

SIN AND SALVATION DON'T MIX **(1 John 3:4-10)**

I. The definition of sin (vs. 4).

- A. To understand what we are not to do in our vocation as Christians, John gives us a definition of sin.
- B. He says that sin is the transgression of the law.
 - 1. Sin is defined as missing the mark, which, in this case, is the law of Christ.
 - a. Sin encapsulates all sin.
 - b. Both commission and omission.
 - 2. Transgression means going beyond.
 - 3. And notice, that we have to be under law in order to sin.
- C. The tense in which committeth and transgresseth are in shows this to be a habitual practice.
- D. The ASV says, "Every one that doeth sin doeth also lawlessness; and sin is lawlessness."
 - 1. All sin is a violation of God's law.
 - 2. No matter what the sin is, it is a disregard for the law of God.
- E. Sin is a breaking of God's law, whether willfully by going past God's law, or leaving something undone that should have been done.

II. The design of Christ's work (vs. 5 & 8b).

- A. John now describes for us the design of the work of Christ - what His purpose for coming to earth was.
- B. He came to this earth to take away sin and the latter part of verse 8 is another way of saying the same thing.
- C. Sin and salvation don't mix because the design of the Savior was to take away sin.
 - 1. He is our example and in Him is no sin.
 - 2. John has pointed out we are to be like Him, so we are not to habitually practice sin in our lives.
- D. "Take away" carries the idea of lifting a burden off of someone.
 - 1. Jesus invited those that are "heavy laden" to come to him.
 - 2. The load that burdens is the load of sin.
 - 3. You and I would be crushed by sin if Jesus did not come to take it away.
 - 4. Because of that, why would we entangle ourselves in something that can only result in our being crushed?
 - 5. Why would we put back on such a heavy burden when Jesus has lifted it off of us?
- E. When we willfully practice sin, we hinder the work of Christ.
 - 1. As His followers, we should only do those things that help His work.
 - 2. If we go back to sin, we are showing an utter disregard for the life and work of Jesus.
- F. There was no sin in Jesus and if we want to be like Him we will do all we can to rid sin out of our lives.
- G. The work of Satan is sin, and Christ came to destroy sin.

1. By this is meant the effects of sin on men's lives.
 2. All that sin does in harming men, Jesus came to destroy.
- H. Sin and salvation don't mix because it harms the design of Christ's work.

III. The dwelling place of the Christian (6-8a).

- A. The dwelling place of a Christian is in Christ.
- B. The word "abideth" means to dwell, live under.
1. The Christian takes up permanent residence in Christ.
 2. The reason is because of the design of Christ's work - the forgiveness of sins and the destruction of its powers.
- C. The idea is that the one who is in Christ no longer lives a life of habitual sin.
1. The one that does, for John's readers, the Gnostics, does not know Christ.
 2. This is despite their claims of special knowledge.
- D. This is not a contradiction of what John said in chapter 1.
1. There he was talking about any sin.
 2. Here, as determined by the tense, it is continuous sin.
- E. When one dwells in Christ, he is going to do righteous acts.
1. The Gnostics said that you could please God and be righteous living a life of sin.
 2. The Christians were not to be fooled by this false teaching.
- F. The only way to be righteous is to remain in Christ by doing righteous deeds as Jesus commanded.
1. We show that we are saved by the acts that we do.
 2. This shows that character and conduct can not be separated.
- G. On the other hand, the one that lives in continual sin shows that he is of the devil.
- H. We need to remember that John is not talking about the occasional sin, but a life dedicated to sin.
1. One who lives in sin shows a heart defect.
 2. One who lives for Christ shows that his heart is right with God.
- I. We see here that sin and salvation don't mix because the dwelling place for Christians allows no sin.

IV. The defense for Christians (9).

- A. The way one stays away from sin is to have the seed of God in him.
1. Luke 8:11.
 2. Only God's Word can provide the defense we need to stay out of a life of sin.
- B. Paul told the Colossians to let the word dwell in them richly.
- C. Again, there is no contradiction.
1. We must look at the tense of the word "doeth."
 2. It is in a tense that suggests continual action.
- D. The one who has the defense of God's Word in him will not allow himself to fall into continual, or habitual sin.
- E. The warnings in God's word are too clear to go into sin.
- F. The blessings that await the child of God who has the word hid in his heart

are too great to go into sin.

- G. Sin and salvation do not mix because the Christian's defense keeps him from a life of sin.

V. The distinction between children (10).

- A. There is a distinction made between children by the actions of the children.
- B. God's children are distinguished by their righteous acts and their love for their brethren.
- C. Satan's children distinguished by their sinfulness and lack of love.