

***Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. ([1 Corinthians 1:8](#))***

Why will the Lord Jesus Christ come back; why will He reveal Himself? For the sake of the believers. That is what is indicated by [1 Corinthians 1:8](#), "Who also will confirm you to the end, without condemnation in the day of our Lord Jesus Christ" (a.t.). True, our lives are marred by our present environment and by the very constitution of our bodies. But this will not be forever. We shall experience the personal intervention of the Lord. [Verse 8](#) begins with the relative pronoun *hós* (3739), "who," referring to this Lord who is ours now. He involves Himself in the scheme of things. The course of the world is not carved by itself. It is not nature evolving, but God executing His own plan, that we see all around us. If we do nothing of importance without first planning our course of action, does it seem reasonable to you that God would have gone about making the world and man without a complete plan?

What will Christ do for us believers? Paul spoke of what He did for us in [verses 4-6](#). He gave us His grace; He enriched us in everything. This enrichment follows the acceptance of His grace, for no one can have the grace of Christ and not be rich. His grace came to us as a result of the witness that has come down to us ([v. 6](#)). And then, in [verse 7](#), Paul told us that in this present life we do not lack anything because we have the living hope of Christ's personal return to take us to Himself. We have the past, the present, and—in [verse 8](#)—the future: "Who [Christ the Lord] will confirm you to the end, without condemnation in the day of our Lord Jesus Christ."

The verb *bebaiōsei* (950), "will confirm," is in the future indicative, and when referring to persons means "to strengthen, to keep us standing." This is a beautiful picture of the believer's standing in Christ. He gave us His grace; we now have this as a present possession; and we are not going to lose His possession entrusted to us. No matter what the difficulties of the future, they cannot move us. Where would we be if God could not be trusted to keep us?

So many people seem to think that their security depends on their holding fast to God. That is not where Paul found his comfort concerning the future. The verb is in the active voice, and the agent is Christ, "*who* will confirm." He holds us and will never let go of us once we have by faith and submission come to the place of being in Him.

As Moody said, "Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it, but trust in God, and you are never to be confounded in time or eternity." Luther gave a similar testimony when he said, "I have held many things in my hands, and I have lost them all, but whatever I have placed in God's hands, that I still possess."

"Who shall also confirm you unto the end." The Greek expression *héōs* (2193) *télous* (5056), "unto the end," does not mean the end of time but the goal reached, the completion or conclusion. God's purpose in our lives does not have a fixed allotment of time. Some die young, some old. Those who live to a ripe old age do not necessarily accomplish more for God than those who die young. After all, our Lord chose to die at the age of thirty-three. And He said as He was dying, "It is finished [*tetélestai* {5055}]" ([John 19:30](#)). This word is the same as *héōs télous*. He was not speaking of the termination of His physical life, for that was obvious, but of

the fulfillment of His purpose in coming. His death was the goal or "end" that He came to achieve.

The expression, "He shall also confirm you to the end," does not therefore mean to the end of our lives or for a certain fixed period of time, but until the day when He shall appear. His salvation and enrichment of our lives as believers will find its ultimate fulfillment in His Second Coming. That being the most glorious event of the future, we cannot be deprived of our participation in it. Our redemption is based in the past, but its completion is promised in the future. It is not a speculation but a certainty, for the word *bebaiōsei*, "confirm," comes from *bébaios* (949), which means "certain." Christians, Paul was saying, do not look only at the past coming of the Lord but also to His future coming. It is as certain as the past. Prophecy is as firm as history.

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### **The Believer's Position in Christ: Blameless but Not Sinless**

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The New Testament makes it plain that all who possess a genuine faith in Christ are His "saints." Does this mean that they are perfect and sinless? Hardly, for we find that even the greatest of saints are deeply conscious of their sins. Take Paul, for instance. In writing to Timothy, his "son in the faith," he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" ([1 Tim. 1:15](#)). Nevertheless, in writing to the believers in Corinth, he assures them that they shall "be blameless in the day of our Lord Jesus Christ" ([1 Cor. 1:8](#)). How can sinful creatures be considered "blameless" when they stand before the Lord Jesus Christ at His Second Coming?

The Greek word translated "blameless" is *anénktētos* (410). This term denotes a person against whom there can be no *éngklēma* (1462), "charge or accusation." It is used twice in Paul's epistles concerning elders and deacons in the church who should be blameless ([1 Tim. 3:10](#); [Titus 1:6](#)). This refers to their civil ethics: the morality of their lives should be so high that no one could bring an accusation against them with regard to their conduct. In writing to the Philippians, Paul admonished them to "Do all things without murmurings and disputings: 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" ([Phil. 2:14, 15](#)).

As D. L. Moody said, "Christianity isn't worth the snap of your finger if it doesn't change your character." And any belief in Christ that produces no change for the better in a person's life is not true saving faith but mere intellectual assent such as that referred to in [James 2:19](#), where it says that "the devils also believe, and tremble."

The word *anenklētos*, "blameless," is also used in [Colossians 1:22](#), and here, as in [1 Corinthians 1:8](#), the last judgment is undoubtedly in view. We are told that when the Lord Jesus comes again, He will confirm us believers as blameless. This does not mean that, from the moment we received Christ as Savior and Lord to the day when we see Him face to face at His Second Coming, we have never been guilty of any sin of commission, omission, or intention. James says, "For in many things we offend all" ([James 3:2](#)). And John tells us, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" ([1 John 1:8](#)). How, then, can all believers be blameless, especially in view of the Lord's statement that a future judgment of sorts awaits them? In [Matthew 16:27](#) we read, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

As believers in Christ, we are not sinless but blameless. That is, no charge will be brought against us at Christ's coming because He took our "blame" upon Himself on Calvary's cross, that His righteousness might be imputed to all who came to the Father in repentance and faith through Him. In [Romans 8:1](#) Paul tells us, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Observe the expression, "to them which are in Christ Jesus." That is the position of the Christian. He is in Christ. Now look at [1 Corinthians 1:4](#), not as you find it translated in the King James Version but as it is in the Greek: "I thank my God always concerning you for the grace of God which is given to you *in* Christ Jesus," (a.t.) not "*by*," as the Authorized translation has it. If you are positionally in Christ, you already have the grace of God. And then [verse 5](#) says "that in everything ye were enriched *in* him," not "*by* him," as the translation has it again.

Christ's name occurs nine times in these first nine verses of [1 Corinthians 1](#). If you go back to the second verse, you will again find mention of our position as saints in Christ. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Here the translators correctly rendered the Greek preposition *en* (1722) as "in." Our position and privileges "in Christ" are the subject of the Apostle Paul in the first nine verses of this chapter.

When we believe, our position shifts from the sphere of the unbelieving world to the sphere of Christ. Because of our position, we are without condemnation, without any charge against us. "Who shall lay anything to the charge of God's elect?" asks Paul in [Romans 8:33](#). The word in Greek is the same as in [1 Corinthians 1:8](#), *engkalései* (1458). "It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" ([Rom. 8:33, 34](#)).

Thus our position in Christ is not caused or maintained by our life of faith or our works of righteousness for which we shall be judged (though not unto condemnation), as referred to in the following Scriptures: "Every man shall receive his own reward according to his own labor" ([1 Cor. 3:8](#)). "And the dead were judged out of those things which were written in the books, according to their works" ([Rev. 20:12](#)). "And, behold," says the Lord, "I come quickly; and my reward is with me, to give every man according as his work shall be" ([Rev. 22:12](#)). These Scriptures are all concerned with the reward for our work of faith—everything that we did or did not do, thought or did not think, after we believed on the Lord Jesus Christ and received Him as our Savior. Never labor under the misapprehension that the reward for the selfish and unsacrificing Christian will be the same as for the unselfish and sacrificing Christian. The judgment of unbelievers decides their eternal punishment; the judgment of believers, their eternal reward.

Nevertheless, the basic fact is that all who are in Christ are blameless for the simple reason that they are in Christ. Their saving faith has placed them within the circle of Christ; and all who are in Him, having experienced the new birth, regardless of their degree of spiritual growth, maturity, and fruitbearing, are going to see the Day of the Lord, are going to be in heaven with Him eternally. It is the same as being heir to a fortune because of your birth into a family. As believers we are all heirs of the kingdom of God, not because of anything that we have done, but because of what Christ did for us.