

**[Sunday, January 31, 2016] 1John Series, 1John chapter 1, verses 4 - 10 – Craig Thurman**

The declaration of John and the other apostles is that they, *from the beginning*, meaning, from the beginning of his earthly ministry, heard, saw, evaluated (θεάομαι, to view or inspect) and touched the Word of life. (vss.1, 3a) And that it is this life which was with the Father that was manifested to them, and they show it to us. (vs.2)

This declaration is made *in order that* we might come into the same fellowship that they had (vs.3b), because they truly had fellowship with the Father and with His Son Jesus Christ.

There can be no true fellowship with God apart from a faith that is informed that Jesus Christ the Son and the Father are of the same essence of life.

Dictionary definition of *essence*:

a: the permanent as contrasted with the accidental element of being

Note: accidental element meaning, non-essential element; i.e. Christians have the life of God [of Christ], but they do not have it in themselves. They are dependent on the source of life. Apart from Christ they have no life. Christ is their life. God is self-existent as Three Persons, Father, Son, and Holy Spirit. This are who God is. As one brother, by the wisdom of God has shown, it is true that  $1 + 1 + 1 = 3$  (Persons); and it is also true that  $1 \times 1 \times 1 = 1$  (God).

W. E. Best, *Diminishing Spirituality in Local Churches*, p. 145 (p.76 edoc), 'Human philosophy seeks to deduce the fundamentals of Christianity from its own principles. One such instance is demonstrated by those who deny the Divine Triunity. They say that one plus one plus one equals three, thus deceiving many with their vain philosophy. The truth of the Father, Son, and Holy Spirit is that one times one times one equals one.'

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b: the individual, real, or ultimate nature of a thing esp. as opposed to its existence

c: the properties or attributes by means of which something can be placed in its proper class or identified as being what it is

*He.11.6 But without faith it is impossible to please him: **for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.***

*Believing* always comes through instruction of the Word. When we first came to Christ we were instructed through the preaching of the gospel and faith comprehended the message.

That is why we teach gospel *conversion*, not gospel regeneration. The Scriptures are clear on this point. (2Ti.1.9, 10, life and immortality are brought to *light*, [Gr. φωτίζω, exposed] by the gospel)

A *lack* of Biblical instruction is detrimental to *fellowship* not salvation. Knowledge from God's Word forms the basis of proving faith in Christ. (1Jn.4.2,3) While a newborn babe in Christ might not know at first the truths concerning Christ come in the flesh and might be ignorantly in the midst of error, yet he cannot deny them. But when he is acquainted with them he may enter into fellowship with both the Father and the Son. For this reason all of the heresies of antichrists are forged against the Person of our Lord Jesus Christ. Their doctrine always takes something from the Person of God's only begotten Son.

Samuel Eyles Pierce (1746-1849) , *They Went out from Us*, 'All the heresies which have tormented the churches of Christ ever since and down even to our present times have originated from persons who have been in the churches, who have departed from the churches, from such as have made schisms and divisions in the churches. And when any old error is newly revived, it in general springs from such persons as are disaffected to the true churches of Jesus Christ.' (Copied from GOOD NEWS *in* PERILOUS TIMES, For the week of 1-16-2016, By Spring Assembly of Christ, Editor Robert Jaynes)

By perverting the truths concerning the Son of God, and though they cannot cause the loss of any of the elect, they may frustrate their fellowship and rob them of their joy in the Lord. That is the sequence of thought in this present epistle.

καὶ ταῦτα γράφομεν ὑμῖν  
4 *And these things write we unto you,*  
we write these things

*we write*, γράφομεν, 1<sup>st</sup> p pl, pres., ind., act. of γράφω, to write.

The words of our text in 1Jn.1.4, *these things we write unto you*, refers to the whole record of the apostles in the Word of God concerning Jesus Christ our Lord. That means that the only truth that can be trusted concerning our Lord is found here. This rejects the ongoing revelations had in the Pentecostal gifts doctrine and all of the extrabiblical *church tradition* of the Catholic and Protestant religions. We are placed squarely upon the Word of God for all *faith* and *practice*. All that we need for life and godliness must be based upon what can be found within the pages of Matthew to Revelation. (All of the O.T. falls under the auspices of the N.T.) And what are those books but a record of the apostles' testimony concerning Jesus Christ? It is by this record that God works to create in His people a life that is in harmony with His will. He instills in them conviction about right and wrong; gives wisdom to discern between things that are good, better and best; how to walk together; what they need to know and apply as a church of Christ. He teaches them His whole counsel. (Pr.1.25, 30; Acts 20.27) He doesn't set His counsel before them on a buffet table where they might pick and choose of those things that they want to keep, and then leave the rest. The children of God ought to want to know the doctrine of the Lord, of God, and of Christ. (Acts 13.12; Tit.2.10; 2Jn.9) His doctrine is to become my doctrine. (2Ti.3.10) By knowing Him in truth we have fellowship, and then by fellowship we have joy.

ἵνα	ἡ χαρὰ ἡμῶν	ἣ	πεπληρωμένη
<b>that</b>	<i>your joy</i>	<i>may be</i>	<i>full.</i>
in order that subj. of εἰμί, I am			fulfilled

*may be full*, ἡ πεπληρωμένη,

ἡ, 3ps, pres, **subj.** of εἰμί, I am, *may be*;

πεπληρωμένη, nom., sing., fem., part., perf., **pass.** of πληρώω, to fill, fulfill; *be full*.

The Gr. phrase, ἡ πεπληρωμένη, always translated *may be full*, is found only in John's gospel, and his first and second letters (the subjunctive mood expresses the potential; it is the mood of *probability*; knowing A & having B you should have C. (Knowing the Father and the Son in truth + having fellowship with Him = the potential for a full joy). This is the foundation. The is not the end-all; this is the beginning. From here we begin and grow into so much more knowledge of who God is, so much more fellowship, and so much more joy. Not having this right our whole Christian experience is frustrated.

*Joh 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy **may be full** ἡ πεπληρωμένη.*

*2Jo 1:12 ¶ Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy **may be full** ἡ πεπληρωμένη.*

Read Jn.16.17-23; vs. 22 is key. In verse 22 ...*and your joy no man **taketh** from you*. The word *taketh*, αἶρει, is used 8 times in the N.T. It is a 3ps, pres., ind., act. of the verb αἶρω. It is translated *taketh* (4) and *taketh away* (4). To get a good sense of this word, let's hold this thought and develop it by reading Jn.10.18.

Here, Jesus says that no man takes (αἶρει) His life from Him, not meaning that he would not die, but that he alone had the power to lay it from himself and to receive it again. Our Lord would die, but only when He chose to lift away His life from that body. No man but Jesus ever commended (that is, *to stand with or along side of* [God] in this act) his

Spirit into the hands of God. Yet, even some fine brethren of the past and the present say things to that effect.

*Lu 23:46 And when Jesus had cried with a loud voice, he said, Father, **into thy hands I commend my spirit**: and having said thus, he gave up the ghost.*

*Ec 8:8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.*

Our Lord had the authority to lay,  $\theta\acute{\epsilon}\iota\nu\alpha\iota$ , aor., inf. act of  $\tau\acute{\iota}\theta\eta\mu\iota$ , aside His life from His body and to receive it back again.

Now, in light of this, reconsider what is meant when our Lord says that *no man taketh your joy from you*. (Jn.16.22) It is true that no man *takes your joy from you*, but on the other hand, we do lay it aside or take it up by what we do or don't do. This appears to be the true sense of the words *and your joy no man taketh from you*.

All that stands between me having the joy of the Lord is *me* knowing (both being taught and being teachable) and believing the truths of Christ. Upon the authority of the Word of God it can be said that there is no man, no demon, no angel, not anything which takes our joy from us but me. What did John say? *4. And these things write we unto you, that your joy might be full*. The potential is there, it ought to be so, but will we receive the truth of God's Word and will we walk with Him? So many who profess Christ fail on this point. As soon as we hear something uncomfortable, or that disagrees with what we have ever thought, though it be glaring at us on virtually every Holy page of God's Word, it is set aside for so many reasons.

It is a sad thing, but most Christians are not taught to look at the Word of God for themselves; that means, that they are not taught to learn to believe what is written on that page just as it is written. Churches need preachers and teachers and a membership that is involved in the examination of the Word of God. And every member's doctrine is subject

to the scrutiny of God's Word. Why? Because the Bible says that the *pastor* is the pillar and ground of the truth, right? No. It reads,

*1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God**, which **is the church** of the living God, **the pillar and ground of the truth**.*

And we write these things unto you in order that your joy may be full. We have the progression from truth, to fellowship, to joy; truth in order to fellowship; fellowship in order to joy.

Joy in knowing that God loved us so that He sent His only begotten Son so that we might be saved. Joy in knowing that our Lord Jesus is alive and seated at the right hand of the Father in heaven. Joy in knowing Christ is our High Priest, Mercy Seat, and Intercessor. Joy in knowing that the will of God is unfrustrable; that all is accomplished according to His will to the very minutest details. Joy in knowing that Jesus is coming again. Joy in knowing there is coming a millennial rest for this earth at the reign of Christ Jesus. Joy in knowing the truths of God's Word. Joy for counting us faithful, placing us in one of His special, little flocks to serve Him. Joy whenever another soul comes to Christ. Joy in knowing that to close our eyes in death is to open them in the presence of the Lord. Joy! Joy! Joy. We have joy unspeakable (ἀνεκλάκλητω, dat., sing., fem. of ἀνεκλάλητος, ἀνά again, re-, + ἐκ from, out + λαλέω, to speak; beyond utterance) and full of glory. (1Pe1.8)

4 καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ,  
5 ¶ *This then is the message which **we** have heard of him,*  
always promise (52) perf.  
only this once as *message*  
perhaps meaning, as a guarantee

*message*, root ἐπαγγέλλω; compound ἐπί upon + ἄγγελω to send, tell, or announce something.

J. P. Green's Interlinear has taken the Gr. ἀγγελία, meaning a message, doctrine, but the Received reading has ἐπαγγελία (all but once translated *promise*; cf. 2.25). Both agree insofar as the root is concerned, ἀγγελος.

*we have heard*, ἀκηκόαμεν, 1<sup>st</sup> pl, 2<sup>nd</sup> perf of ἀκούω to hear; KJV, always translated *we have heard* (6), Jn.4.42; Acts 6.11, 14; 1Jn.1. 1, 3, 5.

The perfect tense of this verb, to hear, ἀκούω, says that the hearing from Christ by the apostles is an accomplished fact, and that this message is the result; and we ...

καὶ ἀναγγέλλομεν ὑμῖν ὅτι ὁ Θεὸς φῶς ἐστίν,  
*and declare unto you, that God is light,*  
or, show

*that*, ὅτι, the KJV translates as *that, for, because, as concerning that, as though, because that, for that, how, how that, in that, and why.*

καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία  
*and in him is no darkness at all.*  
darkness in him is not none

*at all*, οὐδεμία, nom., sing., fem. of οὐδεῖς; οὐ no, not + δέ but + εἷς one; but not one; KJV, *nothing, no man, none, no.*

The message is: *God is light and in him is no darkness at all.* The statement is in both positive and negative terms. It is not that He is light with darkness. He either is light, or He is darkness. Don't miss this point. He is not as we are. We have light and we have darkness.

*Mt 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great*

*is that darkness! (Or, If the light that is in you is darkness, how great that darkness is!)*

Lu 11:35 Take heed therefore that the light which is in thee be not darkness.

*Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the **Father of lights, with whom is no variableness, neither shadow of turning.***

*Joh 8:12 Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life.*

Not only is He light, but He dwells in light.

*1Ti.6.16 Who only hath immortality, **dwelling in the light** which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

Those knowing Christ by faith are of the light:

*1Th 5:5 Ye are all **the children of light**, and the children of the day: we are not of the night, nor of darkness.*

*6 ¶ **Therefore** let us not sleep, as do others; but let us watch and be sober.*

Being children of the light does not mean that we are necessarily walking in the light.

*1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you **out of darkness into his marvellous light:***

...

*11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*

*12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, **they may by your good works**, which they shall behold, glorify God in the day of visitation.*

5 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία

*6 If **we** say that we have fellowship with him,*

*fellowship, κοινωνία, KJV, fellowship, contribution, communion, distribution, communicatuion; derived from the Gr. κοινός, common. There is a sense where that which is dedicated for use by all men is common to them, and that which is dedicated to the use of all Christians is common to them.*

Fellowship is not talking; it is not doing: it's agreeing with God. It is having commonality with God. Since He is light and in Him is no darkness at all, and we say that we have fellowship with Him, then that should mean that we are walking in the same light with Him; that *light* is our common denominator. Our ground for our standing before God is Jesus Christ, the Son of God, but the ground for our state with Him is *how we walk in the light*.

*and walk in darkness, we lie, and do not the truth:*

Such fellowship is an absolute impossibility. God cannot walk in darkness therefore as we walk in darkness God does not walk with us in fellowship.

The first person plural nominative *We* could include all of us. But John might be setting the lives of the apostles before us to emphasize a very important point. No child of God is exempted from this judgment. It is as if John says, *even if it were one us, the apostles*, who would walk in error we would walk (our state, our condition is) in darkness. And for that, our claims of fellowship with Him are false.

*Gal.1.8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*

*9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*

The blessing of fellowship with God begins when we will walk with Him.

*Lu 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?*

For that we must have been first born again. But that is not fellowship. We have been brought to a right standing before God, but there may be a consider need for a change of standing immediately thereafter. As we begin to learn the truth of God's Word we are moved in the direction of fellowship with Him. But that is not fellowship. It is when we begin applying His Word to our lives, emulating Christ's manner of life, then we enter into fellowship with Him, and He with us. That is the Biblical order for fellowship:

*Jn.15.4 **Abide in me, and I in you.** As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

*5 I am the vine, ye are the branches: **He that abideth in me, and I in him,** the same bringeth forth much fruit: for without me ye can do nothing.*

*Mt 11:28 **Come unto me, all ye that labour and are heavy laden, and I will give you rest.***

He will not justify ungodliness in his people by fellowshipping those whose walk is out of the Divine order of His Word.

*Mic 2:1 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.*

Ex 23: 1 ¶ *Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.*

2 *Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment*

3 *Neither shalt thou countenance a poor man in his cause.*

4 *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.*

5 *If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*

6 *Thou shalt not wrest the judgment of thy poor in his cause.*

7 *Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.*

Let us not miss the reality of this statement. Can we as the children of God walk in darkness? If there was not the potential for the children of God to sin the whole argument becomes nothing more than a fictitious *straw man*.

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

ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ,  
7 *But if we walk in the light, as he is in the light,*  
we should walk in the light  
subjunctive mood:the potential

*we walk*, περιπατῶμεν, 1p pl, pres., subj. of περιπατέω, to walk about; περί about, concerning + πατέω KJV, *tread* (5); wherever you would tread with your feet.

It is assumed that the children of God would walk in the light. But how can we overlook the dual potentiality that is in them. There is the potential to walk in either light or darkness.

*Eph.5. 8 For ye were sometimes (ποτέ,) darkness, but **now are ye light** in the Lord* (standing or position before God because of Christ's

death): **walk** (meaning, περιπατέιτε, 2p pl, pres, ind., be walking about; state or condition) *as children of light:*

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And **have no fellowship with the unfruitful works of darkness**, but rather reprove them. (by example and the Word of Christ)

If the potential to walk in darkness is not a reality for those who have are now *light in the Lord*, why then is the admonition given to *walk*? If it were not a possibility for us to walk in darkness the warning is unnecessary.

Mt.5.14 **Ye are the light** of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 **Let your light**

λαμψάτω, 3ps, aor., imper. of λάμπω; Not a request, as if to say, to allow. This is the only way to express the 3ps imperative.

*A Manual Grammar of the Greek New Testament*, By H. E. Dana and Julius R. Mantey, p.170, 'When the element of intention or purpose is involved, **the potential idea is regularly conveyed by the imperative.**' (bolding added)

**so** (as upon a candlestick, in the Lord's church. [Re.1.20]) **shine before men, that they may see your good works, and glorify your Father which is in heaven.**

The Word of God is that objective light which directs us in our walk with Christ.

Ps 119:105 NUN. Thy word is a lamp unto my feet, and a light unto my path.

*Pr 6:23 For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life ...*

*2Co 4:4 ... the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

*2Pe 1:19 We have also **a more sure word of prophecy**; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place**, until the day dawn, and the day star arise in your hearts ...*

κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα  
*we have fellowship one with another, and the blood*

Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας  
*of Jesus Christ his Son cleanseth us from all sin.*

*cleanseth, καθαρίζει, 3ps, pres., ind., act. of καθαρίζω; KJV, clean, cleanse, purge, purify.*

*we have fellowship one with another:*

First, when brethren are walking in the light of the Lord, not only are they in fellowship with Him but they are in fellowship together. There is not a light for this child of God and another for that one. The same light is for every child of God. So, to have fellowship with God is to have fellowship with all of those who fellowship with Him, but not necessarily the other way around. We might have fellowship together and be agreed against the Lord, and be out of fellowship. That is why we all must always resort to our only source of *light*, The Word of God.

*Ac 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

...

*44 And all that believed were together, and had all things common;*

*Acts 4.32 ¶ And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the*

*things which he possessed was his own; but they had all things common.*

*and the blood of Jesus Christ his Son cleanseth us from all sin:*

Notice this, the presumption of the continuation of the propensity to sin in the believer; the dual nature resident in them is understood, maintained, not denied. There are two habits of life in us. There is a nature in us which is only accustomed to darkness, and there is that nature which is only accustomed to light. Any child of God properly instructed in the Word of truth knows this. As long as we live in this body we will always have the potential to either habit. Neither habit is broken but the habit to righteousness is greater than the habit to sin.

*Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

*1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

*... the blood of Jesus Christ His Son cleanseth us from all sin.*

There is provision for the children of God so that when we have sinned we may be restored to fellowship with the Lord and with His people who are also in fellowship with Him. Christ's sacrifice for us on the cross has an ongoing efficacy. It is not that there is blood in heaven. It is not that there is blood still pouring out of the wounds of our dear Savior. I believe we find this in the term *blood of sprinkling*.

**Is this the practical, daily application of the benefits that should be remembered, sought after, and continually applied to the believer to receive cleansing, to be restored to a good conscience as he serves in the things of Christ? I think so.**

The word *cleansing* seems to be applied in two senses. There is an initial cleansing which the repentant sinner received through the shed blood and sacrifice of Christ on the cross. (He.10.2 *once purged, cleansed*) Much the same as lepers received their cleansing from the Lord during His personal

ministry. And there is a subsequent cleaning to that which is received for sins committed since that time.

*Heb 12:24 (You are come) ...to Jesus the mediator of the new covenant, and to the **blood of sprinkling** (ῥαντισμοῦ), that speaketh better things than that of Abel. (Is it that Abel's sacrifice, though an excellent type of the full forgiveness of sin against God, didn't show as much as that which includes the sprinkling ... a cleansing from daily or common defilement and a re-dedication to service? That blood of sprinkling sanctified the furniture, vessels, the Book, and the people.)*

John Gill, vol. 9, p.481, 'or than the sprinkling of the blood of Abel's sacrifice, or than Abel's sacrifice; which was the first blood that was sprinkled (? probably poured out, added) in that way; and the first sacrifice mentioned that was offered up by faith and was typical of Christ's; but then Christ's sacrifice itself is better than that; and the sprinkling of his blood, **to which believers may continually apply for their** justification, remission, and **purgation, and by which they have entrance into the holiest of all**, is of greater efficacy than the sprinkling of blood in Abel's sacrifice; and calls for and procures better things than that did; which sense may the rather be chosen, since the apostle's view, in this epistle, is to shew the superior excellency of Christ's sacrifice to all others, even to the more excellent of them, as Abel's was...' (bolding added)

*Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our **hearts sprinkled** (ἔρραντισμένοι, nom., pl., masc., part. perf., **pass.** of ῥαντίζω) **from an evil conscience**, and our bodies washed with pure water. (The sprinkling is by another, not ourselves. It is received. We are passive in its application.)*

*Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer **sprinkling** (ῥαντίζουσα, nom., sing., fem., part., pres., act. of ῥαντίζω) the unclean, sanctifieth **to the purifying of the flesh**: (Nu.19.9, it is a purification for sin ...)*

14 How much more shall the **blood of Christ** [sprinkling], who through the eternal Spirit offered himself without spot to God, **purge your conscience** from dead works to serve the living God? (Could read on: vss. 17- 24 [22 purged, 23 purified = cleansing, Gr. root καθαρίζω])

1Pe 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and **sprinkling** (ῥαντισμὸν) **of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**

Ex 24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

...

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

The blood of spinkling sanctifies or dedicated the vessel to service. (Lev.4.1-7)

There is provision for us so that we do not continue in sin, but that we through cleansing be reinstated into blessed fellowship with the Lord and the people of God.

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας

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

*that ... we have, ἔχομεν, 1p pl, pres., ind. of ἔχω, I have; we have. (cf. v.6)*

Denying the presumptive claim of John of a continued capacity in us to sin is to be deceived. And for this error our fellowship is greatly stymied and

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confused. Knowing this, we are best prepared for a continued and faithful exercise of fellowship with the Lord and His people.

The Christian is not perfect, but he is being perfected. While sin is an intermittent break in fellowship it does not have to be a continued break. Sin only bars fellowship when it is not forsaken. Now led into *how* to receive restoration into fellowship with God.

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

9 *If we confess our sins, he is faithful and just* ἵνα *to forgive us our sins, and to*  
*we should confess* that *he should forgive*

*cleanse us from all unrighteousness.*  
*should cleanse*

Each of these verbs are in the subjunctive mood. We have the potential for fellowship, for joy, for sin, for confession, for forgiveness, for restoration. The presumption again is that we will sin. But when we do we have a remedy.

*we confess*, ὁμολογῶμεν, 1p pl., pres., **subj.** act of ὁμολογέω, ὁμος same + λόγος word; that is *we agree with the fact* of our commission of sin. To admit.

*forgive*, ἀφῆ, 3<sup>rd</sup> ps aor. 2, subj. act. of ἀφίημι, KJV, *to leave, suffer, forgive, to omit, to let alone, remit, and put away;*

ἀφῆ is used these other two times:

*Mr 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven **may forgive** you your trespasses.*

*Mr 12:19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and **leave** no children, that his*

*brother should take his wife, and raise up seed unto his brother.*

*to cleanse, καθάρσις, 3ps, aor. 1, subj., act of καθαρίζω, to cleanse;*

What is there that prevent any child of God from having fellowship with the Lord? There is no better provision to be found than what our Lord has provided for us in Jesus Christ. By the Word of God He reveals that He is faithful and just to forgiveness us our sins, and to cleanse us from the defilement that resulted from them, all we need do is *confess*; admit the matter to Him.

Who is the Christian whose life is not a constant confession of sin and restoration to fellowship? This does not make light of sin, but it does admit the reality of the conflict in every believer. We should never commit certain sins as Christians. Paul stated through the Holy Spirit that we should not have named once among us such things as

*Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ...*

We might have been called from this darkness, but since Christ, we should never act out these things again.

9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας

*10 If we say that we have not sinned, we make him a liar, and his word is not in us.*

*have not sinned, ἡμαρτήκαμεν, 1p pl., perf., ind. of ἁμαρτάνω, to sin,*

*make, ποιοῦμεν, 1p pl., pres., ind., act. of ποιέω, to to.*

When we have committed sin and refuse to admit it, not only is the truth not in us, but we make Him to be a liar. The affect that we have on the witness of Christ is contrary to the will of God. God cannot be injured by

any creature, but we shall bear the judgment for those things we do for and against the testimony of Christ. How can we claim to be in fellowship with Him and act so contrary to that which is right? It is a lie, yet the claim brings God into our darkness, and therefore makes Him appear to contradict His own Word.

The children of God are to have continual fellowship with Him. It assumes sin, and it assumes confession. It assumes the desire to fellowship and joy in the Lord resides in the heart of the professor. Walk in the light as he is in the light; and we shall have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. And your joy shall be full. That is the Christian experience in a nutshell.

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