

MEANING OF THE PHRASE “SIN THAT DOESN'T CREATE DEATH” ACCORDING TO 1 JOHN 5:16

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Abstract

The title of this research is as follows: The Meaning Of The Phrase “Sin That Does Not Bring Death” According To 1 John 5:16 "The purpose of this study is to prove and explain the meaning of the phrase Sin that does not bring death according to 1 John 5:16. The research method used in This study uses an exegesis study, using books as reference material for more valid literature review research requirements. There are several results as conclusions in this study, namely as follows: "sins that are not bring death" referred to in 1 John 5:16 is the sin of believers (those who have been born again) who have sinned unintentionally and that sin does not involve a planned rebellion against God's will, so that "sin that does not bring death" this is the kind of sin that does not result in eternal death or does not lead to eternal punishment, a sin that does not make a person certain to go to hell. Because for this sin has been provided forgiveness by God in the atonement of Christ.

Keywords: *sin and death, born again, salvation, believe.*

INTRODUCTION

Sin is a condition that causes humans to be separated from God because of wrong thoughts, attitudes, words, or actions. Errors in themselves are called sins, but being a sinner means more than simply breaking God's laws. This means turning the direction of life from all the plans that God wills. Sin has made humans lose the glory of God which was previously attached to humans as the highest and noblest creatures of God's creation (Rom. 3:23). Actually, the term sinner refers to the

leader of the angels rebelling against Allah, his creator. So historically, sin came from a fallen angel or the devil. Because he (the devil) was dumped by God into the world, he tempts/persuades humans to do the same so that when the day of God's wrath (judgment & judgment) is revealed, the devil is not alone. the moment it is spread everywhere.[1] The heretical teaching that is currently developing is Gnosticism, a philosophical teaching that became the biggest threat to the church until the end of the second

century.[2] Gnosticism is a philosophy of religion, not a separate system. It is built on the premise that the spirit is good, and the body is evil, and in there cannot be an eternal relationship between the two. Salvation means freedom from the physical world into the spiritual world. And the conflict between this philosophy and Christianity is that which concerns the person of Christ.

How could such a great and holy spirit called God be able to connect with a physical body? [3] Besides Gnosticism, there were other heresies that developed and influenced the Christian faith. These teachings prioritize spirituality and knowledge over life morals and believe in spiritual rebirth. It makes them not may sin again, therefore, there is no sin that needs to be confessed [4]. In addition, teachings that oppose the truth, namely the antichrist from among Christians themselves distort the gospel of truth and oppose that Jesus is the Christ [5]. There is also the wrong teaching of hyper-grace The term “Hyper-Grace” has been used to describe a new teaching that emphasizes God's grace as a vital teaching. This movement has the understanding that all human sins, both past sins, now and in the future have been forgiven. That's why people (followers of this teaching) no longer need to confess their sins. God is a person

full of grace. From God's perspective, humans are holy and righteous.

Man is no longer under the law. Believers are no longer responsible for their sins and if anyone disagrees, is a person who legalizes the practice of living the Pharisees. Humans do not need the law to control their attitudes. But it only requires grace as the moral standard of the law and this is repeated over and over

said in the New Testament.[6] The existence of this distorted teaching is clearly contrary to Biblical Hematology. The congregation needs to be made aware of this dangerous apostasy [7]. The author of the Epistle of John raises important themes to provide teaching that is in accordance with the gospel and the truth that is heard, seen, and witnessed. One of the important and interesting themes is the life of Christians who are still living in darkness and sin, even though the light and truth already exist and are ready to illuminate the darkness and cleanse all sins.

According to Morris in the book *New Testament Theology*: “Sin is lawlessness and sin mean refusing to obey God's law and proclaiming one's own will [8].” The beginning of the human experience of separation and broken relationship with God is because of sin (Genesis 3). The Old Testament law seemed cruel by today's society's standards. But live in an age where

serious sin is no longer taken seriously. In creation, all sins against God were considered grave errors.

Even the smallest act of rebellion can be a huge betrayal. And every sin against a holy and righteous God can result in death [9]. Even though sin is such a serious offense, there are still people who still ignore it, including some Christians who often take sin for granted (1 John 1:6; 2:1; 3:8-9).

To eternal destruction or death. When sin has entered and becomes part of humans, that sin brings death. It is written in Romans 6:23, For the wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord. Daniel Ronda writes that "in the New Testament the term sin is often used with the term hamartia, which means not getting hit and includes the idea of failure, wrongdoing, and evil deeds." [10].

The notion of not being a problem to sin is a wrong understanding, because in Romans 6:23 states that all the wages of sin are death, which means that it is very problematic to commit sin. In 1 John 5:16-17, a distinction is made between "sin that does not lead to death" and "sin that causes death".

This distinction is very interesting, because how can readers understand that there is a sin that does not lead to death? It seems contrary to the understanding of sin

as described earlier, that sin is a violation of God's law and something that brings death and there must be a strict punishment for the sin committed. Stephen Tong said, From the past until now we have seen prisons can never be removed from society.

Not only that, we even see that although the growth of technology and the advancement of science is getting more popular, and education is getting more equitable, it does not reduce the existence of prisons. This proves that sin is the second element that never changes. [11] in the book of Bible Commentaries, The Interpreter Says to Matthew Henry that all sin is the wages of death, but the sin that brings death is a sin which in the law of the world must be sentenced to death, while the sin that does not bring death is a sin which in the law of the world does not have to be sentenced to death.

In God's law, it is the same. There are sins for which the perpetrator is sentenced to death, and there are sins for which the perpetrator is not sentenced to death. Adam Clarke also gives several interpretations: There are sins that in Jewish law should be sentenced to death, but there are sins that are considered lesser so that the perpetrator does not have to be sentenced to death. [12] There are also arguments about a sin that does not bring death Geo Frayanus Armin Sukri, a sin that does not bring death is an

act of sin that does not cause the loss of eternal life and this happens to people who believe in Jesus.[13]

Jerry's opinion about sin in *Respectable Sins* too said, Sin is a spiritual and moral malignant tumor. If left unchecked, sin can spread throughout our inner being and pollute every part of our lives. Even worse, sin will often "spread" from us to other believers around us. And sin is a principle or moral force in the human heart and mind. So it is this failure to realize the dire reality of the truth that provides fertile ground for the growth and development of "acceptable" or "acceptable" sins.[14]

The existence of sin that does not lead to death can be a reason for believers to be able to sin. It's as if doing it doesn't matter because only sins that lead to death are considered more serious, while sins that don't cause death are not considered a crime. Threats to do so. It can be concluded that the background of the problem is the development of heresies such as Gnosticism which contradicts Christianity and concerns the person of Christ. How could such a great and holy spirit called God to be associated with a physical body?[15] Apart from Gnosticism, there were other heresies that developed and influenced the Christian faith. Hyper-Grace has the notion that all sins mankind both past, present, and future

sins have been forgiven.

That's why people (followers of this teaching) no longer need to confess their sins. God is a person full of grace. From God's perspective, humans are holy and righteous. These teachings prioritize spirituality and knowledge over moral life and believe in natural rebirth spiritual.

RESEARCH METHOD

Methodology Etymologically the word in Greek uses the word "μεθοδεία" which means way or way, and which means knowledge. [16]. So methodology means a way of doing something by using the mind carefully to achieve a goal.[17] So, through the discussion of this research methodology, the author would like to explain the knowledge about the methods and research processes that will be taken in writing this scientific paper.

In carrying out a biblical interpretation the interpreter has been limited by the rules in analyzing the text. There are various theories about the amount of analysis that needs to be applied. In the exegesis process used in the Theological College, nine analyzes are used, including grammatical analysis, textual analysis, structural analysis, literature analysis, lexical analysis, historical analysis, contextual analysis, theological analysis, and exegetical analysis. Exegesis is the

theory or set of principles that underlie the practice of exegesis. A complete statement regarding one's understanding of exegesis functioned as a frame of reference in the whole process of exegesis.[18] So that every researcher gets maximum results. Because the science of exegesis is also art based on the principles of proper hermeneutics in interpreting the Bible, inductively, to extract the true meaning from the Bible.

RESULTS AND DISCUSSION

Definition Sin That Brings Death

This is what is meant by the sin that causes death, namely the sin of blasphemy against God (an eternal sin that cannot be forgiven), as it is written: "If anyone sees his brother committing a sin, which is a sin that does not lead to death, let him pray to God and He will give life to him, to those who commit the sin that does not bring death.

There is a sin that brings death: about it, I do not say, that he should pray. All evil is sin, but there is sin that does not lead to death (John 5:16-17)". The sin that does not lead to death is an unintentional sin, as it is also written: "All the people of Israel will be forgiven, even the foreigner who lives among you because the whole nation did this unintentionally (Num 15:26).)".[19]

Not only physical death but also opportunity death or death in the sense that

God closes the door forever. In the Book of Numbers God once said to his people: "If the Lord is pleased with us, he will bring us into the land and will give it to us, a land flowing with milk and honey" (Num. 14:8). [20]

The sin that doesn't lead to death

As for the sin that brings death, it is a willful sin, as it is also written: "But whoever does something willfully, whether a native Israelite or a foreigner, becomes a blasphemer of God, he must be cut off from among his people because he has despised the word of God and change His commandments; surely that person will be cut off, his guilt will fall upon him (Num. 15:30-31).

So if you really feel that you have become partakers in Jesus Christ and have gained knowledge of the true truth, then your faith will fail and die and cannot be restored if you sin willfully because you have turned away from His holy commandments and you will be cast out by Him, as it is written: "So because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth (Rev. 3:16)".

"Whoever does evil, let him continue to do evil; whoever is defiled, let him continue to be defiled; and whoever is righteous, let him continue to do righteousness; whoever is holy, let him

continue to sanctify himself (Revelation 22:11). "A little leaven has left the whole dough (Gal 5:9)." This means that even a small amount of sin has polluted and damaged the whole holiness of your life. "Therefore everyone who remains in Him does not sin anymore; everyone who continues to sin has neither seen nor recognized Him (1 John 3:6)".

"God does not call us to do what is unclean, but to do what is holy (1 Thessalonians 4:7)". Therefore: "Live as obedient children and do not obey the passions which overwhelm you in your foolishness, but be holy in all your life as He who is holy, for it is written: Be holy, for I am holy (1 Pet 1:14-16). "So that you do not spend the remaining time according to human desires, but according to God's will (1 Pet 4:2)".

"And Christ died for all, so that those who live may no longer live for themselves, but for Him who died and was raised for them (2 Cor. 5:15)."[21] Various Views of the Deathless Sin In the following section the author will present the various views of the theologians who give their views on the deathless sin.

Henry Blackaby is the founder of Blackaby Ministries International and an influential evangelical minister. Best known for his best-selling study entitled *Experiencing God*, he has also written many

other books and articles. Blackaby's lifelong work had a significant impact on the religious life of many evangelicals in the United States and in Canada.[22]

According to Henry Blackaby, the part that is easier to understand is that sin does not lead to death. This letter of John was written to Christians or people who have been saved. John in chapter 2 calls them those who have been anointed, and the anointing of the Lord will teach them. We know that people who have been saved have all their sins resolved by Jesus Christ on the cross, there is no residue. People who have been saved only need to give thanks and try to live a good life glorify God.

According to Matthew Henry,[24] There is a great difference in the abomination and guilt of sin: There is a sin unto death (verse 16), and there is sin which is not death, verse 17. (1.) There is a sin unto death. All sin, because of merit and the law of punishment, is death. The wages of sin is death; and cursed be everyone who doesn't continue not in all things that are written in the book of the law, to do so, Gal 3:10. But there is a sin unto death as opposed to sin as said here not unto death. Therefore, (2.) Sin does not die. This of course must cover all sins as divinity or human constitution may consist of life; in the human constitution with physical or physical life, in the divine constitution with physical or spiritual life.

1. There are sins which, according to the true constitution of man, do not die; as a diver of pieces of injustice, who can be compensated without the death of the criminal. Against this, there is a sin which, by a true constitution, will die, or a lawful deprivation of life; as we call a great crime.

2. Then there is the sin which, according to the constitution divine, to death; and either corporal or spiritual and evangelical death. First, As is or may be, until the corporal dies.[25]

Such were the sins either of harsh hypocrites, such as Ananias and Sapphira, or, as we know, of sincere Christian brethren, as when the apostle said of the members of the Corinthian church who committed transgressions, For this reason, many weak and sickly. among you, and many sleep, 1 Cor 11:30. There may be sins up to physical death among those who may not be punished by the World. Such a sin is or maybe, physical death.

The constitution of divine punishment in the Gospels does not positively and arbitrarily threaten death for the more visible sins of Christ's members, but only some of the gospel punishments; whom he loved by God, and scourged every child he received, Hebrews 12:6. There is room left for divine wisdom or goodness, or even biblical violence, to determine the extent to which the punishment or flogging will

continue. and we can't say but sometimes it (in terrorem - to warn others) continues even to death.

Then, Second, There are sins which, according to the divine constitution, are spiritual and evangelical until death, i.e., are inconsistent with the spiritual and evangelical life, with the spiritual life in the soul and with the evangelical right to live in the soul on. That's total disloyalty and distrust for now. The ultimate impatience and unbelief are guiltless unto eternal death, as is blasphemy against the Spirit of God in the testimony He has given to Christ and his gospel, and a total apostasy from the light and convincing evidence of the truth of Christianity. This is a sin that involves the guilt of eternal death.

According to Adam Clarke,[26] The Undying Sin This is a very difficult passage and has been interpreted in various ways. What is the sin that does not die, that we must ask for, and life will be given to him who commits it? And what is a sin unto death, for which we should not pray? I will note three main opinions on this subject: First, there is supposedly an allusion to the differences in Jewish law

A. "Sin to death" A Sin, or transgression, in which the law has established the death penalty; like worship idols, blasphemy, Sabbath-breaking, and the like.

B. Sin that does not die, that is transgression ignorance, inadvertence, etc., and such, in their nature itself, seems comparatively light and trivial. That such differences do exist in Jewish synagogues.

Second, since sin is not to death, for which intercession can be performed, and until death, for which prayer is not to be made, we must understand the transgression of civil law in a certain place, some of which must be punished by death, according to the law. , crimes that are not received pardon: others may be sentenced to death, but the judge has the power to amend the sentence, i.e. convert death into exile for reasons he finds satisfactory, or on the intercession of friendsin power.

Intercession in the former case would be futile, for the law would not be loose, therefore they would not have to pray for it; but intercession in the latter case may be common, therefore they may pray, and otherwise the person may suffer the death penalty. This opinion, which has been advanced by Rosenmuller, suggests that men should feel each other's distress, and exercise their influence in the name of the unfortunate, or ever leave the unfortunate but this is the case at all there is no hope.

Third, sin to death means a case of transgression, in particular the sad decline of life and the power of godliness, which God ordained to punish with temporary

death, while at the same time He extended mercy to the repentant soul. The disobedient prophet, 1 Kings 13:1-32, in this interpretation, is a case in point: many other things have happened in church history, and in every religious community. The sin that does not die is the sin that God did not choose to punish.

Viewthis subject was taken up by John Wesley, in his sermon entitled, A Call to Backsliders.-WORKS, vol. 2, page 239. I don't think that passage has anything to do with the so-called sin against the Holy Spirit; especially with the papal doctrine of purgatory; nor with sins committed before and after baptism, the former can be forgiven, the latter cannot be forgiven. However, we know, that everyone who repents can find mercy through Christ Jesus; because through him every kind of sin man can forgive, except sins against the Holy Spirit; which I have proven no one today can do Matthew 12:31-32.

Results of the Discussion on the Exegesis of Sin Does Not Bring Death.

In 1 John 5:16 the special sentence "Sin that brings death" is positioned as a complementary sentence to the main sentence "a man sees his brother." Then the next main sentence is "He prayed" (which is complemented by the adverb "to Allah." So the sentence "which brings" death is a

complementary sentence, as a description of the word "sin." In this verse, it is stated that the type of sin in question is a sin that does not lead to death.

It is for this kind of sin that one who sees needs to pray to God. 'Εάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.[27]

'Εάν': Connecting word from the root word 'έάν' which means if/if. This word denotes a combination of a condition that has not yet occurred and this particle denotes uncertainty or indeterminacy. So, the use of the word 'Εάν' explain what might happen. 'τις': singular masculine nominative indefinite pronoun from the root 'τις' which means someone. so, this word is describing the subject that will act on the object pointed out. : Active third-person singular aorist subjunctive verb from the root

which means it's possible he's been looking. This word indicates the perpetrator of the action may have seen or is witnessing an event. 'τὸν': The singular masculine accusative definitive article of the root word 'ὀ' which means that. The use of the article here belongs to the category of usage by name. And its function is to emphasize a sentence.[28] 'ἀδελφὸν': The singular masculine accusative noun from the root

'ἀδελφός' means brother. This section is showing the object that is subject to the action from the previous sentence. 'αὐτοῦ': The singular masculine genitive pronoun from the root 'αὐτός' means He is male or she is female.

This section describes ownership. The meaning of ownership here is describing the relationship to the object. All words translated with male and female refer to all circles. That is, what is seen by the subject does not depend on one type only. But a viewing of all kinds. 'ἀμαρτάνοντα': The singular masculine accusative present active participle verb from the root 'ἀμαρτάνω' which means constantly sinning. This section describes two actions that are happening at the same time that indicate the acting subject as well as the object indicated from the previous five. 'ἀμαρτίαν': singular feminine accusative noun from the root 'ἀμαρτάνω' which means sin. This section describes actions to sin that occur simultaneously which indicate the object is acting. 'μὴ': is a singular feminine accusative noun from the root word 'μῆ' which means no. is an accusative preposition of the root word 'πρός' which means to. 'θάνατον', is a singular masculine accusative noun from the root word 'θάνατος' which means death.

This section is explaining sentences that show objects. 'ιτήσῃ': The third-person

active future indicative verb of the word base 'αἰτέω' which means to ask. He was seriously questioning the future to come. This section is explaining that an event actually happened in the future. 'καὶ': Coordinating conjunction from the root 'καί' which means And, Even. as a connecting particle of words or sentences before and after.

The conjunction in this verse is useful as an affirmation to the previous clause, that there is a clause related to cause and effect. 'δώσει': The third person active future indicative verb from the root 'δίδωμι' which means he will give. This passage is explaining that he will be intent on giving an event in the future. 'αὐτῷ' is a singular masculine dative pronoun from the root 'αὐτός' which means to him 'ζωήν': A singular feminine accusative noun from the root which means life. This section is describing the object that is the object.

'τοῖς': is a masculine dative definitive article. The plural from the root word 'ὅ' which means that. 'ἁμαρτάνουσιν': Present participle verb active dative masculine plural of the root word 'ἁμαρτάνω' which means committing sin constantly. 'μή': is a particle of the root word which means no. 'πρὸς': is an accusative preposition from the root word 'πρός' which means to. that emphasizes a sentence. 'θάνατον'. : singular masculine accusative noun from the root

'θάνατος' which means death. This section is describing nouns that are objects. 'ἔστιν': Active present indicative verb third person singular from the root 'εἶμι' meaning I (John). It explains an indicative case that actually happened and the time scale shows the present that is happening.

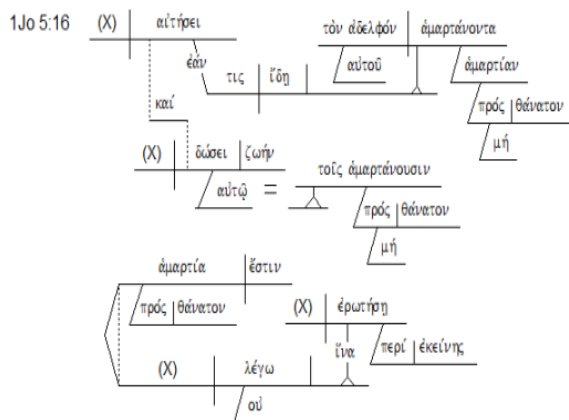
'ἁμαρτία': Nominative feminine singular noun from the root 'ἁμαρτία' which means sin. Is explaining the object that is the subject of action do events.

'πρὸς': is an accusative preposition from the root which means to. 'θάνατον': The singular masculine accusative noun from the root 'θάνατος' which means death. It explains the noun that becomes the object. 'οὐ': is an adverb of the root which means no. 'περὶ': is a genetic preposition from the root which means about. 'ἐκείνης': is a singular feminine genitive demonstrative pronoun from the root word 'ἐκεῖνος' which means that. 'λέγω': Active present indicative verb first person singular from the root 'λέγω' which means to say, to speak. This section is explaining that the event actually happened. 'ἵνα': is a conjunction of the root word which means so. 'ἔρωτήσῃ': The third person singular active aorist subjunctive verb from the root 'ἔρωτάω' which means to beg. This section is describing events that may have occurred.

The analysis of the words above provides an adequate indication of the

relationship between one word and another, one phrase with another, and one sentence with another. there is a reason, and There are consequences, there are main ones, there are complementary ones, and there are words or sentences that provide information, both adverbs of time, description of the type, description of circumstances, and other information.

The first main sentence mentioned the act of sin, then explained the type of sin, namely sin that does not bring death. In the following verses, the same sentence appears, then the opposite sentence to the sin that does not bring death. The relationship between the words, phrases, and sentences in the verse is as shown in the diagram below:



The position of the sentence "The sin that causes death" is right under the Greek verb *ἁμαρτάνοντα* (*hamartanonta*). The Greek noun for "sin" is explained as the kind or kind of sin that does not lead to death. The sentence appears again with the same type and case, namely the accusative

noun although the gender is different, the first is feminine, while the second is masculine.

Meanwhile, the sin that causes death has a different case, namely the nominative noun, not the accusative. Thus, from the grammatical analysis, it is found the position that this sin that does not lead to death is one type of sin that is distinguished from the sin that causes death. However, it cannot be found whether the type of sin in question is a minor sin or a sin that can be forgiven. An understanding of the types of sins will be obtained from another analysis.

Conclusion of Grammatical Analysis

The meaning of "death" from the grammatical analysis is translated from the Greek word 'θάνατον' (*Thanaton*) which means death. It is generally conceived of as spiritual death. From the grammatical analysis, this "sin that does not lead to death" is a type of sin that does not result in eternal death.

CONCLUSION

At the end of this research work, the author concludes overall about the meaning of the phrase "sin that does not lead to death according to 1 John 5:16" which is proven by analysis of *γ*. So, the overall conclusion that the "sin that does not lead to death" referred to in 1 John 5:16 is the sin of a

believer (a born-again person) who has sinned unintentionally and that sin does not involve a planned rebellion against the will.

God, so this "sin that does not lead to death" is the type of sin that does not result in eternal death or does not lead to eternal punishment, a sin that does not make people sure to go to hell. Because of this sin has been provided forgiveness by God in the atonement of Christ. The study of "sin that does not bring" death" based on the results of research from 1 John 5:16 has contributed in theological aspects, one of which is about the teaching about "not bringing death", namely how the process and what are the results of "not bringing death". true theology must produce biblical obtained on the basis of the results of the exposition of the Bible with appropriate and adequate exposition procedures. Thus enabling a person to have a correct theological insight and be able to analyze issues that are not in accordance with the Bible.

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- [28]<http://alkitab.sabda.org/resource.php?topic=88&res=ypppy>. (Akses 11/05/2021 12.00 wib).