

~ 1 John ~

Lesson 26- The Evidence of Sin

We are continuing our study of 1 John and today we are looking at a section that spans verses 3:4-10. And in this section, we see John now circle back around some familiar topics that we have already discussed earlier in the book, but now as he comes back to them, we can see how these things start to fit together leading us to eternal life with eternal glory. And that is John's main focus in this letter: our eternal life and Fellowship with God the Father and His Son Jesus Christ, rooted in the Word of Life. So let's read these 7 verses, **1 John 3:4-10**.

In this section, and as John has done through this whole letter, John is giving us another test of Truth and this time it is concerning sin. In fact, he mentions sin 10 times in these 7 verses that we just read. And he gives us these tests to help us know those who are trying to deceive us, and to know, and be assured that we are children of God. All through this letter, John has been giving us ways that we can know that we know we are in Fellowship with God, tests that give us tangible proofs to know that we are in Him and of Him, and at the same time, these tests also shine the Light on the darkness and expose the deceptions of the enemy.

We have to always remember who John is writing to. He is writing to Christians, to those who believe, 1 John 5:13. And he wants his little children to know and have the confidence that we are children of God. This letter was never meant to be a letter of condemnation, but rather a letter of encouragement. A letter of exhortation and conviction to equip the saints in the battle over deception and the evil of this world. This is a letter of Sanctification, and it is in this walk of Sanctification that leads us to His eternal glory.

Therefore, John is continuing to show us the path to eternal life and this life is found only in Jesus Christ because He is our Savior. He is the One who defeated death, conquered sin, and reconciled us to the Father.

The primary reason Jesus came to this earth was to pay the debt of sin and to free us from the bondage of that sin. All of us need saving from sin because all have sinned and fallen short of the glory of God. And the Father sent His Son to save us from our sin. He sent Jesus as the Propitiation for the sins of the whole world. To pay the price for sin that we could never pay ourselves. And He did this because it is the barrier of sin that keeps us from having eternal life with God and Jesus broke down that barrier and reconciled us to the Father through His blood. And in this section, John gives us tests of Truth concerning sin.

As I have said before, John is writing this letter like a conversation, not a systematic letter of doctrine, therefore he keeps circling around these same ideas, and when he does, we must overlay what he said previously, because everything builds on each other. Now in this section, the main topic is sin, and the first time we see John mention sin was at the beginning of this letter in chapter 1, **1 John 1:7-2:2, 2:12**. In these verses, John is making it abundantly clear that we have all sinned and to say you don't have sin or that you have never sinned is denying the need of our Savior.

Now, in this section, John mentions sin again, and he is addressing sin from the standpoint of our sonship in Him, now that we are children of God. Starting at 2:29 through the remainder of the letter, John focuses on our being children of God, and because we are born again, there is a different life we must be living as Christians. A life that is separate from the sinfulness of the world and a life directed toward doing those things that please the Father. A life that leads away from sin and toward Righteousness.

Christianity is a universal call to His grace and love that He bestowed on us when He sent His Son to be the Propitiation for our sins, and all who accept His Son, receive this grace and love, but along with the acceptance of this grace and love comes a call to holiness. A call to repent and make the decision to change the direction away from your old sinful life and make the decision to serve Jesus Christ as your Lord and Savior. And this is the mindset John has as we enter this next section. This is the walk of Christianity.

In these next several verses that we will be studying, John says some things that are very black and white. And that's what we love about the Apostle John. He is very straightforward and to the point, but the way it was translated into English makes it seem like he is expecting perfection. For instance... 1 John 3:6 says, "whoever abides in Him does

not sin..." or verse 8, "He who sins is of the devil..." As if he is saying, once you become a Christian, you will not ever sin again and if you do, you are a child of the devil and you are going to hell. We know this can't be what John is saying because in 2:1 he says, "...if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous, and He Himself is the Propitiation of our sins. So, what is John saying? Is this a contradiction? Of course not, the Holy Spirit never contradicts Himself, and we see this very clearly in the Greek text.

The key to understanding this set of verses is twofold. It is the usage of the present tense in conjunction with the Greek word poieo, ποιέω. We saw this word in 2:29 and it is translated "practice". And as I said, this word is usually translated, "to do" or "to make", but it has a much deeper meaning, especially the way John uses this word in this epistle and his gospel. The word is a commitment of the heart. It is something you have set your heart to do, and in conjunction with the present tense, it is describing an action of the heart that is habitual and continual.

In this section 3:4-10, John is describing a habitual and continual action of being committed to sin with no sign of stopping, compared to what he said in 2:1, if anyone sins, ... (if anyone has an accidental occurrence of sin). The tense John uses 2:1 for sin, ἀμάρτη, is the aorist tense with the subjunctive mood, meaning it is only a possibility of a snapshot or an occurrence of sin, not a habitual and continual action of being committed to sin.

We all have sinned, and we are all still going to occasionally sin here and there even though we are born again children of God, but the difference is we are not habitually and continually practicing sin.

To gain a better understanding of how John uses this word, let's read John 8:28-44. In this passage, John uses this word poieo, ποιέω, to show the difference between Jesus being committed to the will of the Father, compared to the Pharisees who were committed to sin and unrighteousness.

²⁸ Then Jesus said to them, "When you lift up the Son of Man, then you will know that **I AM**, and *that I do (continually practice)* nothing of Myself; but as My Father taught Me, I speak these things.

²⁹ And He who sent Me is with Me. The Father has not left Me alone, for I always **do (continually practice)** those things that please Him."

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed.

³² And you shall know the truth, and the truth shall make you free."

³³ They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, 'You will be made free'?"

³⁴ Jesus answered them, "Most assuredly, I say to you, whoever **commits (is continually practicing)** sin is a slave of sin.

³⁵ And a slave does not abide in the house forever, *but* a son abides forever.

³⁶ Therefore if the Son makes you free, you shall be free indeed.

²⁸ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ **ποιῶ** οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

²⁹ καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφήκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ **ποιῶ** πάντοτε.

³⁰ ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ·

³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

³³ ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

³⁴ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ **ποιῶν** τὴν ἀμαρτίαν δοῦλός ἐστι τῆς ἀμαρτίας.

³⁵ ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

³⁶ ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

³⁷ “I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

³⁸ I speak what I have seen with My Father, and **you do (you continually practice)** what you have seen with your father.”

³⁹ They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would **do (continually practice)** the works of Abraham.

⁴⁰ But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not **do (continually practice)** this.

⁴¹ You **do (continually practice)** the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father—God.”

⁴² Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

⁴³ Why do you not understand My speech? Because you are not able to listen to My word.

⁴⁴ You are of *your* father the devil, and the desires of your father you want to **do (continually practice)**. He was a murderer from the beginning, and *does not* stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.

³⁷ οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

³⁸ ἐγὼ δὲ ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν δὲ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, **ποιεῖτε**.

³⁹ ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ **ἐποιεῖτε** ἄν.

⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ **ἐποίησεν**.

⁴¹ ὑμεῖς **ποιεῖτε** τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.

⁴² εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε.

⁴³ διατί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

⁴⁴ ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε **ποιεῖν**. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήσῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.

Notice that Jesus is calling the Pharisees the children of the Devil because they are committed to doing his will and they are committed to a habitual pattern of sin and have become slaves of sin.

John uses this same pattern to show the comparison between those who are committed to Righteousness and those committed to a habitual pattern of sinning. Let’s read 1 John 3:4-10 with a better translation...

⁴ All who are **continually practicing** sin, also **continually practice** lawlessness, and sin is lawlessness.

⁵ And you know that He was manifested to take away our sins, and in Him there is no sin.

⁶ All who habitually continue abiding in Him do not **habitually and continually sin**. All who **habitually continue sinning** have neither seen Him nor known Him.

⁷ Little children, let no one deceive you. He who is **continually practicing** righteous-ness is righteous, just as He is righteous.

⁴ πᾶς ὁ **ποιῶν** τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν **ποιεῖ**· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

⁵ καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ **ἁμαρτάνει**· πᾶς ὁ **ἁμαρτάνων** οὐχ ἐώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

⁷ τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ **ποιῶν** τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν·

⁸ He who is **(continually practicing) sin** is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

⁹ All who have been born of God do not **continually practice** sin, for His seed remains in him; and he cannot **habitually and continually sin**, because he has been born of God.

¹⁰ In this the children of God and the children of the devil are manifest: All who are not **continually practicing** righteousness are not of God, nor is he who does not continue loving his brother.

⁸ ὁ **ποιῶν τὴν ἁμαρτίαν** ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

⁹ πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ **ποιεῖ**, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται **ἁμαρτάνειν**, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

¹⁰ ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ **ποιῶν** δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

I think this paints a clearer picture now of what the original Greek is portraying.

John's focus is not so much on whether we sin or not, but rather what are you committed to. What are you habitually and continually practicing? Are you a slave to sin or a slave to Righteousness?

Now that we have an understanding of this passage, I want to run through these 7 verses, and just touch on the high points, keeping them together as one thought. Much of what John is saying we have already covered in other lessons, but as John circles around, we can see how these are all fitting together.

3:4)

⁴ All who are **continually practicing** sin, also **continually practice** lawlessness, and sin is lawlessness.

⁴ πᾶς ὁ **ποιῶν** τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν **ποιεῖ**· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

John makes a point to define what sin is. He says it is lawlessness, *ἀνομία*, without Law. Therefore, if you are continually practicing sin, you are continually violating the Law of God. It is a complete disregard to God's Holy Law and His standard of Righteousness.

Sin is the violation of the Law in which all of us have fallen short and broken His Law. This is why we need a Savior. This is why Jesus came. He came to fulfill the Righteous requirements of the Law, Rom 8:3-4.

And this leads to verse 5...

3:5)

⁵ And you know that He was manifested to take away our sins, and in Him there is no sin.

⁵ καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

...**He was manifested**... meaning He became a man, He took part of flesh and blood so that He might **take away our sins**. He did this as the Lamb of God, John 1:29- ... "*Behold! The Lamb of God who takes away the sin of the world!*"

Paul says the same thing in Colossians 2:13-14-¹³ *And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,* ¹⁴ *having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.* Hebrews 9:26- *...but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.*

...**and in Him there is no sin**. Jesus was without sin and lived a sinless life and He went to the cross as the Lamb of God without blemish, as the perfect sacrifice to appease the Righteous wrath of God by taking it on Himself. 2 Corinthians 5:21- *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.*

3:6)

⁶ All who habitually continue abiding in Him do not **habitually and continually sin**. All who **habitually continue sinning** have neither seen Him nor known Him.

⁶ πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

If you are habitually and continually abiding in Him, you are not habitually and continually sinning. These are two directly opposite manners of life and you cannot do both. No one can serve two masters..., Matt 6:24.

If you are habitually and continually sinning, then you have not seen Him, nor will you ever see Him, and you do not know Him because you do not have Fellowship with Him, **1 John 1:6-7; 2:3-6**.

Now you might ask, how do you know if you are committed to sin? How do you know if you are habitually and continually sinning? I think it is when the conscience has been neglected for so long, and you have neglected the conviction of the Holy Spirit over and over again that you have seared your conscience and you no longer have any regard for Truth or Righteousness. There is no regret, no desire to repent, no guilt or remorse, and you are no longer bothered when you do sin. This is the one who has given himself over to sin.

3:7)

⁷ Little children, let no one deceive you. He who is **continually practicing** righteousness is righteous, just as He is righteous.

⁷ τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.

John warns of those trying to deceive us. These are the “if we sayers”, wolves in sheep’s clothing. One of John’s main points to writing this letter is so we will know those who are trying to deceive us, 2:26. These are the Gnostics of John’s day and they were saying you could live and practice and have a manner of life in the flesh however you choose because sin has no bearing on your spiritual existence.

The one born of God will have a different manner of life than the world. There is a manifested proof, a tangible evidence, a fruit you can see when someone is continually practicing Righteousness. Jesus says, “you will know them by their fruits,” Matt 7:15-16. Your fruit is the actions that portray what you have committed your life to, **Galatians 5:19-25**. When you choose to be an instrument of Righteousness and allow His Righteousness to flow through you, you are just as Righteous as He is because the Spirit of Christ is living in you, and His Righteousness is being displayed out through you.

Then in verse 8 he compares this to the one who is practicing sin...

3:8)

⁸ He who is **(continually practicing) sin** is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

⁸ ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

Those who are continually practicing Righteousness are born of God and those continually practicing sin are of the devil. John is very black and white here, but again this does not mean the Christian who occasionally sins is of the devil, but it is the one who is continually practicing sin that is of the devil. This verse in the NKJV has a terrible translation. Notice I placed (continually practicing), **ποιῶν**, in parenthesis. It is because the translators didn’t even translate this word and it makes this verse very confusing. In verse 7 they translated the same exact word as “practice” and John uses the same word in verse 8 but yet they disregard the word entirely.

John is making a huge point here to say that the ones who have completely abandoned Righteousness and given themselves over to sin and are habitually and continually practicing sin, these are of the devil.

But there is good news... Jesus provided a Way out for those who are trapped in their sins. John continues in verse 8

8...For this purpose the Son of God was manifested, that He might destroy the works of the devil. Jesus Christ became flesh and died for us, so that we might be loosed from the bondage of sin. The work of the devil is that he has ensnared all of humanity in the trap of sin and only our Savior Jesus Christ can save us out from this bondage of sin, **Hebrews 2:14-15**. Jesus did the work and paid the price, but we must make the choice to accept Him.

3:9)

<p>⁹ All who have been born of God do not continually practice sin, for His seed remains in him; and he cannot habitually and continually sin, because he has been born of God.</p>	<p>⁹ πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.</p>
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This word, “cannot” is a strong word. What John is saying is, the Christian who has God’s seed abiding in Him and is allowing the Word of Life to abide in Him, 2:24, the one who has the anointing continually teaching him Truth, the one who has the Word of God abiding in him, and is continually practicing Righteousness, the one who is walking in Sanctification with a purifying hope of eternal life, the one who is continually confessing his sins, and is continually being forgiven his sins because he has humbled Himself to Jesus Christ. In this state, it is impossible for this Christian to continue in habitual sin.

But on the other hand, it is possible for a Christian to choose to enslave himself in the darkness again. And I say this because why else would John warn his little children in 2:15 to not love the world and fall into its temptations? The very fact that John gives a stern, imperative warning to not love the world, shows that a Christian can indeed apostasize, fall back into the darkness, become a slave of sin and reject Jesus Christ. This is the warning Paul gives the Christians in Hebrews 10:28-29 and 6:4-6. We also see it in Colossians 2:8, 18 and Galatians 1:6-9 and 2 Timothy 1:15; 4:3-4, 9. Peter also gives the same warning in 2 Peter 2:18-22. This warning is throughout the entire New Testament, to keep watch out for these deceivers and not be swayed back into the darkness. Which leads to the final verse in this section, 3:10.

3:10)

<p>¹⁰ In this the children of God and the children of the devil are manifest: All who are not continually practicing righteousness are not of God, nor is he who does not continue loving his brother.</p>	<p>¹⁰ ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.</p>
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These tests of Truth expose the darkness, assure the believer, and convict the sinner. This is how we can know the children of God apart from the children of the devil. Not by what they say, but in their habitual manner of life, in the fruit that they bear. But these tests are not for just other people, but so that we can evaluate ourselves. John is asking us, “what are you committed to?” Are you committed to sin or Righteousness?

Are you serving God with your whole being? Have you surrendered your entire life to Him? Have you denied yourself, are you taking up your cross daily to follow Him? This is the type of commitment Jesus expects from His followers. And when you know the Love that God has for us and that He gave His life so that we might have eternal life in Him, how can we not freely give Him our life in return? There is no greater love than to lay your life down for someone else. That’s what Jesus did for us. That’s what He wants us to do for Him, and that’s what He wants us to do for each other.

And that is what we will be looking at next week... the love of the brethren.