



Sin in 1 John

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An Introduction

In the study of the Bible several initial thoughts might prove helpful. First, the Bible came to us from God. It is an inspired book. In fact, it is the only book ever written by God through human instrumentation. Second, the Bible tells a single *Story*. This *Story* has six broad “acts”: God, Creation, Rejection, Redemption, Re-Creation and Joy through Worship. Third, at the center of this *Story* is Jesus. He is God’s means of rescuing the fallen, reversing the curse and restoring everything back to its original design. Fourth, in reading the Bible different approaches can be employed. They are as follows.

1. Historical theology looks at theological thought within its historical **development**. It provides a snapshot of thought. It speaks to what people thought during a specific period within church history.
2. Biblical theology considers thought as presented by a **single book** of the Bible or by a **single author** such as the Gospel of Luke and the Book of Acts or the 13 Letters written by the Apostle Paul.
3. Systematic theology seeks to take all of the various categories touched on by the various books and **catalogue** common themes.
4. Finally, dogmatic theology gives **labels** to groupings and presuppositions made by Systematic theology such as Dispensational or Covenant Theology and Reformed and Arminian Theologies.

The short readings you are about to encounter focus on biblical theology within the author’s historical context. The Apostle John wrote the Gospel of John, the three Letters of

John and the Book of Revelation. These readings will only focus on his first Letter. Although this is the limitation of the study, it is not inconsistent with anything anyone would read elsewhere. What such a study does do is force us to wrestle with what Pastor John is saying and not read into the text something that is not being said by the Apostle. Each study has a thorough reading of the various passages. Although it might prove daunting initially, the return on this small investment is notable.

So enjoy. May the following readings drive you into the text and then through the text to Jesus. Truly, He is beautiful.

Sin in 1 John

*Without understanding the nature of sin
it is impossible to understand the purpose of Jesus.*

In the first century AD, the churches of Asia Minor were under assault by a troubling disturbance. It was not from outside the church, but was fomented from within. The Apostle John as Pastor wrote an encyclical Letter to the churches to educate and encourage the people of God against this error. The error was of such severity that any who left truth and embraced the error were damned. It centered on a handful of fundamental thoughts. First, sin is a part of the human condition. No one can say they have no sin (1:8) or have not sinned (1:10). Only Jesus is without sin (1 John 3:5). Sin creates a condition within the human heart that is unanswerable apart from God's intervention. This is clearly seen in Genesis 3 with Adam and Eve seeking to cover their shame by the works of their own hands. It is an impossible problem. Second, Jesus is God's answer to the problem of sin. Third, those who agree with God concerning their sin and Jesus as Savior are moved from death to life and from darkness to light. Fourth, those who love God also love His church.

This study considers the nature of sin as set forth by Pastor John in contrast to the work of Jesus Christ ("in Him there is no sin" [1 John 3:5]). It will deal primarily with sin as needing an answer by God. It is not a study of sin in the life of the believing. That particular thought will be considered in another study.

Our study will focus almost exclusively on Pastor John's first

Letter. It will not pull heavily from other portions of the Bible. What he has to say has been said by others within the biblical canon and nothing he adds will oppose or subtract from the larger record found from Genesis through Revelation.

The Storyline:

In the beginning there was only God existing as Father, Son and Holy Spirit. He chose to create a world where He might dwell with His people for their joy. God desires to share with His creation the joy He has within Himself. The condition for experiencing this joy is to believe what God said is indeed true. Adam and Eve in particular and humanity at large rejected God's invitation for joy and sought their own way for addressing the deep seated desire for this joy. Their rejection of God's invitation for joy resulted in their rebellion against Him and His way. The Bible has many ways of describing this action, but for now we will simply call it by its broadest definition . . . sin.

If one does not see their sin, they will find no need for a Savior from their sin. The intent of this study is to show the reader just how wicked sin is and how desperate their condition is as a result of their sin. Whether or not one believes the record set forth by Pastor John, no one can deny that Pastor John believes what he wrote. Often I say, "I do not wish to tell you how bad you are, but how good Jesus is." The intent in that statement is to simply say, "If you find yourself in the dark place where hope does not exist, then let me introduce you to the only one who can give you hope and His name is JESUS." However, I would not desire any reader to think they are not bad. Your condition is terminal and the only hope for recovery is found in Jesus.

Hence, together let us explore the human condition and sin's seriousness and let us build the platform for lifting up and magnifying the beauty of God's *Story*.

Outline:

I. Sin has an intrinsic demerit.

For such a small word, it packs an incredible punch. Notice the following verses within 1 John. Notice the action sin needs in order for it to be addressed.

“the blood of Jesus His Son **cleanses** us from all sin” (1 John 1:7).

This cleansing is ceremonial in nature. Sinners are ceremonially unclean. They are defiled by their sin and thus alienated from the company and communion of God.

He is faithful and righteous to **forgive** us our sins and to **cleanse** us from all unrighteousness” (1 John 1:9).

Transgression creates guilt incapable of removal by human means. The provision of God in the person and work of Jesus will provide the means whereby the sinner can be forgiven. The forgiveness is not based on what is done by the sinner but by the Son.

“**All unrighteousness is sin**, and there is a sin not leading to death” (1 John 5:17).

¹ “My little children, I am writing these things to you 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 [those of] the whole world” (1 John 2:1, 2).

Sinners are in need of an Advocate. They cannot intercede in their own behalf. They are morally bankrupt and are incapable of redeeming their debt. Any attempt on their part to provide their own advocacy only compounds the problem. The means whereby the justice of God is addressed is in the Advocate provided by the Father for the sinner.

“I am writing to you, little children, because **your sins are forgiven you for His name's sake**” (1 John 2:12).

“Everyone who practices sin also practices lawlessness; and **sin is lawlessness**” (1 John 3:4).

“You know that He appeared in order **to take away sins**; and in Him there is no sin” (1 John 3:5).

Sin alienates the sinner from God. Jesus takes away sin thus enabling the sinner to approach God as sinless.

“the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, **to destroy the works of the devil**” (1 John 3:8).

“In this is love, not that we loved God, but that He loved us and sent His Son **to be the propitiation for our sins**” (1 John 4:10)

“We have seen and testify that the Father has sent the Son **to be the Savior of the world**” (1 John 4:14).

“And now, little children, abide in Him, so that when He appears, **we may have confidence and not shrink away from Him in shame at His coming**” (1 John 2:28).

¹⁷ "By this, love is perfected with us, that **we may have confidence in the day of judgment; because as He is, so also are we in this world.** ¹⁸ There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love" (1 John 4:17, 18).

Sin is such that it must be forgiven. It demands a cleansing of which neither party is capable of accomplishment through human means. Sin is so hideous it causes the sinner to be barred access before the Father. Sin is so hideous that the sinner will shrink away from Him in shame at His coming. This is clearly seen in the first sin committed by Adam and Eve when they knew of their nakedness and hid themselves and sought to cover their nakedness by the works of their own hands. Sin is so hideous the sinner needs a mediator, one who will stand in his place before the Judge. The lawlessness of sin is only tamed or ruled by the reign and power of God.

Sin creates transgression and guilt. Sin causes the need for forgiveness. Sin causes defilement, an uncleanness barring anyone from approaching God. And it is this uncleanness that must be cleansed. Sin excites the wrath of God in carrying out the justice of God against it. This justice and its resultant wrath must be placated if the sinner is to be forgiven.

The only way for God's justice to be answered is through the blood of the offering whereby sin is taken away. It is through His substitutionary and sacrificial death that the works of the devil are destroyed. Sin causes sinners to need a Savior, one who will deliver them from their sins, one who will rescue them from their irrevocable condition. It is because of who Jesus is and what He has done that He becomes the Savior of sinners.

In the movie *Knight and Day* the central figure seeks to save the innocent bystander who is unwittingly pulled into the unfolding drama. There is an exchange between the two as June Haven [played by actress Cameron Diaz] wishes to abandon special agent Roy Miller [played by actor Tom Cruise]. Roy seeks to show how her chances of surviving are better with him than without him. He seeks to communicate this ratio by holding his hand high and then dropping it with, "With me . . . without me . . . with me . . . without me . . . with me . . . without me . . ."

Friends, without God sinners have no chance of surviving the great Day of Judgment. Yet God has provided a way whereby the sinner can be saved.

II. Sin aligns one with the devil.

"the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil" (1 John 3:8).

There is a morality to sin. In sinning **an alliance is formed between** the sinner and the devil. We are born with trespasses and sins. Our sin **joins in the rebellion against** the Seed Promise begun in the Garden.

III. Sin characterizes the sinner (1 John 3:4-10).

⁴ "Everyone who practices sin also practices lawlessness; and sin is lawlessness. ⁵ You know that He appeared in order to take away sins; and in Him there is no sin. ⁶ No one who abides in Him sins; no one who sins has seen Him or knows Him. ⁷ Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; ⁸ the one who practices sin is of the devil; for the devil has sinned from the

beginning. The Son of God appeared for this purpose, to destroy the works of the devil. ⁹ No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God. ¹⁰ By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother" (1 John 3:4-10).

This idea is interesting. Those who do not know Jesus as their Savior are sinners and sin is their identity. Those who know Jesus are righteous and righteousness is their identity. We have a hard time wrapping our minds around this. The person who rejects his own sinfulness is characterized by sin.

In 1973 Psychiatrist Karl Menninger wrote, *Whatever Became of Sin?* "Its contents can be summarized with three quotations: Egocentricity is one name for it. Selfishness, narcissism, pride and others have been used. But neither the clergy nor the behavioral scientists, including psychiatrists have made it an issue. The popular leaning is away from notions of guilt and morality. Some politicians are groping for a word have chanced on the silly misnomer permissiveness. Their thinking is muddy but their meaning is clear. Disease and treatment have been the watchwords of the day and little is said about selfishness or guilt or the morality gap. And certainly no one talks about sin. Recognition of our part in the world transgression is the only remaining hope."¹

He continues, "In all of the laments and reproaches made by our seers and prophets, one misses any mention of sin, a word which used to be a veritable watchword of prophets. It was a word once in everybody's mind, now rarely if ever heard. Does that mean that no sin is involved in all our

troubles? Is no one any longer guilty of anything? Guilty, perhaps, of a sin that could be repented and repaired and atoned for? Is it only that someone may be stupid or sick or criminal or recovering or asleep? Wrong things are being done...he writes...we know. Tares are being sowed in the wheat field at night. Is no one responsible? Is no one answerable for these acts? Anxiety and depression we all acknowledge and even vague guilt feelings but has no one committed any sins? Where indeed did sin go, what became of it?"²

Friend, **sin is the issue and it is unavoidable and not easily dismissed.** In the following discussion we need to make sure we do not separate the nature of sin from the nature of the sinner. Our next study will consider the world and its rebellion against God. When John speaks of God loving the world (John 3:16) it is a world standing against Him. Yet it is the fallen world, a rebellious world and a world clothed in death and darkness into which He sent His Son to be the Savior.

IV. Sin is so hideous that eternal death is its outcome and only Jesus has eternal life.

Sin causes death. Sin causes darkness and only Jesus moves anyone from death to life (1 John 3:14) and from darkness to light (1 John 2:8).

As a consequence of His sin destroying work He is able to move sinners from the certainty of eternal death to one of eternal life. The power to do so rests solely in Him.

“By this the love of God was manifested in us, that God has sent His only begotten Son into the world **so that we might live through Him**” (1 John 4:9).

¹¹ “And the testimony is this, **that God has given us eternal life, and this life is in His Son.** ¹² **He who has the Son has the life; he who does not have the Son of God does not have the life.** ¹³ These things I have written to **you who believe in the name of the Son of God, so that you may know that you have eternal life**” (1 John 5:11-13).

Eternal life is inseparably linked to Jesus Christ. You cannot have one without the other. God in Christ moves His people from death to life (1 John 3:14).³

Death is the opposite of eternal life, thus death in 1 John is eternal death (1 John 1:2; 2:25; 3:15; 5:11-13). Death is the natural state of the sinner. Everyone without Jesus is dead and exists in darkness. What currently is will exist forever if the sinner does not embrace and believe God’s record concerning sin and the need for the Savior.

V. Sin is so hideous that those abiding in death and darkness must be born of God.

“If you know that He is righteous, you know that everyone also who practices righteousness is **born of Him**” (1 John 2:29).

“No one who is **born of God** practices sin, because His seed abides in him; and he cannot sin, because he is **born of God**” (1 John 3:9).

“Beloved, let us love one another, for love is from God; and everyone who loves is **born of God** and knows God” (1 John 4:7).

“Whoever believes that Jesus is the Christ is **born of God**, and whoever loves the Father loves the child **born of Him**” (1 John 5:1).

“whatever is **born of God** overcomes the world; and this is the victory that has overcome the world--our faith” (1 John 5:4).

“We know that no one who is **born of God** sins; but He who was **born of God** keeps him, and the evil one does not touch him” (1 John 5:18).

Pastor John uses this same imagery in his Gospel. He opens his Gospel with the same language (John 1:12, 13) and expands on this language in John 3 as recorded in the conversation between Jesus and the religious leader Nicodemus. Unless and until one is born again or born from above they will continue in darkness and death. Sin is so hideous that Jesus Himself is the only answer for the problem of sin. In the gospel, the sinner is put to death and given new life through new birth. In the gospel what you once were you no longer are.

Sin is so intertwined with the sinner that he is incapable of resolving the problem without divine intervention. Thus, God must and will and has acted to save sinners.

VI. Sin is so hideous that God would enact an intentional response.

“know that **He appeared in order to take away sins**; and in Him there is no sin” (1 John 3:5).

“the one who practices sin is of the devil; for the devil has sinned from the beginning. **The Son of God appeared for this purpose, to destroy the works of the devil**” (1 John 3:8).

“By this the love of God was manifested in us, that **God has sent His only begotten Son into the world so that we might live through Him**” (1 John 4:9).

“And we have beheld and bear witness that **the Father has sent the Son [to be] the Savior of the world**” (1 John 4:14).

“And **we know that the Son of God has come**, and has given us understanding, **in order that we might know Him who is true**, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life” (1 John 5:20).

Our sin is of such a nature that God must address it. God chose to act if the sin issue was to be answered. The second member of the God-head was already manifested prior to the incarnation. Systematic Theology speaks of this as a **Christophany**. Yet the incarnation of the second member of the Godhead was prompted by humanity’s rebellion against God. Pastor John sees the appearance of Jesus in time as intentional and set. **His intent in coming was to answer the sin problem**. He will and has fully and finally dealt with the sin issue.

- VII. Sin is so hideous that Jesus would offer Himself as an atoning sacrifice to satisfy the divine sentence against humanity’s sin.

“the **blood** of Jesus His Son cleanses us from all sin” (1 John 1:7).

¹ “My little children, I am writing these things to you 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 [those of] the whole world” (1 John 2:1, 2).

“I am writing to you, little children, because **your sins are forgiven you for His name's sake**” (1 John 2:12).

“We know love by this, that **He laid down His life for us**; and we ought to lay down our lives for the brethren” (1 John 3:16).

Let us consider two thoughts in John’s Letter speaking to this idea.

A. Jesus is sent by His Father to address the human condition.

Not only did the human condition require divine intervention, but God’s intent and design would come through His only begotten Son.

⁹ “By this the love of God was manifested in us, that **God has sent His only begotten Son** into the world so that we might live through Him. ¹⁰ In this is love, not that we loved God, but that **He loved us and sent His Son to be the propitiation for our sins**. ¹¹ Beloved, if God so loved us, we also ought to love one another. ¹² No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. ¹³ By this we know that we abide in Him and He in us, because He has given us of His Spirit. ¹⁴ We have seen and testify that **the Father has sent the Son to be the Savior of the world**” (1 John 4:9-14).

The idea of sacrifice and atonement are inextricably linked to blood. This is pictured for us in Genesis 3:21 where an innocent animal is sacrificed, blood is shed and humanity is clothed in the dress of another. **Jesus is the substance to that shadow. He is the antitype to the type.** It is by means of His blood that cleansing takes place for sin. Although the blood of Jesus is literal, the reference is to His sacrificial death as a lamb slain. Fallen humanity struggles with the idea of a blood sacrifice, especially with the idea that a Father would offer up His only Son for the “sins” of another. Yet this is Pastor John’s message.

In His position as an atoning sacrifice He mediates for His people before the Father. He comes alongside His people and stands before the Father in their behalf. First John 2:2 stresses that **He Himself** is the means whereby propitiation takes place.

Nothing we read separates the fullest addressing of the sin issue from the person and work of Jesus Christ. Whatever hope exists is firmly rooted in and sourced out of Jesus.

I believe it is quite impossible for finite minds to fathom the action of God to save His people from their sins. We might say what we wish in surmising an answer or find such sacrifice repugnant and perhaps offensive, but it is the record and there is no other way for humanity's rebellion against God to be put down and thus answered. God's love for Himself and for His world moved Him to act graciously for the redeeming and restoring of His people to Himself.

- B. Jesus is uniquely positioned to address the sin issue of humanity.

Pastor John identifies Jesus as both the Christ and the Son of God.

“what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son **Jesus Christ**” (1 John 1:3).

“My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, **Jesus Christ** the righteous” (1 John 2:1).

²² “Who is the liar but the one who denies that **Jesus is the Christ**? This is the antichrist, **the one who denies the Father and the Son**. ²³ **Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also**” (1 John 2:22, 23).

“This is His commandment, that we believe in the name of His Son **Jesus Christ**, and love one another, just as He commanded us” (1 John 3:23).

“By this you know the Spirit of God: every spirit that confesses that **Jesus Christ** has come in the flesh is from God” (1 John 4:2).

“Whoever believes that **Jesus is the Christ is born of God**, and whoever loves the Father loves the child born of Him” (1 John 5:1).

“This is the One who came by water and blood, **Jesus Christ**; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth” (1 John 5:6).

“And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son **Jesus Christ**. This is the true God and eternal life” (1 John 5:20).

Pastor John clearly identifies Jesus as the Christ. And one cannot embrace the Father without also embracing the Son. Again, regardless of what one might think concerning the theological implications of Pastor John’s usage of the title/office “Christ,” he is thoroughly convinced and believed Jesus is the CHRIST.

The word Christ speaks of an office or title. The Christ or anointed of God is the fulfillment of the Seed Promise of Genesis 3:15. The Christ is not unidentifiable. Who the Christ is, is knowable and identifiable. **Jesus is the Christ**.

Here, as throughout his short Letter, Pastor John identifies Jesus as Son.

“what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is **with the Father, and with His Son Jesus Christ**” (1 John 1:3).

“but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of **Jesus His Son** cleanses us from all sin” (1 John 1:7).

“the one who practices sin is of the devil; for the devil has sinned from the beginning. **The Son of God** appeared for this purpose, to destroy the works of the devil” (1 John 3:8).

“This is His commandment, that **we believe in the name of His Son Jesus Christ**, and love one another, just as He commanded us” (1 John 3:23).

⁹ “By this the love of God was manifested in us, that **God has sent His only begotten Son** into the world so that we might live through Him. ¹⁰ In this is love, not that we loved God, but that **He loved us and sent His Son** to be the propitiation for our sins” (1 John 4:9, 10).

¹⁴ “We have seen and testify that **the Father has sent the Son** to be the Savior of the world. ¹⁵ **Whoever confesses that Jesus is the Son of God**, God abides in him, and he in God” (1 John 4:14, 15).

“Who is the one who overcomes the world, but he **who believes that Jesus is the Son of God?**” (1 John 5:5).

⁹ “If we receive the testimony of men, the testimony of God is greater; for **the testimony of God is this, that He has testified concerning His Son**. ¹⁰ The one who believes in **the Son of God** has the testimony in himself; the one who does not believe God has made Him a liar, **because he has not believed in the testimony that God has given concerning His Son**. ¹¹ And the

testimony is this, that God has given us eternal life, and this life is in **His Son**.¹² He who has the Son has the life; he who does not have **the Son of God** does not have the life.¹³ These things I have written to you who believe in the name **of the Son of God**, so that you may know that you have eternal life" (1 John 5:9-13).

"And we know that **the Son of God** has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in **His Son Jesus Christ**. This is the true God and eternal life" (1 John 5:20).

One might reject the thought that Jesus is the Son of God, but one cannot deny that Pastor John thought otherwise. The answer for humanity's problem is Jesus who is **THE CHRIST, THE SON OF GOD**. If there were any other way, then that way would be open to use. But there is no other way, thus Jesus is the only answer.

Humanity's rebellion against God is only answerable in God sending **His only begotten Son** who is the Christ. And although those born of God become the sons of God, Jesus alone is the only begotten of the Father.

VIII. Sin is so hideous and Jesus is so wonderful that you must believe in His name.

"**If we confess our sins**, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

"This is His commandment, that **we believe in the name of His Son Jesus Christ**, and love one another, just as He commanded us" (1 John 3:23).

"Whoever **confesses that Jesus is the Son of God**, God abides in him, and he in God" (1 John 4:15).

“Who is the one who overcomes the world, but he **who believes that Jesus is the Son of God?**” (1 John 5:5).

⁹ “If we receive the testimony of men, the testimony of God is greater; for **the testimony of God is this, that He has testified concerning His Son.** ¹⁰ The one who believes in **the Son of God** has the testimony in himself; the one who does not believe God has made Him a liar, **because he has not believed in the testimony that God has given concerning His Son.** . . . ¹³ These things I have written to **you who believe in the name of the Son of God, so that you may know that you have eternal life**” (1 John 5:9, 10, 13).

Because He is faithful and righteous His people can believe His promises (1:9; 2:1, 29; 3:7). Although the nature or quality of the provision is capable of addressing the sin issue for everyone and thus enabling all to enjoy Him forever, only those who appropriate the provision by affirming God’s testimony concerning themselves and Jesus will benefit from His work in their behalf. To confess is to say the same thing. To confess is to agree with God’s record. His record is verified by the Holy Spirit. The Holy Spirit witnesses to its veracity.

What is absolutely startling is the outcome of not agreeing with God. Those who reject God’s record are called **liars** and are said to make God a **liar**.

“If we say that we have not sinned, **we make Him a liar** and His word is not in us” (1 John 1:10).

“The one who says, ‘I have come to know Him,’ and does not keep His commandments, **is a liar**, and the truth is not in him” (1 John 2:4).

“**Who is the liar** but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son” (1 John 2:22).

“If someone says, ‘I love God,’ and hates his brother, **he is a liar**; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen” (1 John 4:20).

“The one who believes in the Son of God has the testimony in himself; **the one who does not believe God has made Him a liar**, because he has not believed in the testimony that God has given concerning His Son” (1 John 5:10).

The idea that everyone has an opinion or that no opinion is more right or wrong than the next is incapable of being sustained in light of Pastor John’s testimony concerning the truth. If you reject God’s record you are calling Him a liar.

Shepherding the Sheep: (What’s the NEXT STEP?)

Here is Pastor John’s conclusion and invitation.

First, you are sinner and your sin is so hideous that its judgment and outcome is eternal punishment through separation from God.

Second, the only solution to the sin problem is sourced by God in Jesus the incarnate Christ.

Finally, you must decide what you will do with what Pastor John has said concerning your sin and your need of Jesus, the singular Savior of sinners.

Endnotes

¹ <http://www.reformedreflections.ca/faith-and-life/whatever-became-of-sin.html>

² *Whatever Became of Sin?*, by Karl A. Menninger, Paperback, 2nd Ed., 242 pages, Published March 28th 1975 by Hawthorn Books, Inc. (first published 1973).

³ “We have passed (metabebékamen). Perfect active indicative of metabainô, old compound to pass over from one place to another (Joh 7:3), to migrate, out of death into life. We have already done it while here on earth. Because (hoti). Proof of this transition, not the ground of it.”
A.T. Robertson’s NT Word Pictures on 1 John 3:14.

Studies in 1 John

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In the beginning there was only God existing as Father, Son and Holy Spirit. He chose to create a world where He might dwell with His people for their joy. This joy is what one experiences of the joy God has within Himself. The condition for experiencing this joy was to believe what God said was indeed true. Adam and Eve in particular and humanity at large rejected God's invitation for joy and sought their own way for addressing the deep seated desire for this joy. Their rejection of God's invitation for joy resulted in their rebellion against Him and His way. The Bible has many ways of describing this action, but for now we will simply call it by its broadest definition . . . sin.

If one does not see their sin, they will find no need for a Savior from their sin. The intent of this study is to show the reader just how wicked sin is and how desperate their condition is as a result of their sin. Whether or not one believes the record set forth by Pastor John, no one can deny that Pastor John believes what he wrote. Often I say, "I do not wish to tell you how bad you are, but how good Jesus is." The intent in that statement is to simply say, "If you find yourself in the dark place where hope does not exist, then let me introduce you to the only one who can give you hope and His name is JESUS."

Together let us explore the human condition and sin's seriousness and let us build the platform for lifting up and magnifying the beauty of God's *Story*.

