

THE USE AND MISUSE OF 1 JOHN 1:9

A. Considering the INITIAL OBSERVATIONS about 1 JOHN 1:1-2:2.

1. This passage is for _____, not _____. (1:3-4, 6-10, 2:1-2)
2. This passage is about _____ truth, not _____ truth. (1:6-10)
3. This passage is about _____, not _____. (1:3, 6,7)
4. This passage begins and ends with focusing on _____, not us, as the basis of our fellowship with God is not our confession of sin but the finished work of Christ. (1:1-3; 2:1-2)
5. This passage sets the _____ and _____ for the rest of 1 John which ties in heavily to the _____ of our Lord (John 13-17).
6. This passage has a pattern of _____ clauses that must not be ignored. (1:6-10)
7. This passage deals with the _____ (2:1a) and the _____ (2:1b).
8. This passage highlights that fellowship with God is _____ (active voice), not accidental, though it is the byproduct of a believer walking in the light.

B. EXAMINING THE CONFUSION ABOUT 1 JOHN 1:9. Various teachers view 1 John 1:9 as...

1. a _____ for _____. (e.g. Gospel tracts) The problem with this view: the context of 1 John 1 is _____ for believers, not SALVATION FOR UNBELIEVERS. Also, the condition for eternal salvation is _____, not confession of sins. (Acts 16:31)
 2. an _____ of salvation. (e.g. John MacArthur) The problem with this view: The conditional clause is “if we confess our sins”, it is not found as the _____ but the _____ as Macarthur teaches. In addition, John makes it very clear that he is writing this epistle to _____ not unbelievers, like the Gospel of John.
 3. having _____ for the _____ believer. (e.g. Hyper-dispensationalists) The problem: Why would the apostle John be writing to “Kingdom believers” in _____ instead of to the Church (which has been in existence for 60 years or so?) When did these “kingdom believers” and a separate message allegedly to them cease to exist?
 4. having _____ for the _____. (e.g. Bob George) The problem with this view: There are abundant reasons to believe that all of 1 John is written to believers, not to unbelievers, including 1 John 1. Furthermore, the “fellowship” John is describing in 1 John 1 is _____ not “positional”.
 5. the _____ to being filled by/with the Spirit. (e.g. R.B. Thieme) The problem with this view: This is a _____ in the Christian life and tends to become mechanical or mystical instead of _____.
- Is confession of sin for the believer a trans-dispensational principle?

- Which pile is bigger in the Bible? Confession of sin or walking by faith?

C. EXEGETING THE CONTEXT & CONTENT OF 1 JOHN 1:9

1. The **CONTEXT** is not salvation from Hell for unbelievers but _____ with God for believers. (1:3-7)

2. The **CONTENT** of 1 John 1:9:

- Our part: *If we confess our sins,*
- Keep in mind that _____.
- What does confession of sin not require?
- God's promise #1: *He is faithful and just to forgive us our sins*
- God's promise #2: *and to cleanse us from all unrighteousness.*
- What is the purpose of this confession of sin?
- Having confessed your sin, now what?
- What is confession of sin contrasted to? (1:10)

D. EVALUATING SOME MISUSES OF 1 JOHN 1:9

1. Its **MECHANICAL** use - this merely _____ without _____ or an intent to _____ to the Lord.
2. Its **MYSTICAL** use — this views 1 John 1:9 as a key to a spiritual state instead of _____ a relationship / fellowship.
3. Its **MISEMPHASIS** — this views 1 John 1:9 as the key to living the Christian life instead of a corrective means to restoring fellowship with God so that the believer can now _____ in the Lord.
4. It's **MISUSE** — this views 1 John 1:9 as a _____ for sin. (1 John 2:1-2)
5. It's **MISUNDERSTANDINGS**:
 - a. It is for _____, not salvation from Hell.
 - b. It is for _____, and not for a future dispensation.
 - c. It is _____ for Christian living, and not unnecessary.
 - d. It is not the ___ to Christian living, but necessary when we ____ and fail to _____ under the enablement of the Holy Spirit.