



Love vs Sin: Biblical analysis and perspectives

Aloumedjo Zam Thierry Farrel

Dr. Department of Business Administration, Swiss School of Business Administration, Switzerland

* Corresponding Author: **Aloumedjo Zam Thierry Farrel**

Article Info

ISSN (online): 2582-7138

Volume: 05

Issue: 06

Novembar-December 2024

Received: 10-09-2024

Accepted: 12-10-2024

Page No: 340-344

Abstract

The aim of our study is to make a comparative conceptual analysis on the concepts of love and sin from a biblical and scientific perspectives. To achieve that goal, the methodology used is based on critical literature review, phenomenology and Biblical methodology which is a method that seeks to shed light upon the historical processes which give rise to the biblical texts. It proceeds from textual criticism to redaction criticism, operating with the help of scientific criteria. The objective of our study is to answer a number of questions useful to shed more light on these phenomena determining the fate of humankind and utmost their relationship with their creator the Most High God Yahweh. The perspectives can be seen on the physical, psychological and spiritual lives of people and ultimately to spread the gospel of Jesus Christ. The interest of this work is spiritual, philosophical and social. The results of our analysis show that Love is simply referring to God, light, righteousness, happiness, promotion, in a nutshell God's will. While to sin is to do our own volition or another one's will not in accordance with Godly ways. The end thereof is chaos, death, misery, suffering, remorse, regret and perdition.

Keywords: Yahweh, Love, sin, Lucifer, human kind, redemption

1. Introduction

In 1 Corinthians 13:4–8a (ESV), the Bible defines love in the present words: love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love is an important aspect of God for He is love incarnate and the best possible model.

The word love is derived from the hypothetical term *leubh*, a root in Proto-Indo-European (the reconstructed parent of Indo-European languages) meaning care or desire. A lovely person will be showing care about others; a strong affection for them, or feelings of admiration, compassion or concern, etc.

Love is a very selfless and giving act between two people that takes sacrifice. It's about two people trying to out-give and out-serve the other while showing. This conception of love differs from that of the world in the sense that worldly love is about interest, hypocrisy and exploiting others.

Sin is given a brief description in the journal called life, hope and truth. It states that the biblical definition of sin is found in 1 John 3:4: "Sin is the transgression of the law" (King James Version). To sin is to transgress, or break, the law of God. The Bible says a lot about sin. It tells us that all have sinned (Romans 3:23) and that sin leads to death (Romans 6:23). Sin is "unloving disobedience" to God's will as expressed in His holy law and Word. According to Galatians 5:19-21, which says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings ». It appears that whoever practices such is sinful and the love of God is not in him, the same way the love for his neighbour.

There is a complex relationship in between love and sin due to the fact that St Peter tells us that "Love covers a multitude of sins" (1 Peter 4:8). The only love that can cover sin in that sense, is the love of Jesus Christ. Love for each other includes forgiving each other, overlooking past hurts, and building each other up when we fall. Judaism teaches that to sin is a part of life, since there is no perfect human. Brotherhood, and the proper treatment of your fellow man is therefore required.

But how are those concepts conceptualized, operationalized and connected both spiritually and materially? To answer this interrogation we intend to analyse the concepts of love, sin, demon, powers, destiny, then we will emphasize on the link between those concepts before bringing out the perspectives.

2. Conceptual Analysis

Here, the concepts of love, sin, demon, powers, fate, will be analyzed in order to draw the link between them.

▪ Love

The word « love » comes from the meaning of care or desire. It usually refers to an intense feeling of deep affection, fondness, tenderness, warmth, intimacy, attachment, endearment, devotion, adoration, doting, idolization, worship, passion, ardour, desire, lust, yearning, infatuation, adulation, besottedness, compassion, care, caring, regard, solicitude, concern, friendliness, friendship, kindness, charity, goodwill, sympathy, kindness, altruism, philanthropy, unselfishness, benevolence, brotherliness, sisterliness, fellow feeling, humanity, relationship, love affair, romance, liaison, affair of the heart, intrigue.

As such love excludes antonymous concepts such as hatred, animosity, contempt, indifference, opposition, loathe, detest, jealousy, rejection, betrayal, disgust, apathy, resentment, hostility, etc.

The biblical meaning of love is given to us in Scripture exactly in 1 Corinthians 13:4–8a (ESV) stating that love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth.

Divine love means, as the Qur'an says, 'Wherever you turn, there is the face of God. Buddhist definition of love is that, it is unselfishly wishing others to be happy; to be delighted to be in their presence; to offer our affection and smiles and hugs and help freely without wanting anything in return. Love in Hinduism is sacrament. It preaches that one gives up selfishness in love, not expecting anything in return. It also believes "God is love".

▪ Sin

From its roots, sin refers to violation of divine law, offense against God, moral wrongdoing, injury, etc. Biblical literature makes us understand that "Sin is the transgression of the law" (1 John 3:4). To sin therefore is to transgress, break God's laws. The Bible tells us that all have sinned (Romans 3:23) and that sin leads to death (Romans 6:23). Sin is a deeply regrettable action, an immoral act against oneself, conscience, body, spirit, soul and mostly God or divine law. "The wages of sin is death" (Romans 6:23). Death includes killing of our spirit, soul, body at all levels peace of mind, guilt, shame, pride and most importantly separation from God for eternity in addition to terrible consequences such as sickness, suffering, living in fear on earth. Sin leads to death and destruction because there are consequences with going against the grain regarding how God designed us to live and obey him. The ultimate consequence of sin, this rejection of God and rebellion against Him, is death. Sin is harmful to us and others.

▪ Demon

Demon refers to an evil spirit. A spiritual being that influenced a person's character. The Holy scriptures

(Deuteronomy 32:17.) refer to the word in its Hebrew form [(shedim)] i.e. which have no power, deities they did not know, new things that only recently came, which your forefathers did not fear. Demons are therefore an evil spirit; devil or fiend, an evil passion or influence, a person considered extremely wicked, evil, or cruel. What is their origin? How many of them exist? What is their name? Where do they live? What do they look like? What is their goal? Their strategies? How to fight them? What is God's commands about them?

Demons and the hierarchy of angels are created by God with the same non-material substance. Because they have no bodies they have no sexual identity and can not generate human beings or other angels. Demons are the fallen angel who rebelled against God's authority and were cast on earth to wander.

If there is only one "devil", the one called Satan, the original serpent and liar. There are many associated angels who are the "demons". In biblical scriptures, there are multiple references to demons, representing entities with ill intentions and spiritual influences (Benjamin Reinke, 2024). « According to Dr. Jerry Robison's book, "Strongman's His Name... What's His Game?", there are 16 biblically named demonic spirits. These demons include the Spirit of Divination, Familiar Spirit, Spirit of Jealousy, Lying Spirit, Perverse Spirit, Spirit of Haughtiness, Spirit of Heaviness, Spirit of Whoredoms, Spirit of Infirmity, Deaf and Dumb Spirit, Spirit of Bondage, Spirit of Fear, Seducing Spirits, Spirit of Anti-Christ, and Spirit of Error. ».

There are various classifications but according to the Lanterne of light, the demons are classified as follows: Lucifer: Pride; Beelzebub: Envy; Satan: Wrath; Abaddon: Sloth; Mammon: Greed; Belphegor: Gluttony; Asmodeus: Lust.

Based on the Satan's Bible itself inspired by the demonic hierarchy from The Book of the Sacred Magic of Abra-Melin the Mage, it appears that LaVey utilized the symbolism of the Four Crown Princes of Hell in The Satanic Bible, with each chapter of the book being named after each Prince as follows:

1. The Book of Satan (Lord of inferno): The Infernal Diatribe, south, Baphomet during rituals.
2. The Book of Lucifer (Morning star): The Enlightenment, east, candles during rituals.
3. The Book of Belial (Without a master): Mastery of the Earth, north, sword during ritual.
4. The Book of Leviathan (serpent of the abyss): The Raging Sea, west, waters, chalice during ritual.

According to their rank from the highest to the lowest, demons can inhabit or control nations. Examples are named in the Bible as princes of Persia or Greece (Daniel 10: 11-21) or Ezechiele 28. They can be assigned over cities (Revelations 2: 12,13) or to individual people. They are usually roaming and going astray on the earth (seas, land, forest, air, etc). They are looking for bodies animals or especially man in order to be more effective in the physical realm.

The closest the Bible comes to describing what Satan and the demons look like is in 2 Corinthians 11:14, "Satan disguises himself as an angel of light." Demons are fallen angels and have the same characteristics as their good angel counterparts: spirituality, immutability and immortality. Demons are not omniscient, but each one has a specific knowledge (sometimes on more than one subject). The Book of Revelation describes a battle in heaven (Revelation 12:7–

10) between a dragon/serpent "called the devil, or Satan" and the archangel Michael resulting in the dragon's fall. Here, the devil is described with features similar to primordial chaos monsters, like the Leviathan in the Old Testament. The purpose of demons is to oppose Yahweh, to accomplish Lucifer's goal for unbelievers: to bind them and blind them to the truth of the gospel. Among strategies mostly used by the devil we have distractions, disappointments, criticism, betrayal, temptations, persecution and accusations.

In order to fight effectively demon attacks we should constantly remain in the presence of God and Jesus Christ through Bible reading, Bible, fasting, meditation, preaching, doing good, avoiding occult and love of material things by developing faith in the true and only one God. The Lord recommends us to submit ourselves to God and resist the devil, and he will flee from us (Ephesians 6:11).

▪ Powers

Powers in the Bible refers to spiritual and earthly authorities. For instance in the New Testament, it is used to describe the unseen such as the angelic world (Rom 8:38; Eph 3:10; 6:12; Col 1:16; Colossians 2:10 Colossians 2:16). The importance of understanding spiritual powers is because as revealed by our Lord and Saviour Jesus Christ in Ephesians 6:12-13 we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But who are they precisely ?

Concerning principalities, they refer to the highest dignitaries in a state or in the spiritual world. Satan's principalities and powers are beings that wield power in the unseen realms to oppose everything and everyone that belongs to the Lord. Principalities and powers in the Bible are levels of demons or the presence of demonic activity. These beings are real, and their primary goal is to kill, injure, worry, destroy, vex, harass, irritate, confuse, frustrate, and bother humans. Principalities and powers are not just relegated to individuals. These beings cover territories. It is believed that principalities are in charge of nations while powers cover cities, rulers families or group of families while spiritual wickedness are in charge of individuals.

▪ Fate

Etymologically, the word « fate » refers to what has been declared or spoken and is irreversible. The Bible says that the fate of all creature is in the hands of Yahweh as revealed in Job 12: 10 « *In his hand is the life of every creature and the breath of all mankind* ». This verse leads to a number of interrogations such as: how should we define fate ? Is fate a fatality ? Can fate be reversed ? What is the fate of God for men ? What should we do to keep our fate as designed by God ?

Fate is often defined as the development of events outside a person's control, regarded as predetermined by a supernatural power. What is destined to happen, turn out, or act in a particular way. Fate is a power that some people believe controls and decides everything that happens, in a way that cannot be prevented or changed. What happens to a particular person or thing, especially something final or negative. A predetermined state or end. The ultimate agency that predetermines the course of events, the inevitable fortune that befalls a person or thing. The things that will happen to a person or thing: the future that someone or something will have. A state or end that seemingly has been

decided beforehand. The power that is believed to control everything that happens and that cannot be stopped or changed.

If the word « fate » seems to relate more to fatality, it should clearly be stated that according to Holy scriptures, only Christ determines the beginning and the end of everyone and everything. We decide on our lives through the choices we make. Fate is as such not a fatality but a matter of choice and can be reversed through our behaviour and the quality of our choices in life.

Eventhough, the Bible teaches that Man was created with the ability to make moral choices and that he is responsible for those choices. God will judge the secrets of men by Jesus Christ. Man's fate is in the hands of God, where it belongs (In 1 Timothy, 2:1-4). The Bible teaches that Man was created with the ability to make moral choices and that he is responsible for those choices. Therefore we should make the choice to serve God and only him.

3. Yahweh, Christ and the Holy Ghost as Identity of Love

The Bible says: "We know that there is One God, the Father. We know He has a Son, Jesus Christ. We know ALL things come FROM the Father (1 Cor 8:6) and His very own spirit". Moreover is stated that God is love.

In the Holy Scripture precisely in 1 Corinthians 13:4-8a (ESV), it is written that Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. An analysis of these quality reveal that they are the fruits of the presence of the Holy Ghost in one's life. While the contrary is proof of the dominion of flesh dominated by carnal not to say evil desires.

The book of 1 John 4:16 says that: « *So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him* ». It appears clearly that God, Yahweh, Christ his anointed and the Holy ghost the messenger are an embodiment not to say the obvious identity of love. In fact, God isn't just loving, but he is the very definition of love. He created us out of love with an unconditional affection. Moreover his love endures forever (Psalm 100:5).

4. Sin is Just the Absence of Love

Sin is the absence of Love because God, who is Jesus Christ (John 10:30), IS Love (1 John 4:7-21) and the Life (John 14:6). Sin is also the absence of the Law (1 John 3:4). To love ourselves, we need to do what is best for us (as God defines it) and not merely what we desire. The absence of love signals a disconnection from God's nature, moral decay in society, and personal torment.

God's love contrarily to human's love is about self giving and not looking for personal interest. Love is light, oil that regenerate our souls and spirits to do the right things in the right way. In other words, the absence of love means the absence of light or affection for others or creation of Yahweh. The consequences of absence of love to say in other words the absence of the true living God is torn families, famine, wars, quarrels, betrayal, sickness, demon possession, rampant evil, individualism, killing, stealing, idolatry and suffering around the world in various forms in various angles and at various levels. There is urgent need to come back and serve Yahweh, the only true living God.

5. The Consequences of Absence of Love in Details

God is love in person therefore not obeying God is simple the absence of love for Yahweh, ourselves and others as we can observe with the sins of our forefathers Adam and Eve that brought desolation to the whole universe. The Bible says that out of love for their creator who gave them everything, the believed the serpent and ate the forbidden fruit and the consequences are obvious.

Adam and Eve's Separation from God led to their physical condition changed as a result of their eating the forbidden fruit. As God had promised, they became mortal. They and their children would experience sickness, pain, and physical death. Because of their transgression, Adam and Eve also suffered spiritual death and they passed this condition to us up to today. If not for Christ redemption we would be doomed to eternal perdition.

For us true love is Christ son of Yahweh and to love is to obey him and manifest fruits of love given by the Holy spirit. This should result in a selfless life centered on the king and master of the universe and at the service of his creation.

The Holy Pontiff actually lists five effects of sin that we will explain succinctly and in any orderly fashion. Every sin has with it these five effects: 1) Theological, 2) Social, 3) Personal, 4) Ecclesial, and 5) Cosmic that we need to examine thoroughly. The ultimate consequence of sin, is rejection of God and rebellion against Him which leads to spiritual and physical death i.e our joy, happiness, emotions, social, economical lives are killed and destroyed by sin. Socially sin results in structures, laws and policies that perpetuate widespread poverty, inequality, discrimination, violence, and other injustices. Sin causes lack of harmony, an internal conflict with God and us, leading us to health issues and taking a physical toll on our body, soul and spirit. « *Sin has many consequences: Sin damages the relationships between people. It ruins marriages and friendships, splits churches, and separates families. Sin negatively affects our relationship with the natural world as well* ».

The final effect of sin, as explained by Pope Saint John Paul II, is called the COSMIC EFFECT OF SIN. « *Not only does sin damage our relationship with God, damage our relationship with others in society, damage our very self, as well as the Church, but sin also damages the world in which we live* ».

6. Domination of the « i »: Isaiah 14: 12-14

The true demonstration of lack of love for God, others and ourselves in ignorance is the domination of the « I » because Yahweh is the only « I ». The first to tamper with that sacred rule is lucifer. The Bible says that the five “I Wills” of Lucifer are found in the Book of Isaiah namely

- i will ascend into heaven;
- i will exalt my throne above the stars of God;
- i will sit upon the mount of congregation in the uttermost parts of the north;
- i will ascend above the heights of the clouds;
- i will make myself like the Most High.

- **I Will Ascend Into Heaven:** Desire to usurp God's throne and sit on it himself in place of the Messiah.

Dr. Fruchtenbaum tries to explain the various « i », according to him, « *the first one i will ascend into heaven. Satan was not satisfied with the high position God had already given him as the guardian of God's throne, with authority over who had access to God's presence, and his position as the*

possessor of the earth in its original creation. He wanted a higher position than he already had, and the only higher position was God's throne, a right that belongs only to the Messiah (Eph. 1:20–21) ».

- **I Will Exalt My Throne Above The Stars Of God:** desire to become the sole authority over each individual angel.

Dr. Fruchtenbaum explains this second « i » by stating that Whenever the word star is used symbolically, it is always a symbol of angels, whether fallen or unfallen (Job 38:7; Jude 13; Rev. 1:20; 9:1; 12:4). It was used of Satan in verse 12. With this I will, he expressed his desire to become the sole authority over each individual angel. This meant that he wished to depose Michael from his position of archangel to become the archangel himself.

- **I Will Sit Upon the Mount of Congregation, in the Uttermost Parts of the North:** Satan expressed his desire to become the messianic ruler over Israel himself.

From the abovementioned author, it appears that Satan through these terms was expressing his ambitions regarding the Millennial Kingdom (Ps. 48:2; Is. 2:2; 4:5-6). He knew that God's program was for the Son of God to rule as the Messiah over Israel. With this I will, so he wanted to seize that position of honour and glory.

- **I Will Ascend Above the Heights of the Clouds:** Satan desired God's glory

Whenever the word cloud is used symbolically, it is always a symbol of the Shekinah Glory (Ex. 16:10; 40:34-38; I Kg. 8:10-11; Mat. 26:64). This unique glory, a glory that belongs only to God, is something Satan desired for himself. “Shekinah glory” is a symbol referring to that divine presence. God promised to “dwell among” His people. The visible manifestation of God's presence. The shekinah glory refer to God's glory, God's power, God's anointing, God's wisdom, God's love.

- **I Will Make Myself Like the Most High**

According to the same source, it appears that God is referred to as the Most High, it emphasizes God as the possessor of the heavens and the earth (Gen. 14:18-19). « With this I will, Satan expressed his desire to become the sole possessor of everything that God created in Genesis 1:1, he wished to be like God in authority, and power, and control ». With these five I wills, he led a revolt in Heaven, brought violence to Heaven, and was judged and cast down.

7. Conclusion and Perspectives: « your will but not my will lord (Luke 22:42)

Jesus is quoted in Luke 22:42, “Father, if you are willing, remove this cup from me: nevertheless not my will, but thine be done.” Hence to love God is imply to do his will. It will be contradictory therefore to pretend to love God's creature if we don't love Love incarnate who is Jesus. Doing otherwise is simply to sin and hurt the Holy Ghost. This is why repentance, willingly searching Yahweh and allow the Holy Ghost minister and guide us appear to be the only way.

Love is simply refering to God, light, righteousness, happiness, promotion, in a nutshell God's will. While to sin is to do our own volition or another one's will not in accordance with Godly ways. The end thereof is chaos, death,

misery, suffering, remorse, regret and perdition.

Love is far different from the way humans most often perceive it in the sense that the real love is that of being able to give yourself to the good of others who wronged you without expecting anything in return and being able to forgive their ungratefulness over and over. The love of God is greater far than any tongue or writing can say or tell. It goes beyond the highest star and reaches to the lowest hell.

In fact, Love is God. The love of God was demonstrated by the sacrifice of Jesus Christ his only perfect and holy begotten son crucified for our sake, to make it possible for us to be forgiven and to become children of God. As the bible say, God is love, and whoever abides in love abides in God, and God abides in him.

The bible says it all concerning love or respect of God's will and the disastrous consequences of sins in these terms in the book of Psalms 14: 34 when it says that Righteousness or Love of God exalts a nation, but sin condemns, diminishes, is a reproach, disgrace to any people.

8. References

1. The Holy Bible: King James Version.
2. Adams MM. Prayer as the "lifeline of theology". *Anglican Theological Review*. 2016;98(2):271-283.
3. Baier C, Wright BRE. "If you love me, keep my commandments": a meta-analysis of the effect of religion on crime. *Journal of Research in Crime and Delinquency*. 2001;38:3-21.
4. Baumeister RF, Vohs KD, Tice DM. The strength model of self-control. *Current Directions in Psychological Science*. 2007;16:351-355.
5. Barre CK. *The Gospel according to St John: An introduction with commentary and notes on the Greek text*. London: SPCK; c1978.
6. Beasley-Murray GR. *John*. Dallas, TX: Word Incorporated; c1999.
7. Bolt P. What fruit does the vine bear? Some pastoral implications of John 15:1-8. *The Reformed Theological Review*. 1992;51(1):11-19.
8. Benson P, Spilka B. God image as a function of self-esteem and locus of control. *Journal for the Scientific Study of Religion*. 1973;12:297-310.
9. Botvinick MM, Braver TS, Barch DM, Carter CS, Cohen JD. Conflict monitoring and cognitive control. *Psychological Review*. 2001;108:624-652. doi: 10.1037/0033-295X.108.3.624.
10. Brown R. *The Gospel according to John, I-XII (The Anchor Bible)*. Toronto: Georey Chapman; c1972.
11. Cameron F. *The Love of God: Hymn History & Devotional*. A Frank Voice [Internet]. Accessed June 20; c2024. Available from: <https://www.afrankvoice.com/hymns-history/the-love-of-god>
12. Tupamahu E. *The Uncontrolling Love of God: An Open and Relational Account of Providence*. *Indonesian Journal of Theology*; c2015:3(2).
13. Miller JM. *The Love of God: Medieval Prayer to Modern Hymn*. The Artistic Christian [Internet]. January 23; c2014. Available from: <https://theartisticchristian.wordpress.com/2014/01/23/the-love-of-god-medieval-prayer-to-modern-hymn/>
14. Watson JR, Hornby E, eds. *Canterbury Dictionary of Hymnology*. Canterbury Press; c2013. Available from: <https://hymnology.hymnsam.co.uk/>