# The Book of 1 John

**1 John 3:4-10**

“Contradictions”

Introduction: We already know by this point that John is dealing with false teachers which have upset the churches and affected their understanding of the gospel by questioning who Jesus is. These Gnostics claim to have knowledge but are walking in darkness. They claim to know the same Jesus of the Bible, but they deny who He is. They say they are in the light, but they walk in darkness. They say they know the truth, but they teach a lie. Their beliefs are contradictory. There are contradictory lives probably right here this morning. There are people everywhere that think they can believe one thing and believe something that is contradictory and everything will just be fine. John is bringing up a three-fold test for assurance of salvation:

1) Righteous living 2) Love for truth 3) Love for God and the brethren

This time John is going to show us the contrast of each of them.

Righteousness and Sin / Love and Hate / Truth and Error

I. Sin is the transgression of the law.

A. We find here a crystal clear definition of sin.

1. In a world that is constantly questioning the foundations of our beliefs this is an anchor.

2. Sin is not defined by man.

a. Regardless of culture.

b. Regardless of personal experience.

c. Regardless of the sincerity of someone’s belief.

3. God is the one who gets to decide what sin is.

a. He has revealed that to us in His perfect moral law.

Exodus 20: 1-17 “*And God spake all these words, saying.* *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* ***Thou shalt have no other gods before me.Thou shalt not make unto thee any graven image****, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.**Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;**And shewing mercy unto thousands of them that love me, and keep my commandments.****Thou shalt not take the name of the Lord thy God in vain****; for the Lord will not hold him guiltless that taketh his name in vain.****Remember the sabbath day****, to keep it holy.**Six days shalt thou labour, and do all thy work:**But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:**For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.****Honour thy father and thy mother****: that thy days may be long upon the land which the Lord thy God giveth thee.****Thou shalt not kill****.****Thou shalt not commit adultery****.****Thou shalt not steal****.****Thou shalt not bear false witness*** *against thy neighbour.****Thou shalt not covet*** *thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.”*

b. He has placed something within us that convinces us that this is true.

Romans 2:14-15 “*For when the Gentiles, which have not the law, do* ***by nature*** *the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts,* ***their conscience*** *also bearing witness, and their thoughts the mean while accusing or else excusing one another.”*

B. Sin is a problem that must be dealt with.

1. John is dealing with a sin problem or sin attitude.

a. We commit individual sins because of a deeper problem.

b. The deeper problem is the sin nature we are born with.

1) We do unrighteous things because of our unrighteous character

2) We sin because we have a sin nature

c. We all possess an attitude of rebellion against God and His law because of our natural birth.

2. We are helpless before a righteous God in our sinful condition.

a. Our righteousness is as filthy rags before a righteous God.

b. All of our good deeds will do nothing to eradicate the sin nature and sin problem.

c. We are at our best sinners.

d. There is nothing we can do to get rid of our sins ourselves.

C. So, God came to this earth a man.

1. In Him was and is no sin.

a. He did not come to say, “listen and hear what I say.”

b. He was our perfect example.

c. That was an important part of His ministry, but His primary purpose in coming was to be a substitute.

2. He knew no sin and in Him is no sin.

a. Jesus came and lived the sinless One.

b. He went to the cross took our sin upon Him.

c. On that cross He died and paid the price for all of our sin.

d. The He rose from the dead.

e. Having conquered sin, death and the grave, He is able to save to the uttermost those who come to God by Him.

3. When we come to Jesus humbly confessing our sinfulness and acknowledge our dependence upon Him for salvation.

a. We receive the truth of the gospel, He forgives us our sin.

b. And he gives us His life.

c. He who knew no sin now lives in us.

d. We became partakers of His life.

e. You have to trust Jesus Christ alone.

II. Receiving in us the Life of the Sinless One

A. Is it reasonable to think that we maintain the same attitude about sin that we had before.

1. John is talking of the change that is made in us about our attitude toward sin.

a. Many claim they know Him, but have same attitude toward sin that they did before they knew Him.

b. Having no different outlook on sin is unthinkable.

2. We cannot interpret these verses to mean that we do not sin if we are saved.

a. There must be an explanation or John is a confused man.

b. We already know that we do sin from the Word of God.

c. Experience also reveals to us that we sin.

B. All of these Greek verbs are in the present tense.

1. This means there is a continuation.

a. Whosoever abideth in Him sinneth and sinneth and sinneth and sinneth not. (in a continual way) Verse 6

b. He that committeth and committeth and committeth and committeth is of the devil (in a continual way) Verse 8

c. Whosoever is born of God doth not commit and commit and commit and commit and commit sin.

2. A child begins to do something he ought not and a father may say, “This is not how we act in someone’s home.” The owner of the home might say, “Obviously, it is, he just did.” Then father says, “It will not happen again, because I am His father and I have authority over His life. I will take measure to see that this does not continue.”

a. God did not say that we would not sin ever again.

b. God already showed us how to take care of our sin as a believer, knowing that we would sin...”If any man sin, we have an advocate with the Father...”

c. God says that if we are born of the Father we will not continue to be under the control of this sin.

C. Break down the power of Satan in your life.

1. When you know Jesus as your personal Savior, the devil has no power over your life.

a. It has been broken down by the death burial and resurrection of Jesus Christ

b . Because we are begotten of God, we are His and His seed is in us.

2. You will not continue and continue and continue and continue without interruption from me.

a. God says, “I will interfere in your life.”

b. The reason is because we are His and He is in us.

3. It is hard to think of God moving in a man’s life and yet his attitude never be affected.

a. God will not let His own continue in sin and rebellion without interruption from Him.

b. We are His possession and He cares about His own.

c. His seed in us should affect our attitude toward sin.

Conclusion:

Where is the evidence in your life that God is living within you?

Do you understand and accept God’s definition of sin and the implications this has on your state before Him?

You can be safe and secure knowing that you no longer have the same view of sin and cannot live continually in it. Thank God for His great sacrifice. He has done His part, now we have a responsibility to submit to whatever this means for our lives.