

## Why Christ Made His First Appearance (vv. 4-5)

**VERSE 4 Everyone who practices sin also practices lawlessness; and sin is**

**lawlessness** (Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία [*adj.nom.m.s. pas all + rel.pro.nom.m.s. hos who + pres.act.part.nom.m.s. poieo do, commit, perform + noun acc.f.s. hamartia sin + conj kai also + noun nom.m.s. anomia lawlessness + pres.act.ind.3s. poieo do + conj kai + d.a.w/noun f.s. hamartia sin + pres.act.ind.3s. eimi + d.a.w/noun nom.f.s. anomia*]).

**VERSE 5 You know that He appeared in order to take away sins; and in Him there**

**is no sin** (καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν [*conj kai + pref.act.ind.2p. oida + conj hoti that + demonst.pro.nom.m.s. ekeinos that one + aor.pass.ind.3s. phaeroo appear + conj hina in order + d.a.w/noun acc.f.p. hamartia “sins” + aor.act.subj.3s. airo take up/away + conj kai + noun nom.f.s. hamartia sin + prep en + pro.loc.m.s. autos + neg ouk + pres.act.ind.3s. eimi*]).

**ANALYSIS: VERSES 4-5**

1. John in the preceding section stressed the importance of abiding in fellowship (“abide in Him”) all the way to the Bema.
2. Now he deals in v. 4 with the opposite side of the coin—personal sinning, which includes all manner of STA activity.
3. Abruptly, he characterizes personal sin as “lawlessness” (i.e., antinomianism).
4. The reason for this characterization is that there is a tendency on the part of some to regard some sins with indifference.
5. Probably there were those who regarded some STA activity as no big deal.
6. Maybe this included the attitude that with rebound believers could just go ahead and indulge their STA under the premise that where sin abounds grace much more abounds (Rom. 6:1).
7. The commission of personal sin on the part of the believer constitutes the practice of lawlessness.
8. Any type of sinning be it a sin of commission or a sin of omission is to engage in lawlessness.
9. In other words, to operate outside the righteousness of God defined by God’s word is to act in a lawless fashion.
10. So with this insight into the nature of personal sins, we are to regard our sins as God does—lawlessness.
11. This strong designation is designed as a motivator to curb STA activity.

12. For this very reason Christ appeared the first time to deal with the issue of human sins (v. 5).
13. It is universally known among Bible believing Christians that “He appeared in order to take away sins.
14. Otherwise there would be no salvation as God cannot merely overlook the sins of collective mankind.
15. If He did, He would not be righteous.
16. “To take away sins” is another way of presenting the doctrine of propitiation (cf. 1 Jn. 2:2).
17. Other expression include: “bore our sins” (1Pet. 2:24); “Christ died (Rom. 5:6, 8; 1 Cor. 15:3; and “was made sin” (2 Cor. 5:21).
18. The phrase “and in Him there is no sin” adds the important truth of the necessity of a sinless sin-bearer.
19. Even one sin during the period of the incarnation would have disqualified Christ from being our Savior.
20. One act of lawlessness would have rendered Him unfit to die for our sins.

#### Spirituality is an Absolute (v. 6)

#### **VERSE 6 No one who abides in Him sins; no one who sins has seen Him or**

**knows [known] Him** (πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν [*adj.nom.m.s. pas all; everyone + rel.pro.nom.m.s. ho “one” + prep en + pro.loc.m.s. autos + pres.act.part.nom.m.s. meno abide + neg ouk + pres.act.ind.3s. hamartano to sin + adj.nom.m.s. pas “one” + d.a.w/pres.act.part.nom.m.s. hamartano + neg ouk + perf.act.ind.3s. horao see + pro.acc.m.s. autos + conj. oude neither, nor + perf.act.ind.3s. ginosko know + pro.acc.m.s. autos*]).

#### **ANALYSIS: VERSE 6**

1. Obviously this verse should be understood in light of all the statements in the word of God that assert that believers sin after salvation.
2. John himself says so in 1:8, 10; 2:1 and 5:16.
3. He in this letter he encourages believers not to sin but to practice righteousness (1:9; 2:1).
4. The believer who is in fellowship can commit a sin but not remain in fellowship (“abides in Him”) is the meaning behind John’s assertion in v. 6a.
5. “No one who abides in Him (pres.part.) sins (progressive pres.ind.)”
6. The second half of this verse is asserting that anyone who has a continuous unbroken history of STA activity is unsaved.
7. This is an way of describing the state of being an unbelievers.
8. At the point of salvation this unbroken pattern of progressing from one sin to another, *ad infinitum* (endlessly) is arrested for the first time for the individual.

9. When a person believes in Christ for the very first time all sins are forgiven and the person abides in Him.
10. The verbs “have seen” and “have known” with the negative in the perfect tense is a reference to the unsaved state.
11. This is another way of describing the unbeliever.
12. The verb “seen” is used here and in 3 Jn. 1:11 for seeing with the eyes of the soul and in both verses the reference is to the unbeliever.
13. See John
14. John uses this verb in the perfect tense for literally seeing God with the negative (1 Jn. 4:20 (Jn. 1:18a; 6:46)).

### The Contrast of Two Conditions (vv. 7-8)

**VERSE 7 Little children, make sure no one deceives you** (Τεκνία, μηδεὶς πλανᾷτω

ὑμᾶς: [*noun voc.nt.p. teknia child + adj.nom.m.s. medies no one + pres.act.imper.3s. planao lead astray + pro.acc.m.p. su*]; **the one who practices righteousness is righteous, just as**

**He is righteous** (ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν [*d.a.w/pres.act.part.nom.m.s. poieo do + d.a.w/noun acc.f.s. dikaisoune + adj.nom.m.s. dikaios righteous + pres.act.ind.3s. eimi + conj kathos just as + pro.demonstr.nom.m.s. ekeinos that one + adj.nom.m.s. dikaios + pres.act.ind.3s. eimi*]);

**VERSE 8 the one who practices sin is of the devil; for the devil has sinned from**

**the beginning** (ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. [*d.a.w/pres.act.part.nom.m.s. poieo + d.a.w/noun acc.f.s. hamartia + prep ek + d.a.w/abl.m.s. diabolos devil + pres.act.ind.3s. eimi + conj hoti for + prep apo + noun gen.f.s. arche beginning + d.a.w/noun nom.m.s. diabolos + pres.act.ind.3s. hamartano to sin*]).

**The Son of God appeared for this purpose, to destroy the works of the devil** (εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου [*prep eis w/demonstr.acc.nt.s. houtos “for this purpose” +aor.pass.ind.3s. phaeroo appear + d.a.w/noun nom.m.s. huios son + d.a.w/gen.m.s. theos + conj hina in order to + aor.act.subj.3s. luo untie, set free, break, set aside, destroy + d.a.w/noun acc.nt.p. ergon work + d.a.w/gen.m.s. diabolos*]).

### ANALYSIS: VERSES 7-8

1. There were those who were actively trying to deceive John’s “children” (2:26) with their false assertions.
2. The liberal idea was the personal sin was of little consequence (Gnostics who claimed Christian credentials).
3. Then there were the views denying the functional existence of the STA (1:8 & 10).
4. So John repeats and expands his fatherly counsel concerning the CWL.
5. Doing righteous entails alignment with the royal imperatives under the FHS.
6. Paul calls this being imitators of God (Eph. 5:1 “Therefore be imitators of God, as beloved children.”; 1 Thess. 1:6 “You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit.”; also 2:14; Heb. 6:12 “so that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.”; 3 Jn. 1:11 “Beloved, do not imitate what is evil, but what is good. The one who does good is of God. The one who does not do good has not seen God.).
7. “The one who does righteousness” refers to any action in fellowship that is a part of God’s directive will (cf. Rom. 6:16 “Do you not know that when you present yourselves to someone as slaves to obedience, you are slaves of the one whom you obey, either of sin resulting in death, or obedience resulting in righteousness.”).
8. Believing in Christ for salvation is an act of righteousness.
9. He is not stating an ideal that no one can attain (sinless perfection), but a state that all who are in fellowship enjoy.
10. When we are in fellowship we are “righteous just as He (Christ) is righteous.”
11. Jesus taught this when He said, “you are to be perfect, as your heavenly Father is perfect” (Matt. 5:48; subject is loving your enemies).
12. In v. 8a John restates the teaching of v. 6b against the backdrop of the original sinner—the Devil.
13. The Devil has an unbroken history of sinning since his fall (another use of “from a beginning”).
14. The first sinner was Lucifer and the first sin was pride of appearance.
15. Those who are 100% in league with the devil also have an unbroken history of sinning.
16. In other words, this is the state of all who are unsaved.

17. From birth all humanity have Satan as their spiritual father, and short of salvation, will end up sharing his fate in the Lake of Fire (Jn. 8:44 “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks as lie, he speaks from his own *nature*, for he is the father/author of lies.”).
18. V. 8b parallels v. 5 where John relates the subject to the 1<sup>st</sup> Advent.
19. Another way of stating the purpose for the 1<sup>st</sup> Advent is that Christ “appeared for this purpose, to destroy the works of the devil.”
20. For the first time John refers to Christ as “Son of God” (cf. 4:15; 5:5, 10, 12, 13, 20).
21. The works of the devil that has victimized humanity include: (1) spiritual death; (2) rule of the STA; (3) physical death; (3) his many lies.
22. The verb translated “destroy” (*luo*) literally means to undo what the devil brought humanity under starting with the fall of man in the garden.
23. The work of Christ on the cross in respect to removing the sin issue provides a way for people to escape Satan’s hold over them.
24. For the one who believes in Christ eternal life replaces spiritual death.
25. The promise of future resurrection overrides physical death (1 Cor. 15:55-56).
26. Victory over the ISTA is achieved via salvation, rebound and ultimate eradication of the STA via resurrection (Rom. 6:6-7 “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we should not be slaves to sin; for he who has died is freed from sin.”).
27. Like the devil the unbeliever is caught in an unbroken pattern of enslavement to the STA.
28. The death, burial and resurrection of Christ broke Satan’s back strategically, and the day of the Lord (2<sup>nd</sup> Advent) will break his back tactically (falls 3 thru 5).

That which is in Us that Doesn’t Sin (v. 9)

**VERSE 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** (Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ

ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ

θεοῦ γηγέννηται [*adj.nom.m.s. pas everyone + d.a.w/pf.pass.part.nom.m.s. gennao be born +*

*prep ek + d.a.w/noun gen.m.s. theos + noun acc.m.s. harmatia sin + neg ou + pres.act.ind.3s.*

*poieo do + conj hoti because + noun nom.nt.s. sperma seed, offspring + pro.gen.m.s. autos +*

*prep en + pro.loc.m.s. autos + pres.act.ind.3s. meno abide + conj kai + neg ou +*

*pres.dep.ind.3s. ginomai + pres.act.infin. hamartano to sin + conj hoti because + prep ek +*

*d.a.w/noun gen.m.s. theos + perf.pass.ind.3. gennao be born]).*

ANALYSIS: VERSE 9

1. Needless to say, this is a difficult verse to interpret!
2. This verse follows a similar pattern to v. 6 (“No one who abides in Him (being in fellowship) sins; no one who keeps on sinning has seen or known Him (e.g., the unbeliever).”)
3. The subject of the new verse was made explicit in 2:29.
4. There the assertion was that those who are born again manifest this by the doing of righteous deeds.
5. The very first act of righteousness is compliance with the imperative to believe in Christ.
6. The salvation adjustment is called a work (non-meritorious) in Jn. 6:29 “Jesus answered and said to them. ‘This is the work of God, that you believe in Him whom He has sent.’”).
7. In 1 Jn. 3:23 the salvation adjustment is called a commandment.
8. Here in v. 9 John makes the same point negatively; namely, that those who have an unbroken history of STA enslavement have not been born again.
9. The present tense of “doing sin” is one of absolute linear action.
10. Otherwise, John contradicts himself in 1 Jn. 1:8-10 and 1 Jn. 2:1 as well as the rest of Scripture (1 Kgs. 8:46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them captive to the land of the enemy, far off or near.”; Eccl. 7:20 “Indeed, there is not a righteous man on earth who *continually* does good and who never sins.”).
11. There is nothing whatsoever to suggest that John means only certain sins or willful sins as over against sins of ignorance.
12. In the second half of this verse John explains the reason why the one born of God does not keep on sinning.
13. When a person believes for salvation that person experiences a break in the chain of STA sinning.
14. The reason is because “the seed” remains in that individual (v. 9b).
15. The “seed” is something that is implanted in the one who believes in Christ.
16. “Seed” is used metaphorically of the WOG (note: Lk. 8:11 (Gospel in the soil, that is volition
17. 1Pet. 1:23 “for you have been born again not of seed which is imperishable but imperishable, *that is*, through the living and abiding word of God.”
18. The seed here is the Gospel which produces eternal life via the ministry of God the Holy Spirit at the moment of saving faith.
19. The seed which is absorbed by the soil produces a living plant.
20. The seed is the WOG (Gospel message) and the soil represents positive volition (saving faith).
21. The verb “abides” is used here of truth in the inner man (1Jn. 2:14; 24; 3:6; 2Jn. 1:2, 9).
22. It is used here in 1<sup>st</sup> John of the indwelling Holy Spirit (1Jn. 2:27; 4:15, 16).
23. And it is used in reference to being in fellowship (1Jn. 2:6, 10; 3:14, 24; 4:12; 2 Jn. 1:9).

24. The words “and he cannot sin” refers to the creation of the new man (cf. Eph. 4:24 “and put on the new self the new self/man which in the likeness of God has been created in righteousness and holiness of the truth.”; Col. 3:10 “and put on the new self who is being renewed to a true knowledge according to the image of the One who created him.”; 2 Cor. 5:17 “Therefore, if anyone is in Christ, he is a new creature, the old things have passed away; behold new things have come.”; Gal. 6:15 “For neither is circumcision anything nor uncircumcision, but a new creature.”).
25. The new man cannot sin and this is a reference to the human spirit created at salvation and is the repository of truth in the inner man.
26. When in fellowship the believer puts this spiritual clothing on the living soul/real you.
27. The new you is the human spirit.
28. It cannot sin.