

1 John 1:1-10

1:1. That [the manifested Christ] **which was from the beginning** [of the incarnation of Christ], **that which we** [the apostles] **have heard** [emphasizes the messages heard during his three year ministry], **that which we have seen** [from experiences with our eyes], **that which we have observed** [attentively as spectators from a theatrical seat] **and our hands have touched** [before and after the resurrection: John 13:23, 25; 20:27; Luke 24:39] **concerning the Word of Life.**

Ὁ ἦν ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς

This letter was written from Ephesus, the capital of Asia Minor, between 90 and 95 AD and addressed to local churches in the Roman province of Asia which was the center of Christianity in the first century. The major churches were the same ones mentioned in Revelation 2 and 3. While John was not mentioned as the author of the epistle, he is so identified by the church fathers namely Polycarp, Irenaeus and Eusebius. Furthermore, the language and vocabulary are identical with the Gospel of John.

In the early church, Satan attacked the 1st Advent of Christ mainly through Gnosticism. Those Gnostics claimed that the 1st Advent of Christ was an optical illusion. So, John used empirical evidence such as what the apostles had heard, seen and touched to refute these claims. (In the post canon period of the church age, we do not use empiricism to defend the 1st Advent. Instead, we use the written record as found in the gospels to testify regarding Christ.)

Since 1st John is a polemic against Gnosticism, John doesn’t begin with a salutation. Furthermore, he doesn’t begin with ‘He who was from the beginning and whom we have heard etc.’ Rather than using masculine relative pronouns, John used neuter relatives to introduce the manifested Christ. John used this less direct approach to better refute the Gnostics. John not only had to refute Gnosticism, but had to prove to the Christians

who were being taken-in by Gnosticism that Christ was not “that [something, that optical illusion] which was from the beginning,” but was in fact the “Word of Life,” the God-Man. One cannot hear, see and touch an optical illusion! If John had started out with the pronouns ‘who and whom’, those who had believed in Gnosticism would have argued that John was assuming the incarnation without proving it. So, John proves that the incarnation was a reality through empirical evidence – the apostles did see, hear and touch Christ. So, after proving the incarnation through empirical evidence, John began using a masculine pronoun for Christ as he does in 1 John 1:7, “as He was in the Light”. Furthermore, John then ends verse one with a refutation of this optical illusion-heresy by calling Christ, “The Word of Life.” The “Word” is a title for the deity of Christ.

John 1:1-2, “In eternity past, there always existed the Word [deity of Christ], and the Word was face-to-face with God, and the Word was God. He was in the beginning with God.”

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
(2) οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

John 1:14, “And the Word [the deity of Christ] became flesh [true humanity] and tabernacled among us, and we saw His glory, the glory as the uniquely born one from the Father, full of grace and truth.”

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

1:2. and the life [eternal life] was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father [the deity of Christ] and was manifested to us [to the apostles as the God-Man].

καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν

Life is also a part of this title, “The Word of Life” since Christ is eternal life in his deity and in his humanity, he provided eternal life for mankind through his work on the cross. John 14:6 states, “Jesus said to him, I am the way and the truth and the life [eternal life]; no one comes to the Father except through Me.”

1:3. What we [apostles] have seen and heard, we communicate also to you [in a Bible class situation] that you may have fellowship with us [1st stage of fellowship occurs during Bible Class and any time Christians are discussing accurately the Word of God] and in fact our fellowship is with the Father and with his son, Jesus Christ [2nd stage of fellowship is based on our love for God the Father and the Lord Jesus Christ which will likely take thousands of Bible classes.]

ὁ ἐώρακαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

John defines two stages of fellowship: the first stage when the congregation is taught by the Holy Spirit via the Christian man with the gift of communication. After much time is spent in learning and applying the Word, the second stage of fellowship becomes a reality, namely fellowship with God the Father, God the Holy Spirit and the Lord Jesus Christ.

When the new believer is first filled with the Holy Spirit, he has a relationship with the Spirit and begins to learn God’s plan under the mentorship of the Spirit. However, this fellowship is not going to be much until the believer begins to appreciate and love his mentor. The same is true for God the Father. As we learn about the Father’s plan and his eternal love for us, the quality of our relationship with him, our fellowship

increases. So, it is with the Lord Jesus Christ. Eventually, as we mature our fellowship with the Lord becomes so dynamic that we do everything to please him. (Colossians 3:17 states, “Whatever you do in word or deed, [do] all in the person of the Lord Jesus giving thanks through Him to the God the Father.”), and we can say along with the great apostle, “As far as I am concerned living is Christ; dying is gain” (Philippians 1:21).

1:4. These things we write in order that our [the communicators and recipients of Biblical teaching] happiness may be brought to completion.

καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη.

Happiness comes to the believer in the advanced stages of the spiritual life. In that stage, the believer not only knows doctrine well, but he also applies God’s word to people and situations with maximum consistency and accuracy. John knows the Word of God very well. So, as he applies it as in this case fulfills his responsibility of teaching it to his congregation, he is made happy.

1.5. And this is the message which we [the apostles] have heard from him and communicate to you that God is light [God’s thinking and plan] and that in him there is no darkness [Satan’s thinking and plan] whatsoever [anticipates the analogy as found in verses 6 & 7].

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

We are either one hundred percent in fellowship with God that is walking in the Light, or we are one hundred percent out of fellowship with God namely walking in darkness.

1:6. If we [Christians] say that we have fellowship with him [God the Holy Spirit] and yet we walk in darkness [in Satan’s system], we [the Christians out of fellowship] lie and, we do not apply [live] the truth.

Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

1:7. If we walk in the light [learn and metabolize the Word under the Filling of the Holy Spirit] **as he is** [historical present] **in the light** [the humanity of Jesus Christ remained under the Filling of the Holy Spirit during his 33 years on the earth], **we** [Christians in fellowship with God the Holy Spirit] **have fellowship with each other and the blood of Jesus, his son** [the blood has to do with the Levitical sacrifices which portrayed the work of Jesus Christ on the cross: Redemption, Propitiation, Reconciliation] **purifies us** [καθαρίζει ἡμᾶς namely our souls] **from every failure** [In addition to the meaning of sin, Hamartia also has the meaning of failure which includes not only sin, but wrong doing.].

ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. [1 John 1:9b, purifies us from all wrong doing: καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας]

In order to walk in the Light, we must consistently learn from a prepared pastor. This is not always so easy since we are living in an era of apostasy. Furthermore, there are many areas of the world where it is nearly impossible to listen to a prepared pastor face to face.

Assembling to Learn the Word:

Hebrews 10:25, “Do not forsake the assembling of yourselves together, as is the habit of certain ones, but for the purpose of encouragement, even so much the more, as you see the day (Rapture) approaching.”

μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

Must Christians assemble in an ecclesiastical structure called a church? Well, in the first two hundred years of the church age there were no churches. Generally, believers met in homes to learn the word and to worship. The church is a classroom with a professor called a pastor or minister. Now, it doesn't make any difference whether the pastor teaches in a home, office building or an ecclesiastical structure. The key is not the type of building, but the qualification of the pastor.

The assembling in a church, a home or some type of building must include a qualified pastor and a congregation. Through the accurate teaching of the pastor, the congregation comes to accept his authority. If a member of the congregation accepts the pastor's authority, listens and applies consistently, he can grow spiritually. How far a member is seated from the minister is not the main point. You may be seated fifteen feet in front of the pastor or you may be seated in your home fifteen thousand miles from the pastor, it makes no difference. The point is do you accept his authority and do you listen consistently to him.

The pastor can communicate to his congregation through a number of ways such as: face to face communication, written material, audio media, video media, radio, and television. Paul for example communicated with many churches through written material.

One does not have to attend a church in the same geographical area of his residence. In many geographical areas there are no pastors qualified to teach and explain the spiritual life. If a Christian had to attend a Church in such a local area, he would have no hope of spiritual growth. What if you were attending a church in your hometown-city under the ministry of a qualified and dedicated pastor and suddenly, you become very sick and were taken to a hospital in a faraway city. You might have to make a choice between listening to minister teaching in the hospital chapel or receive MP3s from your pastor in your hometown. Let's assume that the minister conducting the chapel service knows nothing about the spiritual life, and thus listening to his teaching would be a total waste of time. What should you do if you were bedridden in this hospital for 6 months? Should

you attend the chapel services in the hospital and destroy your spiritual life, or should you listen to your pastor's MP3s and grow spiritually?

What if one had to work in a foreign country where there were no pastors? Obviously, one would have to listen to a pastor from another country by some means other than face to face. If God would not permit Biblical communication through various ways, then believers living in a foreign land would have no hope of advancing in his spiritual life. Fortunately, the method by which a pastor communicates to his congregation is not limited to face to face.

The reason for the assembly of believers in a church is to perceive and metabolize God's Word. Developing friendships and socializing with other believers is optional; it is never mandatory. This passage does not state that believers should assemble for the purpose of encouraging one another. The Greek does not say this! The Greek word "*parakaleo*" is a Telic Participle and should be translated "for the purpose of encouragement". The Telic Participle gives the purpose for the action of the main verb which is "to assemble together". Why do we assemble? We assemble to be encouraged by hearing and learning God's word.

It is true that sometimes social life with other believers can be encouraging, but it is not the source of encouragement. Occasionally, a believer may associate with a mature believer and be encouraged by association with that believer because the mature believer expresses divine viewpoint. It is always divine thinking and expression that is encouraging, not social life with believers.

Social life with Christians many times distracts believers from the spiritual life and can be counter-productive for the following reasons:

1. One establishes wrong priorities in the Christian life through the influence of ignorant, confused and even apostate Christians (These are Christians who do not learn and so do not execute the spiritual life). If you associate with Christians who are ignorant of God's plan, they will

affect you with their ignorance. If you associate with Christians who are always controlled by their sin natures, they will have a negative influence on you.

2. Many believers are distracted from learning and applying Bible doctrine through preoccupation with friendship, romance or marriage. A good relationship with God must be established before one can have a good relationship with people. Unfortunately, most believers are preoccupied with people and so never develop a good relationship with God.

3. If you associate with legalistic believers (believers adhering to a pseudo spirituality), you must either follow their legalism or be condemned by them. If you associate with believers who claim that the spiritual life is a series of “don’t” such as: don’t drink, smoke, dance or go to movie theaters, then you either must accept this system of pseudo spirituality or be in conflict with such believers. In either case, this association will probably place you out of fellowship.

4. If you associate with antinomian Christians, you will likely become antinomian namely if you associate with those who consistently drink heavy, fornicate or are involved in criminality, then you also will be influenced by this type of behavior. The type of people you associate with will definitely have an influence on you. Can you put a hot coal in your pocket and not get burned?

5. Some Christians use other Christians as a means of advancing themselves in business or in a profession. In other words, they attend a church where there are influential believers who can help them in their profession or business. These believers are functioning under the lust of inordinate ambition and competition. How could social life with these inordinately ambitious Christians be beneficial.

6. Many Christians substitute social life with believers for fellowship with God. True Christian fellowship is fellowship with God, not with people.

If you have five hundred Christian friends and you perform many acts of Christian service with them, but if you do not love God, you are nothing and you accomplish nothing (1 Corinthians 13:1-3).

Generally, when we sit down in some location to learn God's word, we do so with other Christians. That is what this passage is saying. However, having others sit around you as you learn the Word does not contribute to your spiritual growth. Whether you sit in your home with family members to listen to your pastor on television or on radio or some other media or you attend a large church and are surrounded by a thousand other believers makes no difference. People cannot cause one to grow spiritually; it is the message that causes spiritual growth, not the seating arrangement.

Some Christians think that walking into a church automatically makes them spiritual. If a believer attends a church where the pastor is totally ignorant of the spiritual life, that believer cannot learn the spiritual life. Worse yet since that pastor does not understand the spiritual life, he will teach a pseudo spiritual life. In effect by attending that church, the Christian goes backward in his spiritual life.

If a person studies engineering under a professor who is totally ignorant of correct principles and concepts of engineering, the student will learn false information about engineering. Before the student was just ignorant, but now he is not only ignorant of true principles and concepts of engineering, but in addition to that, he has acquired false principles and concepts. He is worse than he was before. Now, he is not only ignorant, but also arrogant. He thinks he understands engineering, and therefore will not even listen to a good professor. This is what happens to Christians when they attend a church where the pastor is ignorant regarding the spiritual life. They think they understand the spiritual life; they think they are growing spiritually, but in reality, they have gone backwards in their spiritual life and have become very arrogant.

This passage is not commanding Christians to attend the nearest geographical Church building where the pastor is allegedly teaching the

Word. This passage is commanding all believers to learn the Word of God consistently from a qualified pastor, a qualified spiritual professor. “But grow in grace and in knowledge Our Lord and Savior Jesus Christ” (2 Peter 3:18). Growth does not come through interaction with other believers. Growth does not come through sitting next to another believer in a church. “So, faith comes from hearing and hearing through the communicative word of Christ” (Romans 10:17). The spiritual life is not developed through seeing your pastor in a local church, but rather through hearing his message. Your faith is not increased through social life with other Christians, rather through hearing the accurate message of your pastor.

Without doctrine in the soul, there is no genuine fellowship.

That which we have seen and have heard, we [the apostles] report even to you [the congregation] that you might have fellowship [from learning and metabolizing doctrine] with us [communicators of God’s Word], and also our fellowship [from spiritual growth] is with the Father and with his son, Jesus Christ. (1 John 1:3)

The following order should be observed:

1. Fellowship occurs between the pastor and his congregation during the teaching of the Word. Fellowship always takes place when Christians are enjoying God’s Word together.
2. The Biblical principles and doctrines learned must be metabolized into spiritual energy.
3. Ultimately, this spiritual energy if utilized will produce fellowship with God, namely love for God the Father and the Holy Spirit and occupation with the Lord Jesus Christ.

1:8. If we say that we do not have a sin [nature], we are deceiving ourselves and the truth is not in us.

ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

One of the meanings of the Greek word, ‘hamartia’ is ‘sin nature’ especially when it is in the singular. Many Christians are ignorant of the existence of the sin nature. Others outright deny that there is a sin nature in their bodies. In effect, the Christian lies to himself (deceives himself), and there is no metabolized doctrine circulating in the soul of such a believer.

1:9. If we name our sins, he is faithful and righteous with the result that he forgives us our sins for our benefit and purifies us from all wrong doing.

ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισις ἡμᾶς ἀπὸ πάσης ἀδικίας.

Regaining fellowship with God through the Naming of our Sin:

Staying in fellowship is very important in the Christian way of life. Therefore, we must learn how to recover fellowship after committing sin. For restoration to fellowship, God has designed a simple procedure. Although it is simple, it must be followed exactly.

Naming our sins to God the Father is a conditional procedure and not a promise to be applied by faith. A promise is a divine declaration or assurance that something specified will or will not happen, whereas a procedure is a course of action (naming our sins) by which a result is obtained (forgiveness of our sins). A promise requires faith; a procedure requires action.

This verse does not say, “If we believe and cite our sins”. The believer cannot walk by faith when he is out of fellowship. So, God has given the

believer a simple procedure for restoration to fellowship. Simply name your sins to Him, and He will restore you to fellowship.

The Faith-rest drill, namely walking by faith cannot be accomplished when we are out of fellowship with the Holy Spirit. The Faith-rest drill is applying Bible doctrine to our experience and requires divine power for execution. This divine power is provided by the filling ministry of God the Holy Spirit, only when we are in fellowship. Walking by faith is a part of the spiritual life. When the believer is out of fellowship, his spiritual life comes to a halt until he gets back in fellowship.

In the function of the Faith-rest drill, the soul must be controlled by God the Holy Spirit. When the believer is out of fellowship, his soul is controlled by his sin nature. When the believer is controlled by his sinful nature, he is in a totally helpless and hopeless situation. This is why God had to provide a grace solution to our dilemma. This grace solution is a simple procedure, not a faith-exercise.

The Christian must realize that he is either in fellowship or out of fellowship. He is not partly in fellowship and partly out of fellowship. When the believer is obedient to Bible doctrine under the filling of the Holy Spirit, he is in fellowship and walking in the light. So, being in fellowship is related to the soul, and not the body or its emotions. Therefore, fellowship is not something we 'feel'. No believer should say, 'I feel close to God' or, 'I feel like I'm out of fellowship with God'. Rather, the believer must understand that he loses fellowship with the Holy Spirit and enters into darkness whenever he sins. When in darkness, he must enter the light again through confession of sins.

Fellowship always follows forgiveness! When a person first believes in Jesus Christ as his Savior, his pre-salvation sins are forgiven, and he is placed immediately in fellowship with God the Holy Spirit. After salvation, when he decides to sin, fellowship with the Holy Spirit is

broken and the believer enters into darkness. At this point the believer is helpless and needs a grace solution that he may again walk in the light. (When the Christian is out of fellowship and walking in darkness, he is in a totally hopeless situation. It is hopeless because the believer out of fellowship is under the control of his sin nature and so can do nothing to please God.) Therefore, the solution to this problem of loss of fellowship comes from God's gracious forgiveness, the only solution.

This passage (1 John 1:9) starts out with the following clause, "If we name our sins [known sins]." The Greek particle *εαν* (*ean* - if) and the Greek verb *ὁμολογῶμεν* (*homologomen* - to acknowledge, name, or cite) in the subjunctive mood form a 3rd class conditional sentence in the Greek. The 3rd class conditional sentence emphasizes the free will of the individual and has the connotation of 'maybe'. The believer may name his sins correctly to God the Father or he may not. When John wrote this passage under the ministry of the Holy Spirit, he recognized that many Christians would fail to properly cite their sins to God the Father.

Not only does the subjunctive mood recognize free will, but also does the imperative mood. A father may say to his daughter, "If you get married (subjunctive mood: potential, possibility, probability), I will give you an expensive wedding present." Since she has free will, she may never receive that gift. A city mayor may command drivers to drive within a certain speed limit within the city. However, this does not mean that all drivers will comply. Scripture recognizes free will through its use of the subjunctive and imperative moods.

God provided 1 John 1:9 as the only way to recover our fellowship with Him. Since God gave it to us, it is our responsibility to use it. So, every time the believer gets out of fellowship, he should immediately name his sins to his heavenly Father. This is his responsibility.

The believer is not only responsible for acknowledging his sins, but he is also responsible for the act of his sins. Therefore, when you sin, don't blame others. Don't ever say, "He or she made me angry". This is failure to take responsibility for your own sins. No person can make you angry. You made a decision to become angry, or to worry, to become jealous, to gossip, to fornicate. That was your decision, not the decision of someone else.

Homologeō (to cite, to state) is a classical Greek word originally used in the Athenian courts of the 5th century B.C. (The apostle John will use this word that we might understand how forgiveness relates to the judgment of the cross.) How was this word used in the Greek judicial system? This verb was used of a criminal stating his crimes before a judge in a courtroom. After the criminal was found guilty, the judge would demand that the criminal acknowledge his guilt by stating his crimes (*homologeitas harmatias sou*). In stating his crimes, the criminal was not permitted to get emotional. He was not permitted to state his remorse, apologize or weep. The judge demanded that the criminal only state the facts regarding his crime, after which the judge would assign the appropriate punishment prescribed by law. Law, not emotion, was the criterion in the Athenian Court.

Judgment is followed by forgiveness. The cross was a courtroom trial presided over by Judge, God the Father by whom Jesus, a substitute for the guilty human race, was sentenced and punished for all the sins of humanity. During the trial there was only judgment, not forgiveness for forgiveness is a result of the judgment of the cross. Colossians 1:14 states, "In whom [Jesus Christ] we have redemption [a primary accusative of object] resulting in the forgiveness [a secondary accusative of result] of sins".

The key word in the first clause of recovery is *homologeō*. This word *homologeō* contains no emotion, not even 1%. No tears, no regret,

no begging, no promise to do better, and no ritual. Just acknowledge your guilt and state your sins to God the Father. How you feel about the sins during your confession is totally inconsequential. Just follow the procedure and name your sins; don't try to impress God with your emotion.

Now, it is true that sometimes when you sin, you may experience some regret which in turn may motivate you to name your sins to the Father. This is okay, but not necessary. The truly honest Christian admits to himself that he wanted to commit that sin and just names it without going through the emotion of regret. Desiring to get back in fellowship is sufficient motivation; emotion is not necessary. However, if a Christian remains out of fellowship for a prolonged period of time, he will become very emotional and may even be entering into the early stages of neurosis. So, when he finally decides to get back in fellowship, he may not be able to refrain from weeping as he confesses his sins to the Father. This is okay as long as he is not trying to impress or bribe the Father with his tears.

The clause "If we name our sins" refers to known and remembered sins. Now, please realize that certain sins are very subtle. So, in some cases you may not even realize that you have sinned. Obviously, if you don't know what you have thought or done was a sin, or if you have forgotten your sin due to an elapse of time, you cannot name it. For example, if you do not realize that worry is a sin or you have forgotten that you had lied about something, then you will not realize your responsibility to name it to the Father. So, the word "sins" refers to known sins that you remember, not unknown or forgotten sins. These known sins must be named to the proper person of the Trinity. The citing or acknowledgment of sins in the Church Age is addressed to God the Father (Mark 11:25, 26; Luke 11:2).

God the Father is immutable, and so He is always faithful. Therefore, every time you name your sins to Him, He forgives you and restores you

to fellowship. He is never wearied by your confessions nor becomes irritated by your failures. He is always forgiving.

He is not only faithful, but also perfectly righteous. So, God cannot forgive us in grace until his righteousness is completely satisfied. This takes us back to the cross, the scene of the greatest courtroom case in all of history. God the Father was the judge. As a righteous judge, he demanded a perfect sacrifice be punished for all the sins of the world. The only perfect sacrifice was the Lord Jesus Christ. So, the justice of God punished the humanity of Jesus Christ (He bore our sins on his body) for every sin of every human being in history. When it was finished, the righteousness of God the Father was completely satisfied.

Don't add your work to the propitiatory work of our high priest, Jesus Christ on the cross. All sacrifices have to be offered by a priest. Since Jesus Christ was a high priest, he was able to offer himself as a sacrifice which propitiated completely God the Father. So, since there is nothing which needs to be added to the work of the cross, just name your sins. Don't make an issue out of yourself. Make an issue out of the cross by just stating your sins. When a Christian adds the human work of tears, promises, regret, begging, liturgy etc. while naming his sins, his confession becomes unacceptable to God. God cannot accept any work that competes with the perfect work of Our Lord Jesus Christ on the cross.

The Greek word ἵνα (*hina*) with the subjunctive mood introduces a result clause and should be translated "with the result that". Since the righteousness of the Father was completely satisfied by the work on the cross, he is free to forgive us of our sins and to purify us from all wrong doing (grieving, quenching and lying to the Spirit and all the human good, sin and evil related to it.).

The Greek word ἀφίημι (*aphiemi*) means to forgive and the Greek word καθαρίζω (*katharizo*) means "to cleanse" or "to purify". The father

forgives us of the sins which we state, but also the ones we do not state. When the Christian uses the recovery procedure he is saying in effect, Father, I know that you have punished Jesus for all of my sins, so on that basis forgive me of my sins (the sins I mention and the ones I have forgotten or am not cognizant of). Now, the next word is '*katharizo*' and relates to soul, and so should be translated "purify". God not only forgives us of our sins, but he purifies us from all wrong doing and restores us to fellowship. Wrong doing incorporates everything that the Christian does when he is out of fellowship; it includes Grieving the Holy Spirit (Ephesians 4:30), Quenching the Holy Spirit (1 Thessalonians 5:19), and Lying to the Holy Spirit (Acts 5:3) and everything related to these such as sin, human good and evil. (By the way it is usually prolonged wrong doing that leads to the Sin onto Death (1 John 5:16, 17)).

Many times, when we sin and get out of fellowship, God administers discipline. We are not punished for the sin itself since Jesus Christ already paid in toto the penalty for every sin. We are being punished by the love of God namely the component of justice so that we will avoid guilt and learn to obey and respect Him (Heb. 12:6). Forgiveness and purification do not imply that this suffering will stop. However, whatever suffering still exist after getting back into fellowship, becomes suffering for blessing.

In summary the opportunity to name one's sins to God the Father and get back in fellowship is a gift of grace. This gift was not intended to encourage sinning, but to provide the believer with the opportunity to continue in the spiritual life and to complete the objective of the spiritual life - to grow in grace and knowledge.

1:10. If we say that we have not sinned, we make Him [God the Father] a liar, and his word is not in us.

ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

Some Christians allege that after their salvation, they have not sinned. The process of the perfect tense of '*hamartano*' began at salvation and views it as a finished state. In other words, some Christians allege that from the point of their salvation up to the point of this allegation, they have never sinned.

When a person first believes in Jesus Christ as his savior, he has no doctrine in his stream of consciousness, and so has very little spiritual strength to deal with the sin nature. Therefore, he will commit many mental and verbal sins and some overt sins. It is not until the believer becomes an advanced believer that he is able to have good control over his sin nature. Even so, he will always commit some sins. Take some of the greatest believers in history such as Abraham, Moses, David and Paul – all of these had their greatest failures as mature believers. So, if they were able to sin as mature believers how much more as immature believers. Peter denied Christ three times after three years of spiritual growth. If these great believers can sin, so will you. This verse clearly states that if we allege that we have become sinless after salvation, we are making (calling) God the Father a liar since the Father has made it quite clear in Scripture that this contention is not so, and obviously there is no metabolized doctrine, no understanding of God's Word circulating in our souls.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org