

The Gospel According to John

2-26-2020

1. Last week I began an analysis of Joh 8:21-30 by way of the *Doctrine of Sin*.
2. Before we continue that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let's review some of that learned and then we will begin new material at point 4 on page 3.
4. If you want to hear an audio presentation of this lesson please go to *westbankbiblechurch.com* and click on *streaming audio of services*. You may also click on *Pastor Merritt's Study Books* where you can select any number of categorical studies compiled from the Bible. There are more than 250 such subjects taught.

KJV

Joh 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your **sins**: whither I go, ye cannot come.

Joh 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

Joh 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

Joh 8:24 I said therefore unto you, that ye shall die in your **sins**: for if ye believe not that I am he, ye shall die in your **sins**.

Joh 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

Joh 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

Joh 8:27 They understood not that he spake to them of the Father.

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Joh 8:30 As he spake these words, many believed on him.

NIV

Joh 8:21 Once more Jesus said to them, "I am going away, and you will look for me, and you will die in your **sin**. Where I go, you cannot come."

Joh 8:22 This made the Jews ask, "Will he kill himself? Is that why he says, 'Where I go, you cannot come'?"

Joh 8:23 But he continued, "You are from below; I am from above. You are of this world; I am not of this world.

Joh 8:24 I told you that you would die in your **sins**; if you do not believe that I am the one I claim to be, you will indeed die in your **sins**."

Joh 8:25 "Who are you?" they asked. "Just what I have been claiming all along," Jesus replied.

Joh 8:26 "I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."

Joh 8:27 They did not understand that he was telling them about his Father.

Joh 8:28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me.

Joh 8:29 The one who sent me is with me; he has not left me alone, for I always do what pleases him."

Joh 8:30 Even as he spoke, many put their faith in him.

5. I think the best way to study these verses is to review the *Doctrine of Sin*.

The Doctrine of Sin

1. Many liberal theologians have downplayed the reality and universality of sin. The early Church was soon split over the subject resulting in three divergent views.

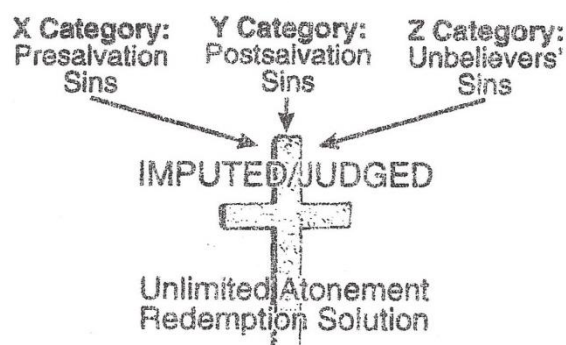
- Calvinists held that Adam's sin was immediately imputed to the whole race, with the result that not only is the entire human family depraved by imputation, but it is also soon guilty by participation.
- Let me give you the five points of Calvinism: Irresistible grace, Limited Atonement, Perseverance of the Saints, Total Depravity and Unconditional Election.

- The Arminian view declared that the primary effect of Adam's sin on the race was to give man a proneness to sin without implying imputed guilt.
- The Pelagian view attributed inherent goodness to man, which opened the possibility that man could live a life free from sin, if he so wills.

2. Not being reconciled to the fact of sin—not recognizing it and refusing to deal with it—produces all manner of disasters in life. Many may speak about the lofty virtues of human nature and ridicule your view of man's total depravity, however, such criticism though lofty and seemingly virtuous, cannot explain man's exhibited tendency of recalcitrance.

3. Man is born with an inexorable tendency toward sin and evil and to deny the tendency is to close one's eyes to that which is patently visible. A simple chart will help explain the total depravity of man and God's redemption solution.

3.1 Keep in mind we are different; we are in Him and He is in us; we are special: e.g. we can rebound our sins, we are disciplined by God for our good, we are loved as family. Contrast this with the unbeliever who is called a son of perdition.



4. Most definitions of sin are too restrictive. Sin is lawlessness declares 1Jo 3:4-5, but this is usually understood in too narrow a sense. The law against which sin is measured is not simply the Mosaic law, but every

revelation, protocol and precept of God.

1Jo 3:4 Everyone who sins breaks the law; in fact, sin is lawlessness.

1Jo 3:5 But you know that he appeared so that he might take away our sins. And in him is no sin.

4.1 This includes specific biblical commandments (both negative and positive), biblical principles of conduct, and laws not specifically mentioned in the Bible but in the sense of directives given by God's appointed leaders.

1Co 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.

1Co 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God

1Co 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

Eph 6:1 Children, obey your parents in the Lord, for this is right.

Eph 6:2 "Honor your father and mother" -- which is the first commandment with a promise --

Eph 6:3 "that it may go well with you and that you may enjoy long life on the earth."

Rom 13:1 Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

5. Sin, therefore, is not only anything contrary to what God has said man should not do, but it is also anything contrary to what God would not want man to do on the basis of revealed principle/s. Thus, a completely inclusive definition of sin would be: "Sin is anything contrary to the character of God."

5.1 Since God's glory is the revelation of His character, sin is a coming short of the glory or character of God.

Rom 3:23 For all have sinned and come short of the glory of God.

5.2 The Westminster Shorter Catechism defines sin “any want of conformity to or transgression of the laws of God.”

5.3 Because of my early days in the Methodist Church, when I hear the term Westminster I think of John Wesley and his testimony. This is a man who preached for 13 years before becoming a Christian (this according to his own testimony). Wesley (1703-1791) was of the Arminian persuasion.

6. God is nowhere said to be the author or responsible originator of sin. He tempts no one to do evil.

Jam 1:13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;

6.1 When God says, "I create evil" in Isa 45:7, He is speaking of woe or calamity. No view is acceptable which in any way makes God the author of sin, even in the sense that He is unable to prevent its occurrence or appearance.

Isa 45:7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

6.2 Instead, the Bible indicates that sin originated with Satan in his revolt against God. The entire Old Testament suggests Satan was responsible for the angelic revolt when one-third of the angelic population "fell."

6.3 Iniquity was found in the king of Tyre, an evident figure of the devil. In his pride he sought to make himself like the Most High.

Eze 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Eze 28:16 Through your widespread trade you were filled with violence and you sinned. So, I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones.

Eze 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

Eze 28:18 By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and

I reduced you to ashes on the ground in the sight of all who were watching.
Eze 28:19 All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

7. In human experience sin originated in the temptation of Adam and Eve in Eden when they rebelled against God by heeding the voice of the Satan indwelt serpent.

Gen 3:1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

Gen 3:2 The woman said to the serpent, "We may eat fruit from the trees in the garden,

Gen 3:3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

Gen 3:4 "You will not surely die," the serpent said to the woman.

Gen 3:5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Gen 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Gen 3:7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

7.1 The effect of Adam's sin on the life of his descendants is the cause of differing viewpoints. These differences resulted in the Calvinist, Arminian and Pelagian positions earlier mentioned.

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