we are transgressors of the law, God's law. We are sinners against God. You've sinned in the last five minutes against God, in imaginations and thoughts. *"In my flesh dwelleth no good thing. In the flesh no man can please God."*

Will we please come to understand this that sin is not just an outward action but it is an inward attitude also? It's not just outward conduct; its inward behavior and thoughts and imaginations. It's motive. Sin is against God.

All of these things on the outside are but by-products of sin or but the fruits of sin. The tree may not have an apple on it but it's still an apple tree. It's an apple tree in the dead of the winter.

I may be in a wheelchair looking straight ahead and can't move my head one way or the other but sin, emotions, the attitudes, imaginations, rebellions, and the evil of the heart goes on.

Some people think you can stay out of a picture show and not watch a TV, not smoke a cigarette, not drink a beer, not go on the dance floor, or play cards, that you are pretty near perfect as God.

Well, *"God looks on the heart. He looks not on the outward countenance; He looks on the heart."* He sees our rotten, dirty thoughts, in our heart, *"Out of the heart proceeds evil thoughts."* That's what Christ said!

Pride, covetousness, envy, jealousy, malice, hatred; all these things live and survive in the heart; sin, oh that's what makes the next verse good news; listen to it. Here's a cause for rejoicing, a cause for confidence; *"And you know that he was manifested to take away our sins,"* all of them, starting back yonder with Adam when we fell, when we shook our fists in the face of God and said, *"We'll be like God."*

All the way down yonder to Calvary when His blessed Son came down here to this earth, the image, the brightness of His glory, the express image of His person; we spit in His face.

That's right and we lacerated His back. We put a crown of thorns on His head. We mocked Him and slapped Him and nailed Him to a cross and stood back and laughed while He died.

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Even that sin is put away and all my sins from the time of my youth, even as a baby, when I lied to my mother, when I cried when there wasn't anything wrong with me, when I was selfish, thoughtless, unmindful, ungrateful, unthankful, and all the way through my life every sin that I have ever committed; He was manifested to take it away.

**“They are all taken away
My sins are all taken away.”**

Jesus' blood cleanses us from all our sins! *“What shall we say to these things? If God be for us who can be against us? Who can lay anything to the charge of God's elect? It is God who justifies. Who is he that condemneth? It is Christ that died.”*

In Him there is no sin!