

## Chardon Christian Fellowship

### Wednesday Night Bible Study

#### 1 John

#### *Lesson 3: What about sin?*

In this lesson we will examine another of the key focal points of the First Epistle of John, that is, our “relationship” to sin. Sin is something that every human has to deal with.

Remember ... one of the hallmarks of John’s writings are the “contrasting absolutes”, such as light and darkness, love and hate, life and death, and truth and falsehood. In this study, we will be looking at the contrast of “those in sin and those forgiven of sin.”

Before we look at **1 John** and sin, we need to make sure we are all on the same page, and ask the question “*What is sin?*”.

#### **I. What is Sin?**

##### **A. Enter ... sin.**

Who first sinned? \_\_\_\_\_ If your answer was Adam, you are almost correct. Technically Adam was the first man to sin, however, before **Genesis 3**, Lucifer sinned and rebelled against God by wanting to ascend to the throne of God (**Isaiah 14:12-18**, **Ezekiel 28:12-15**). It was Lucifer (Satan), already cast out of heaven by God, who tempted Eve in the garden with “... *your eyes will be opened, and you will be like God, knowing good and evil ...*”, and Adam along with Eve sinned (**Genesis 3:1-7**). Lucifer first rebelled against God, then he ‘tricked’ Eve and then Adam to rebel against God.

##### **B. What is sin?**

Sin is best described by the actions of Adam in **Genesis 3** ... He disobeyed God. We see this clearly defined in **Genesis 3:17**. Sin is ‘not following God’s plan’. Sin is ‘missing the mark’ regarding God’s definition of righteousness (being right with God).

##### **C. What is this “sin nature”, “natural man”, “old self”, “flesh”?**

With Adam, sin entered into man. The act of disobeying God transformed Adam’s nature into one that wants to disobey and “*do it my way*”. We all inherited that nature, and this ‘will/desire to sin’. It is passed down from Adam and is known as “inherited sin.” We are sinners not because we sin, rather, we sin because we are sinners. The Apostle Paul summed this up in **Romans 5:12** where we see that sin entered through Adam, and death resulting from that sin. Every one of us deserves spiritual death as explained in **Romans 6:23**. This state of ‘inherited sin’ is referred to as our “sin nature, “natural man”, “old self”, or “flesh”. This is the sad state of affairs we inherited from Adam.

##### **D. What does sin do?**

Simply put ... sin separates us from God (**Isaiah 59:2**).

Sin ... leads to death (**Romans 6:23**; **Galatians 6:8**)

Sin ... exposes us for who we are (sinners) (**Numbers 32:23**)

It imputes to us unrighteousness which is in conflict with God (**Galatians 5:17**)  
Sin leads to more and deeper sin, hence, it is progressively destructive (**Romans 1:28-32**).

## **II. First Epistle of John and Sin**

### **A. We all sin, and enemies of God**

The Epistle of John does not waste time making sure the reader understands the state of affairs of “natural man”. The “bottom line” is that **we all sin**.

**1 John 1:8** We all have sin *if we were all truthful we know we sin against God*

**1 John 1:10** Jesus said we all have sin; if we say we do not, we are calling Him a liar

**1 John 3:8** Devil sinned from the beginning, and those who practice sin are Devil’s

**1 John 3:6** He who practices sin, does not know Him *‘practice sin’ means to continually be involved in sin; don’t have power over ‘sin nature’*

### **B. Jesus had no sin**

This did not require stating, however, just in case the church forgot, the Messiah was without sin.

**1 John 3:5** In Him there was no sin

### **C. Jesus paid for our sin and He forgives us**

**1 John 1:7** Jesus cleanses us from sin *we can now be in light (righteous); active, in that past is forgiven and is continual*

**1 John 1:9** Jesus cleanses us of our sin if we confess, since He is faithful & righteous

The Greek word for “cleanses” is *katharzio*, which means: to clean, purify or unstain either literally, ceremonially, or spiritually; guiltless; innocent; upright. It would equate to taking a chamber pot and cleansing to be a water bowl. It is taking impure and making pure.

**1 John 2:2** Jesus is the propitiation for our sin

**1 John 4:10** Jesus is the propitiation for our sin

The Greek word we translate at ‘propitiation’ is *hilasmos*. This is defined as: atoning sacrifice, sin offering, propitiation, expiation. He became the ‘payment’ for our sins. This is a critical, foundational truth in Christianity, that is, that Jesus died on the cross to make payment for our sins. No death ... no payment.

- 1 John 3:5** He appeared to take away our sin *The Messiah!*
- 1 John 3:8** Jesus came to destroy the work of Devil *He fulfilled the sin penalty*
- 1 John 4:14** He is the savior of the world *saving from sin all who confess and believe*
- 1 John 2:1** When we sin, we have an Advocate with the Father *-parakletos, Paraclete:: He is with the Father and pleads our case*

## **D. Jesus is Righteous and imparts Righteousness to us**

- 1 John 1:5** God is light (purity, righteous) and no darkness;  
*contrast of light and dark (righteous and evil, sin*
- 1 John 1:7** Blood of Jesus cleanse us from sin *so we can now be in light (righteous)*
- 1 John 1:9** By confessing sin, He cleanses us from all unrighteousness
- 1 John 4:17** We have confidence in the day of judgement (sins forgiven)

## **E. If we are Righteous, we do not walk in sin**

- 1 John 3:4** If you practice sin, you are lawless not righteous
- 1 John 3:6** If you abide in Him, you will not practice sin
- 1 John 3:7** Those who are righteous (sins forgiven) practice righteousness
- 1 John 3:9** If you are born-again (born of God), you do not practice sin
- 1 John 3:10** those of God practice righteousness; those of Devil practice lawlessness
- 1 John 3:22** those who please Him keep His commandments
- 1 John 5:4** Being born of God (righteous) we overcome the world (sin)

## **III. A heresy confronting the church**

There were many heresies ‘popping up’ at this time. In fact, John calls those spreading the heresies ‘antichrists’ (*antichristos*; **1 John 2:18**), some of which came from the very church John is writing (**1 John 2:19**).

### **A. One heresy concerns sin.**

The heresy is called antinomianism (*anti*, against; *nomos*, law). This heresy concludes that since (1) Jesus said He came not to abolish the Law but to fulfill the Law (**Matthew 5:17-18**), and (2) we are told we are no longer under the Law but under grace

(**Galatians 3:23-25; Romans 10:4; Ephesians 2:14-16**) then we are no longer held by the Law and commandments regarding what we can and cannot do ... we are free from any sin penalty since it has been paid, and can continue to sin.

Regardless whether we misuse ‘reason through logic’, or whether misinterpret the verses above, the conclusion that “my sins are paid, therefore, I can continue to sin and there is no penalty” is antithetical to the fundamentals of Christianity, the Scripture, and the purpose of ‘propitiation.’

This was a quick heresy to start, and Apostle Paul dealt with this in the Letter to the Romans in approximately 58 A.D. and John dealt with it in ~85 A.D. We see the verses in section **II.E.** above that if we are forgiven of our sins, we no longer desire to practice sin. In **Romans 6:1-2** we see the same treatise on the subject “*What shall we say then? Are we to continue in sin so that grace may increase? <sup>2</sup> May it never be! How shall we who died to sin still live in it?*” (Romans 6:1-2 NASB).

#### **IV. APPLICATION**

Are you practicing antinomianism today? Are you relishing in one sin area that you will not give-over to the Lord? Are you “captivated” by the simple pleasure of a continual-sin, and missing out on the abundant, overwhelming pleasure of being in righteous communion with Him?

We who died to sin are no longer to be slaves to it (**Romans 6:6, 17-18**).

If you are no longer a slave to sin .. you are free and empowered to not commit sin.

Oh ... let us come to an understanding of our freedom to not sin as a result of the grace of the Cross !!!

#### **Resources:**

New American Standard New Testament, The Lockman Foundation

The Letters of John, Tyndale New Testament Commentaries, Volume 19. John Stott, InterVarsity Press

Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Theological Seminary Faculty, John F. Walvoord and Roy B. Zuck, Victor Books, 1983

The Mounce Reverse-Interlinear™ New Testament, Robert H. Mounce and William D. Mounce, 2011

<https://studylight.org>

<https://www.openbible.com>

<https://www.biblereasons.com>

<https://jewishvirtuallibrary.org>

<https://www.challies.com>

<http://qbible.com>

<https://www.biblestudytools.com>

<http://www.gotquestions.com>

<http://allaboutgod.com>

<https://www.biblehub.com>

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