

STANLEY D. GALE



GREATER LOVE

A Devotional Journey through 1 John

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ISBN: 979-8-9906-725-1-2

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Cover design and typeset by www.greatwriting.org

Printed in the United States of America

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Dedication

*To my growing family,
through whom God has taught me how to love*

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Acknowledgments

I am particularly appreciative of Rose King, Janet Lombardo, and Lori Rosenberg for their edits and insights. Each volunteered to be a reader of the manuscript and together they were the perfect team, approaching it from different vantage points and bringing richer analysis by their combined input. This book is better by their contribution.

I am thankful to Jim Holmes of Great Writing Publications for his diligence and expertise. He is a joy to work with. The quality of this book's appearance and presentation is owed to him.

I am indebted to Tom and Bonnie and Helen Martin for their keen editorial eye, and for their willingness to give input.

Finally, I am grateful to all those who encouraged me not only in this individual volume but in the idea of a devotional trilogy that explored the epistles of James (faith), 1 Peter (hope), and 1 John (love). They are evidence of how God uses fellow believers to spur us on.

To the Reader

A children's song from my youth sang of a "deep and wide" fountain, one that flowed with something—I never knew what—that I really needed. Turns out it was God's love, and that fountain has flowed and is flowing deep and wide in our day, especially through the pages of Scripture.

In Stan Gale's devotional journey through John's first epistle, we get a closer, longer, deeper, and wider look at the magnitude of God's love for us, a love so unlikely and yet so powerful that it causes love to flow through us, deep and wide, to others. *Greater Love* offers a deep dive into 1 John and its precious themes: Jesus, sin, obedience, Jesus, love, God's love, Jesus, and, well, it's all about Jesus.

These forty-five meditations will do more than provide a grand tour of John's epistle or suggest some important ways of how to read and study God's Word. They will wash over you like fresh spray on a hot day, leaving you to bask in the love of God and grow in that love, both for Him and for others. In short, your love—whatever its condition at present—will be deeper and wider by the time you've finished *Greater Love*.

T. M. MOORE

Principal of The Fellowship of Ailbe



*“Beloved, let us love one another, for love is of God;
and everyone who loves is born of God and knows God.”
(1 John 4:7)*

Introduction

GREATER LOVE

In a very real sense the Bible is a love story. After the disobedience of Adam in the Garden of Eden, God could have brought down the curtain on human history. Instead, He allowed that history to continue which would be the womb for the promised Seed who would crush the head of the serpent (Gen. 3:15). Paul describes this fledgling promise come to term when he says: “But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons” (Gal. 4:4–5). The Bible couches these things in terms of God’s love.

The love of God radiates throughout the whole of the Old Testament. His actions to save were driven by covenant love (*hesed*), a love initiated solely by God and invested upon those who were undeserving of that love. We are told in Deuteronomy that God set His love upon the Israelites, and we are told why.

For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but because the LORD loves you.
(Deut. 7:6–8)

We see that God fixed His love upon those undeserving and unworthy of that love because He loved them. This tautology embeds us exclusively within the divine counsel and purpose of God.

Having been recipients of God's love, we are to be participants in it. We are to love because God first loved us, loving in keeping with the love we have received. If we love God, our hearts belong to Him and we keep His commandments. Love is the basis for obedience and its expression. God issues a call to love on the heels of His giving of the Ten Commandments. "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart." (Deut. 6:4–6). A heart taken captive by the grace of God flows out of a love relationship with Him (see Deut. 5:6).

Many of the psalms are love songs collected from the course of life's ups and downs, declaring love for God and delighting in His love. Scan the 150 psalms of the Psalter and take note how often the word *love* appears. Psalm 116 begins, "I love the LORD, because He has heard My voice and my supplications" (Ps. 116:1). A refrain of love (*hesed*) punctuates each of the twenty-six verses of Psalm 136. The beloved twenty-third psalm concludes with the conviction and comfort of a love that will not let us go. It is ours both in this life and that to come. "Surely goodness and lovingkindness (*hesed*) will follow me all the days of my life, and I will dwell in the house of the LORD forever" (Ps. 23:6, NASB).

Psalm 18 opens with an expression of love for God and for His tender mercies and strong deliverance. "I will love You, O LORD, my strength. The LORD is my rock and my fortress and my deliverer; my God, my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold" (Ps. 18:1–2). After an extensive review of God's awesome glory and mighty acts, the psalmist closes his ode on a note of God's steadfast love (*hesed*) related to His anointed one (Messiah), anticipating the greater Son of David. "Therefore I will give thanks to You, O LORD, among the Gentiles, and sing praises to Your name. Great deliverance He gives to His king, and shows mercy (*hesed*) to His anointed, to David and his descendants forevermore" (Ps. 18:49–50). Even where "love" is not explicitly mentioned in specific psalms, its presence is felt in the warmth and desire of the psalmist.

In both his Gospel account and epistles, John continues this story of love. God's love did not begin with the incarnation of the Son of God in the New Testament. Rather, it dawned on the wings of God's promise in the Garden of Eden (Gen. 3:15), rising from God's eternal purpose in salvation (Eph. 1:4-5) and reaching full brightness, glory, and warmth in Christ's sacrifice and victory, to be fully appreciated in the new creation (Rev. 22:1-5).

The love of God exhibited in the Old Testament is realized in the New. John summarizes the story this way: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16). John locates this love in the redemptive narrative of the entire Bible. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life" (John 3:14-15). From intention to incarnation, the Bible contains a single, unified, demonstrated message of love focused on God giving His Son for the salvation of sinners.

In his first epistle, John brings us to drink deeply of the love of God, finding refreshment for our sin-parched throats and energy for the journey where we often grow weary and lose heart. That love sustains us and stimulates us. John will lead us to consider the nature of the love of God at work in us.

- ✦ "Whoever keeps His word, truly the love of God is perfected in him" (2:5)
- ✦ "Behold what manner of love the Father has bestowed on us. . ." (3:1)
- ✦ "We should love one another" (3:11)
- ✦ "By this we know love. . ." (3:16)
- ✦ "God is love" (4:8)
- ✦ "We love Him because He first loved us" (4:19)
- ✦ "For this is the love of God, that we keep His commandments" (5:3)

John not only addresses the breadth of God's love, but he also reaches to its depths where we find assurance and abundance in the

life we have in Christ. He displays a living love in the Beloved One and lays out a strategy for living love in our relating to both God and neighbor.

This devotional leads us through 1 John where love is gloriously exhibited. In our journey through the epistle, we might say, “Didn’t I already go past that display? Didn’t John bring up that topic earlier?” John does speak of love repeatedly but he does so to develop, reinforce, showcase, and make specific application. He emphasizes love along with other concepts such as light, life, and truth to help us take stock of the pedigree of our faith. John arouses us to behold the love of God that is greater than we could ever grasp and to spur us on in greater love for God and for our brethren.

Each of the forty-five devotions to follow explains a passage of the epistle and exhorts us in a more intimate walk with our God. A question at the close of each reading serves as a prompt to ponder. May God Himself so work in you that, being rooted and grounded in His love for you in Christ, you may be able to comprehend together with other believers the vast richness of the Father’s love and to know the love of Christ that is beyond comprehension and beyond measure, that you may be filled with all the fullness of God.

Chapter 1

In the Beginning

“That which was from the beginning. . .”
(1 John 1:1)

Certain phrases are like launch buttons, evoking memories or associations. “It was the best of times; it was the worst of times” brings to mind Charles Dickens’s masterpiece, *A Tale of Two Cities*, about revolution and redemption. In his novel, Dickens would weave together contrasting themes—foolishness and wisdom, light and darkness, hope and despair. He would speak of love and sacrifice. We cannot hear that opening line without thinking of that novel.

When you hear the phrase, “In the beginning,” what springs to mind? Likely, your thoughts turn to page one of the Bible where we are told that, “In the beginning God created the heavens and the earth” (Gen. 1:1). There we read of the eternal God speaking creation into being. That creation would fall under the power of sin with the disobedience of Adam. “In the beginning” situates us to behold what the eternal God will bring about.

Years later, the apostle John would take up that same phrase to begin his Gospel, “In the beginning” (John 1:1), only this time to introduce the account of a new creation, drawing our attention to the work of God. Both Dickens and John speak into the prevailing darkness, despair, and depravity of the day. The difference between John’s Gospel and Dickens’s novel is that John writes under the inspiration of the Holy Spirit to communicate a message from God. Dickens wrote *A Tale of Two Cities* to instill hope, the prospect of a better life, a better society. John writes by the Spirit of God to proclaim true life, abundant life now and eternal life to come, not by a reformed society but in a redeemed creation.

John concludes his Gospel account with a purpose statement, a

filter by which we are to understand his presentation throughout: “. . . these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name” (John 20:31). John’s entire account can be seen as testimony to be considered for reaching a verdict. The record of Christ’s divinity and incarnation, His miracles, His teachings, and the accomplishment of His saving work are written to convince us that Jesus is the promised Messiah for whom history has been waiting and in whom eternal life is found.

As he does with his Gospel, so John does in his first epistle. He presents us with a purpose statement, one that brings his teaching to the doorstep of our heart. “These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God” (1 John 5:13). John presses the question upon each of us for how we can be assured that the life and hope bound up in Jesus Christ really do belong to us.

What we believe is so important. In regard to Jesus, it is a matter of life and death. But there is nothing clinical, nothing academic about the message John relays to us. It is filled with the light of truth and heat of love. Love is the beating heart, the animating principle in both his Gospel and his epistle. “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16). The same love shines gloriously in John’s letter: “By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren” (1 John 3:16).

LOVE NOTE

What do John 3:16 and 1 John 3:16 tell you about life in Christ?

Chapter 2

Believing is Seeing

*“That which was from the beginning, which we have heard, which we have seen with our eyes, . . . , and our hands have handled, concerning the Word of life. . .”
(1 John 1:1)*

We can relate to Thomas. John tells us in his Gospel that when Jesus appeared to His gathered disciples after His resurrection from the dead, the apostle Thomas was not among them. When the others told him about it, he was dubious. “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe” (John 20:25). Merely seeing Jesus was not good enough. Thomas wanted to examine the wounds inflicted upon Jesus. He wanted indisputable evidence.

John goes on to record that Jesus complied with Thomas’s request, returning eight days later. Upon seeing the risen Lord, Thomas exclaimed, “My Lord and my God!” (John 20:28) Jesus, however, looked beyond Thomas’s recognition and declaration to all those for whom John’s Gospel was written (John 20:31). He said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed” (John 20:29).

We are reminded that faith is not a leap in the dark. Faith does not pick up where facts leave off. Rather, faith is founded on facts. The writer of Hebrews defines faith in this way: “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). “Not seen” does not mean “not real.” In fact, faith takes stock of evidence and takes hold of substance.

That’s what John gets at when he opens his epistle. “That which was from the beginning, which we have heard, which we have seen

with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life" (1 John 1:1).

John begins his epistle by speaking of Him who was from the beginning, God the Son, who became manifest by taking to Himself true and full humanity. The invisible became visible. The Word that was with God and was God "became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). As God incarnate, Jesus could be perceived with physical senses. John conveys what he has himself surveyed. His eyes beheld Jesus, from when he was first called to follow Him until he saw Him taken up into glory after His resurrection from the dead.

Why does John begin his epistle this way? For two reasons. One, he wants to make it clear that Jesus was not just some ethereal being or vision but was fully and actually human. Later he will draw this as a line in the sand for what we believe. "Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God" (1 John 4:2–3). Flesh speaks to Christ's real and discernible humanity.

The other reason John begins his epistle by speaking of Jesus's humanity is to testify to what he and others have witnessed. In other words, the message John will go on to declare and the hope of eternal life he will offer to faith are reliable, verifiable, and substantial. Seeing is believing. Believing is seeing.

LOVE NOTE

*Why does Jesus exalt believing over seeing,
as He did with Thomas?*

Chapter 3

Life Made Manifest

*“ . . . the life was manifested, and we have seen, and bear witness,
and declare to you that eternal life which was with the Father and
was manifested to us. . . ”
(1 John 1:2)*

Have you ever seen something that you couldn't wait to share with others, perhaps a dramatic double rainbow or a harrowing escape from a traffic collision? You want to share your awe or relief. That event might be so embedded in your memory that it will be a story you tell for years to come.

Now imagine John's encounter with Jesus. He had seen Him perform astounding miracles. He had heard Him teach like no one else he had ever heard. Massive crowds had been drawn to Jesus. Then there were the intimate moments of instruction with the Twelve or when Jesus took him and James and Peter to see Him transfigured on the mount or to accompany Him for prayer in the Garden. There was no way John could keep these things to himself.

But John's testimony involves more than relating awe-inspiring experiences. John was given the responsibility of recording Jesus's story so that others might hear and believe. Our Lord's teaching was not merely fascinating or His mighty acts spectacular. In Him were the words of life. More than that, He Himself was life. Others had to hear, that they too might come to Jesus for life—true, abundant, and eternal. The Holy Spirit Jesus promised (John 14:15–17; 15:26–27; 16:5–14) would inspire John's writing and cause what He wanted to be written down for the scrutiny of generations to come (John 17:20). Other things could have been written (John 21:25), but what John bears witness to is sufficient for God's purposes.

John opens his epistle by referring to what he and others (“we”)

have heard and seen and touched (1 John 1:1). He will return to descriptions related to personal experience in verse 3. But he interrupts himself to let us know why he is relating these things: “The life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us” (1 John 1:2).

When John speaks of “life,” he is taking hold of a theme that permeates his Gospel. Referring to the eternal Son of God made flesh, John declares, “In Him was life, and the life was the light of men” (John 1:4). Jesus is the light of life infiltrating the domain of darkness and death. The Son of God who had life in Himself from beyond eternity became incarnate for all to behold the glory of the Father. As remarkable as that is, there is more. The coming of Jesus brought arrival of the promise of God to bring life to those bound by sin and darkness.

John is saying, “We saw it with our own eyes.” “We heard His claims.” “We were given a foretaste at the tomb of Lazarus, where He declared: ‘I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die’” (see John 11:25–26).

Notice the progression of John’s explanation in verse two. Life showed up. We saw it. We testify to it. And we are declaring it to you, not as some curiosity but so that you can have life in Jesus, through faith.

LOVE NOTE

What compelled John to tell us about Jesus?

Chapter 4

Fellowship with the Father

“. . .that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. . .”
(1 John 1:3)

Ponce de Leon was purported to have traveled from Spain to Florida in search of the fountain of youth. The prospect of eternal life is tantalizing to us and so when we hear the offer of the gospel of life eternal through faith in Jesus Christ, it captures our attention and our imagination. Unlike the fountain of youth, however, it is no myth.

But what does it mean to have eternal life? I know as I experience my body aging and wearing out, the idea of living eternally in a state of decline and decay is a nightmare. The gospel, however, offers a comprehensive remedy for sin, actually reaching to a whole new created order, free from sin's effects. In Christ, we will be given resurrection bodies, no longer susceptible to infirmity. That makes the prospect of eternal life wonderfully appealing.

Yet even that falls short of what God has for us. Our Lord Jesus explained eternal life this way: “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3). Eternal life is not simply a state of being or some sort of privileged perk of salvation. It involves a reconciled, restored, redemptive relationship with the God we were created to glorify and enjoy. That relationship broken at the fall is restored in Christ. *Knowing God* speaks to the richness and marvel of intimacy with our Father in heaven, and becomes the centerpiece of eternal life.

The impetus for what John tells us about Jesus as the Christ is “that you also may have fellowship with us; and truly our fellowship

is with the Father and with His Son Jesus Christ" (1 John 1:3). In His high priestly prayer, Jesus cites that fellowship as the crowning point of His redeeming work. In view is a restored fellowship with God that we share with other believers.

I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.
(John 17:20–23)

When we think of the blessings of our salvation, our minds turn to forgiveness of sin, citizenship in heaven, resurrection of the body, and every other benefit of faith in Christ. But rising above them all is eternal, unbroken communion with our triune God.

Is it any wonder that John goes on to say, "And these things we write to you that your joy may be full" (1 John 1:4)? The Christian's joy comes not merely from the prospect of benefits. It issues from a restored communion with our God. In that state, our joy will be full, something we taste now but will one day feast upon in glory.

LOVE NOTE

How does eternal life have to do more with a state of belonging than a state of being?

God is Light

“This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.”

(1 John 1:5)

As finite beings, it is impossible for us to wrap our minds around the glory of God. He is wholly other, uncreated, infinite, eternal, and unchangeable. By contrast, we are image bearers, created beings, finite, temporal, subject to change. As limited creatures, we cannot fully grasp God, and all the more when our perception is clouded with the cataracts of sin that distort our perspective on life.

To help us to fathom Him, God speaks to us in ways that help us glimpse His glory. One of the goals for us as we read our Bibles is to take note of the God who is its author. Psalm 139, for example, describes a God who knows so vastly differently from the way we do. His knowledge is not bound by time or by space. His knowledge is not passive; it is active, accomplishing His ordained will. We read what the psalmist writes and find ourselves humbled and in awe.

John relates to us the glory of God when he says: “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all” (1 John 1:5). What does it mean for God to be light? We can cobble together various observations that give us something of an idea.

In his Gospel, John writes an extended description of light, part of which ties together light with life. “In Him was life, and the life was the light of men” (John 1:4). Light is contrasted with darkness. In his epistle John will go on to say, “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (1 John 1:6). Paul uses the analogy of light to try to capture the glory of God: “He who is the blessed and only Potentate, the

King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power" (1 Tim. 6:15–16).

God is Light. His children are of the light. That means our being and our doing are to show up as light. If we indeed have fellowship with the Father, if we are born again of His Spirit, our lives will necessarily indicate that we have been transferred from the dominion of darkness to the kingdom of life and light. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another" (1 John 1:6–7).

In our regenerate state, we are light and so we are to be light. Paul presents us with a *before* and an *after*: "For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth)" (Eph. 5:8–9). Transference from the darkness shows up as transformation in the light.

What John is telling us is that our union with Christ and communion with the Father will show up in the life and light of new relationship with the God who is light. Only then can we have confidence that "the blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7).

LOVE NOTE

What does it mean for you that God is light?

Chapter 6

The Assurance of Sin

*“If we say that we have no sin, we deceive ourselves,
and the truth is not in us.”*

(1 John 1:8)

I once visited a couple who had attended the church I served as pastor. It was a delightful visit, getting to know them and how they found their way to worship with us. They had a little boy, three or four years old, who was proving to be a handful for his parents. I tried to be empathetic by making a whimsical reference to the rebellion resident in a child’s heart. It did not go over well. I decided then was not the time to get into a study of the Bible’s teaching on the sinful nature.

Yet the Bible does teach that we are natural-born sinners, desperately in need of God’s life-giving grace. That sinfulness is not something we grow out of. It is defiant, rebellious, and selfish. Later, John will describe sin as lawlessness (1 John 3:4). Here in verses 7 and 8, he uses a term for sin that has to do with guilt and wrongdoing.

John makes the stark, blanket statement that, “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). John has just explained that God is light and if we have fellowship with Him, we will walk in the light—a telltale sign of salvation and assurance that the blood of Jesus cleanses us from all sin. A hallmark of being of the light is practicing the truth that God has revealed.

If we say we have no sin, we are fooling ourselves. Lest we miss the point or think it no serious matter, John repeats himself, only this time with greater sobriety. “If we say that we have not sinned, we make Him a liar, and His word is not in us” (1 John 1:10). To say we have no sin or have not sinned is not only to deny the truth,

it is to put ourselves at odds with God, calling Him a “liar.”

How can John at one point say that our walking in the light shows that we are of God, who is light and in whom is no darkness, and then go on to point out our sinfulness that is clearly consistent with darkness? How can we gain any sense of assurance of our salvation when we see sin present, recurring, pervasive, and relentless in our lives?

It gets even more puzzling when we bring to bear the reason John is writing his epistle. “These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God” (1 John 5:13). Is John saying that our sin is evidence of our salvation?

What John is telling us is that *awareness* of sin is a hallmark of being of the light, alive in Christ by the Holy Spirit. The closer we draw to God, who is light, the more glaring and incongruent will be our sin and sinfulness. The deeper our fellowship with the Father, the more convicted we will be of our rebellion against Him and our transgression of His commandments.

It is not the presence of sin in our lives that suggests we are still in darkness. It is the tolerance of sin that raises questions. If we remain at ease with sin rather than experiencing a dis-ease with it, then we have reason to ask if we have new life, if His word is truly in us.

John will declare what to do about our sin in a moment. For now, he wants us to feel the weight of our guilt and shame in the glaring light of God’s holy presence.

LOVE NOTE

*In what way do we deceive ourselves and make God a liar
by our denial of personal sin?*

You've reached the end of this sample. Thank you for reading!
The full devotional is available from [Amazon](#).

GREATER LOVE

The message of the entire Bible can be summarized in terms of love. Love captures the duty and direction of the whole of the Christian life. But what is love? You won't find it theoretically defined in the Bible. It is always operationally presented, love in action. Contrary to popular notions, love can be commanded. Though it is an affection of the heart, it is a servant of the will. There is no better primer on love than 1 John, which unfolds a love extended by the Father, exhibited in the Son, and exposed as a fruit of Spirit-given assurance. In this devotional, Stan Gale leads us in 45 meditations through John's breathtaking landscape of love.

Stan Gale is a great writer. Every book he writes is a page-turner. His writing is always biblical, warm, convicting, encouraging, and, above all, Christ-centered.

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Tucked away toward the end of the New Testament we find the three letters of the apostle John. And, just as he became known as the Apostle of Love during his time with Jesus alongside the other apostles, it is perhaps not surprising to see the way in which the theme of love is woven through all three of the letters that bear his name. That said, it is not always easy to follow the thread of the message of John's message as it unfolds. Stan Gale has done the church a great service through this daily devotional guide to this section of Holy Scripture. It not only leads us to appreciate the richness of its teaching; it brings home the warmth and encouragement of the divine love that is its theme.

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In Stan Gale's devotional journey through John's first epistle, we get a closer, longer, deeper, and wider look at the magnitude of God's love for us, a love so unlikely and yet so powerful that it causes love to flow through us, deep and wide, to others.

T. M. Moore, Principal of The Fellowship of Ailbe



Dr. Stanley D. Gale has served as a pastor for over 30 years. He has written more than a dozen books on Christian living. He is the husband of Linda, father of four, and grandfather of ten. He lives in West Chester, Pennsylvania, where he enjoys playing tennis and delighting others with his puns.

WAXED TABLET
PUBLICATIONS

COVER DESIGN:
www.GreatWriting.org



ISBN 979-8-9906725-1-2



9 798990 672512