

COUNTRY BIBLE CHURCH

1ST JOHN

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LESSON 1 (2-25-25)

Introduction

Like most of the Epistles in the New Testament, all these three letters are special. They are not written as books commonly are at the present time, to elucidate some subject in which the writer is specially interested, without much reference to current events. They are produced for a special occasion, to meet an existing difficulty and danger. The First Epistle is written to grapple with the **insidious** ^{adj.} [harmful but enticing] **seductions** [something that attracts or charms], of **antinomian** ^{adj.} [one who rejects a socially established morality], **Gnosticism**, [the practice of various cults whose conviction is that matter is evil and deliverance comes through **gnosis** (esoteric knowledge of spiritual truth essential for salvation)] as Gnostics threatened the Church at large.

The Second Epistle deals with the same danger as it affected a particular family. The third threats of a corresponding danger arising from lawlessness of another kind—high-handed rebellion against apostolic authority.

The First Epistle is a companion to the Gospel, and lays the foundations of Christian conduct as a whole. The other two

have no special relation to the Gospel, and deal with only one or two points of conduct, the duty of hospitality, and its limits; and the treatment of those who promote heresy and schism.

Humanly speaking, we may say that, but for the pressure of Gnosticism upon the Church, the First and Second Epistles, and perhaps also the Gospel of St. John, would never have been written; and again that, but for the turbulence of Diotrephes, the Third Epistle would never have been written.

[The name Diotrephes, means “*nourished by Zeus*.” A church member whom John reprimanded for his contentious behavior (3 John 9). He spoke against John “*with evil words*” (v 10); had resisted John’s authority by refusing to receive an earlier letter; and refused to show Christian hospitality, urging others to do likewise. He may have been an official in the church who abused his position since he liked “*to put himself first*” (v 9).] Walter A. Elwell and Barry J. Beitzel, “Diotrephes,” in Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 629.

[The paragraph below represents the thinking of the Gnostics.]

The gospel was very good as far as it went; but the Gnostics had “*a more excellent way*.” They understood the gospel better than the apostles themselves. It was a mistake to suppose that the historical facts and moral precepts of the Scriptures were to be taken literally. It was a still greater mistake to suppose that the Scriptures contained all that was necessary for man’s spiritual well-being. There was a higher

knowledge, a more profound gnosis (knowledge); which the Gnostic could attain to and impart.

The philosopher whose mind was enlightened by this esoteric (superior knowledge) need not trouble himself much about his conduct. His soul was steeped in light, everything else was comparatively of unimportance. Good actions could not greatly increase his enlightenment; bad actions could not seriously detract from it.

This is how the Gnostic regarded the root of truth and morality of Christian teaching. **(1)** Righteousness was made of no account in comparison with intellectual illumination. **(2)** Scripture was made of no account in comparison with a knowledge which superseded it. **(3)** The work of Christ was made of no account; for there could be no need of an atonement if there was no real evil in sin.

Besides this Greek doctrine of the supremacy of intellect and the all-importance of intellectual enlightenment, most Gnostics also taught the Oriental doctrine that matter, with everything material, is evil. This principle also entailed a complete subversion of Christian doctrine and Christian ethics. **(1)** If the material universe is utterly evil, it cannot have been created by the supremely good God, but by some evil, or at least some inferior, power. **(2)** The supremely good God must be utterly removed from such a universe. **(3)** The Incarnation is impossible; for the Deity could never consent

to be united to a material body that is incorrigibly (incapable of being corrected) impure.

In morals opposite conclusions were drawn from this Gnostic premise of the inherently impure character of everything material. **(1)** If the human body is utterly evil, it must be subdued and chastised to the utmost, that the enlightened spirit may be freed from the burden of so vile an instrument.

(2) If the human body is utterly evil, it is a matter of indifference what it does; and so worthless an instrument may be made to commit any act from which the spirit can derive additional knowledge.

Thus the “*more excellent way*” of these advanced thinkers “turned the grace of our God into lasciviousness, and denied our only Master and Lord, Jesus Christ” (Jude 4). Can we wonder at the stern, unyielding attitude which St. John adopted in confronting it? “Liars,” “seducers,” “false prophets,” “deceivers,” “antichrists,” seem not too strong appellations to give to the promoters of teaching such as this. The apostle’s reiterations of the impossibility of light without holiness and without love, of the impossibility of love without obedience, of the impossibility of combining birth from God with love of the world and its lusts, or with hatred of one’s brethren,—become doubly understandable when we remember the (false) doctrines at which these repeated assurances are aimed. Over and over again, first from this point of view and then from that, St. John solemnly asserts our need of the atoning work of Christ, the necessity of believing in it, and

the obligation to act on it. To deny or trifle with these great truths is to leave the family of God for the dominion of the evil one.

Gnostics may boast of their knowledge; but believers in the Incarnation have their knowledge too. They know that they have passed over, out of death into life (*1 John 3:14*). They know that they are children of God, and as such are freed from sin by his Son (*1 John 5:18-19*). They know that the Son of God has come in the flesh, and has given them a mind wherewith to know, not the remote abstraction (a theoretical idea rather than physical) which the Gnostic calls God, but the loving Father in whom believers can abide through his Son Jesus Christ (*1 John 5:20*). “St. John has been called the apostle of the absolute. Those who would concede to Christianity no higher dignity than that of relative and provisional truth, will fail to find any countenance for their doctrine in the New Testament. But nowhere will they encounter more earnest opposition to it than in the pages of the writer who is pre-eminently the apostle of charity. St. John preaches the Christian creed as the one absolute certainty” (Liddon, “Bampton Lectures,” lect. 5.). H. D. M. Spence-Jones, ed., *1 John*, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), v–vi.

What do we know about John?

Throughout church history it has been assumed on the basis of tradition and the witness of some of the early church fathers that this first epistle was written by John, the same man who wrote the **Gospel of John**, as well as **2 John** and

3 John. This is because of the vocabulary, the style, many of the major themes and emphases in this epistle are also found in the Gospel of John. We know that he is called the son of Zebedee, the author of the Gospel of John and two other epistles, and he is the brother of James who was also a disciple. He was called the Greater or James the elder. This is mentioned in *Matthew 4:21; 10:2; Mark 1:19; 3:17*. He was probably younger than James and his mother was Salome, *Matthew 27:56* cf. *Mark 15:40*. He was born in Bethsaida. Since Salome, according to *John 19:25*, was the sister of Mary, the mother of the humanity of the Lord Jesus Christ, that tells us that John was a first cousin to Jesus.

Zebedee was clearly a successful and wealthy businessman. He owned several ships and a fishing fleet (*Mark 1:20; Luke 5:3; John 19:27*) and he also had servants operating on the boats. We also know that when Jesus was arrested and taken to the Praetorium and then to the house of the high priest, that John went into the house of the high priest because he knew the high priest. So apparently it was a wealthy aristocratic family that was connected and known by the people in the highest places of power in Judea. So John is not just some small fisherman who has a boat and goes out and throws a new net out by himself on occasions and barely makes ends meet. We also can infer that from an early age John was positive to doctrine. It is very likely that he was only eighteen or nineteen years of age when Jesus first called him to be one of His disciples. So he is the youngest of the disciples. We

know that he was responsive to the teaching and ministry of John the Baptist and became involved with John as one of his disciples.

John, Peter, and John's brother **James** are the three disciples closest to the Lord. We see them on the Mount of Transfiguration with the Lord. John is always close by; he is always involved intimately with what is going on in our Lord's ministry. He is an interesting character. We know from his background he has a good education. He writes very simple Greek but it is good Greek. He has a profound use of vocabulary that can be and should be interpreted with several meanings. He chose words that were loaded with nuance because he was trying to communicate several things, and it shows he was a deep thinker, a profound thinker who had thought things through for years. We know that he was a passionate man and zealous for the Lord. He and his brother are called "*the sons of thunder*." We often note that he was a man of character and courage. When Jesus is arrested and all of the disciples leave, who are the two that hang back? Peter and John. But Peter hides out in the courtyard and he denies the Lord, but John is the one who says, "I'm John the son of Zebedee, let me in; I know the high priest and his family." He is the only disciple that we know of that stood at the foot of the cross. Everyone else scatters but he stays there and Jesus commits to John the care of His mother Mary.

It is to John and Peter that Mary Magdalene goes after she discovers that our Lord's body is missing from the tomb, so he and Peter are the first of the disciples to come to the empty tomb and discover that Christ has been resurrected from the dead. After the ascension of our Lord we find that Peter and John are frequently together in the early days of the church. In Acts chapters 3 & 4 we find Peter and John going throughout Jerusalem evangelizing. Peter and John go to Samaria, Peter and James are at the interview with Paul mentioned in Galatians chapter two, and Peter and James and John are all described by Paul as the pillar apostles of the church in Galatians chapter two, verse 9. By Acts chapter 15 where he is seen as one of the leaders in the church he passes off the scene, and we don't see John anymore until suddenly he appears as the author of his three epistles and we find him exiled to the island of Patmos by Domitian and that is when he receives the Revelation of Jesus Christ. There are no dates assigned to the other epistles.

In his epistles John is concerned for the sheep because of the influx of false teaching that is coming in and threatening. If they succumb to the false teachers that will mean they break fellowship with apostolic doctrine and then break fellowship with God, and they will be failures then in the Christian life and there will then be shame at the judgment seat of Christ.

1 John is a further development for us of the mechanics of the spiritual life as outlined by the Lord in John chapter fifteen. Two of the words that are going to be prominent here are going to be abiding and love. The reason he emphasizes love is because love represents the highest stage of the spiritual life. Love, then, is a term that describes the mature Christian life. So, the importance of love must also be taught to the secondary, adolescent and the lesser childhood stages of the Christian life. So John is going to push us into a greater understanding of these things so that we can employ the mechanics of fellowship with God.

Abide in English relates to the concept of an abode. An abode is where we live. When we reside in the **Divine Dynasphere**, our soul's fortress, that God has provided for us, is protected. When we are in an abode that is where we eat, where we sleep, where we are protected from the elements, from adversity. When we eat, we are communing with one another, it is a picture in Scripture of fellowship, that is where we have fellowship with the Lord. But when we are outside the abode we are not abiding, that is where we are vulnerable to the assaults of adversity, of the sin nature, of the **Cosmic System**, and that is outside of the fortress of our soul that God has provided for us. John is going to emphasize the importance of abiding in Christ and what characterizes the person who is abiding.

When we are "in Christ", we are abiding in the **Divine Dynasphere**, which is where our soul's fortress is located.

Psalm 18:2 *“The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold.”*

Psalm 28:7 *“The LORD is my strength and my shield; My heart trusts in Him, and I am helped; Therefore my heart exults, And with my song I shall thank Him.”* Dr. Robert

Dean NT-23-1 John

LESSON 2 (2-27-25)

Why First John?

What was the purpose of writing this epistle?

There are four purpose statements in the epistle, and each relates only to that section of the epistle where they are found. None of these, control the entire scene of the epistle.

1 John 5:13 is not the only purpose statement in the epistle: *“These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.”* There is another purpose statement found in **1 John 1:4** *“These things we write, so that our joy may be made complete.”* Then there is another in **1 John 2:1** *“My little children, I am writing these things to you so that you may not sin.”* The last purpose statement, which relates to salvation and knowing that we are saved, covers the section from **1 John 5:6-12.**

Since the fall of man in Genesis 3, the human race has been continuously under assault. We have been under assault because of our involvement as extensions to the **Angelic Conflict**. As part of that, Satan has a plethora of concepts, philosophies, religions, ideas, rationales, which he continuously promotes among the human race in order to deceive mankind, to blind our minds. That involves thought, ideas, beliefs, and Satan is involved in blinding our minds to captivate the human race and to destroy the witness of believers. John writes this first epistle to church age believers who are threatened with false teaching coming from those who at one time had been associated with the apostles and with truth, those who had at one time known doctrine and were squared away doctrinally and are now teaching pseudo systems of spirituality which threatens the spiritual life of these believers to whom John is writing.

There are a lot of parallels to what was being taught in that day in terms of false doctrine and what is being taught today. This comes under the general category, for the most part, of the **Cosmic System**. Christians throughout the church age have been under assault from the outside and from the inside—internally within the church. The external assault that comes from the world or the **Cosmic System**, are seen mirrored and reflected back and echoed by strange doctrines; new theological developments and concepts that are promoted within Christianity and under the guise of spirituality,

Christianity, and the truth. So it is vital for Christians to be able to spot these deceptions so that we are not taken in by false doctrine, so that we are not distracted from the spiritual life, and so that our fellowship is not broken. The main idea in *1 John* is the concept of fellowship and the one thing that comes across that just ought to smash every modern Christian right between the eyes is that John is saying that it is false belief that that breaks fellowship with God, not simply wrong behavior. John's emphasis throughout this epistle that it is going to be more on the wrong beliefs that produce wrong behavior than the wrong behavior or sin itself.

So for believers in the church age we are assaulted from the outside and from the inside. The outside assault comes from what the Bible calls the world. The Greek word for world is *kosmos* and it has to do with an orderly systematic arrangement of something. God is looking at this from the fact that Satan has various systems of pseudo-truth that he uses to influence, distract and deceive the human race. This is a major theme in the first epistle of John. In **1 John 2:15** John writes ***“Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.”*** Worldliness is ideological, it has to do with the way we think. That, of course, culminates in certain actions, but the emphasis is *kosmos* is thinking.

1 John 2:16 ***“For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of***

life, is not from the Father, but is from the world. 17) The world is passing away, and (also) its lusts; but the one who does the will of God lives forever.”

In **1 John 3:13** he writes “***Do not be surprised, brethren, if the world hates you.***” This emphasizes the fact as a believer, we are going to be in conflict with cosmic thinking. It is a war! What we think is antithetical (being in direct and unequivocal opposition) to what the world thinks. In **James 3:13-15** worldly thinking is identified as **earthly, natural** (ψυχικός - psychikos)—related to the soulish man (unbeliever) not the spiritual man (believer) — and **demonic**, i.e. it is the same kind of thinking that Satan has, it is rooted and grounded in arrogance. There is going to be a battle; there is a conflict that rages between the way a Christian is supposed to think and the way the world wants us to think. This is a manifestation of the **Angelic Conflict**.

John hits us with this strong emphasis on the reality of doctrinal absolutes: that we can know certain things and they are true, and the solution to the problems in life are based on the absolute truth of God’s Word. He further goes on to say that fellowship with the apostles is based on doctrinal agreement with the apostles. Fellowship with the apostles is based on agreement with their doctrine. If you can’t have fellowship with the apostles you can’t have fellowship with Christ. That is the logic. The only way to have fellowship with Christ is to have right doctrine; wrong doctrine means no fellowship. It is not just

behavior, it is belief, and that is what was being attacked at that time.

We must understand what John means by fellowship. It is not a matter of social interaction, it is not a matter of having fun times, dinner together, going out and having a good time or just simply enjoying good conversation with other believers. That is not what the Bible means by fellowship. What the Bible means by fellowship is the behavior and activity that is specifically centered and under girded by doctrine, by a relationship with Christ where even the subject of conversation is doctrinal. Over against society that is immersed in relativism John asserts that we can know things absolutely, and that gives us confidence. Thirty-six times John uses one of the two Greek words for knowledge. So a major theme in the epistle is on what we know, and this then gives us confidence. Four times John asserts that we can have confidence is our knowledge. **1 John 2:28 “Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”**

1 John 3:21 “Beloved, if our heart does not condemn us, we have confidence before God.”

“**Heart**” is the mental function of our soul where doctrine resides, and if the doctrine doesn’t condemn us we can have confidence before God.

1 John 4:17 “By this (abiding in the D.D.), love is perfected with us, so that we may have confidence in the day of

judgment (bema, judgement seat of Christ); ***because as He is*** (the prototype depending on the H.S.), ***so also are we in this world.***”

1 John 5:14 ***“This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.”***

Therefore, as believers we can know certain things that are true and have confidence in that knowledge. The Bible, biblical truth, is not based on the subjective, shifting sands of subjective impressions, experiences, emotions, psychological theories, or sociological methods, but on the correct understanding of God’s Word. John is saying that the right belief produces right behavior which culminates in maximum happiness. Joy is the end product of the spiritual life. But to get to that point, we have to start with right belief that then produces right behavior, and only then will we ever get to the goal of having the maximum happiness that Jesus Christ promised.

LESSON 3 (3-6-25)

Reduced to a formula: **The filling of the Spirit + knowledge of doctrine + application of doctrine = maximum happiness.**

That is the only way we can get to stability, contentment, and maximum joy in life. But if it stops with knowledge of doctrine and it never eventuates in changed thinking and changed

behavior, then all it is, is an intellectual trip which is tantamount to Gnosticism.

We have to understand the purpose for this epistle. There are four purpose statements in the epistle. The first is **1 John 1:4** ***“These things we write, so that our joy may be made complete.”***

What we will see as we go through our verse-by-verse analysis is that each purpose statement comes at the conclusion of that section. Fellowship and the message of eternal life is the subject of the first three verses, and he is writing that so that our joy may be complete. The next purpose statement is **1 John 2:1** ***“My little children, I am writing these things [1:5-10] to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”***

The next purpose statement is **1 John 2:26** ***“These things I have written to you concerning those who are trying to deceive you.”***

There is a warning to those in this epistle to those who have ***“gone out from us but were not of us”*** and who were deceptive. That statement governs the section from **2:18-2:24**. The last purpose statement, which relates to salvation and knowing that we are saved, only covers the section from **5:6-5:12**.

When we look at this epistle there are ten things that are denied by the false teachers.

1. They denied a connection between behavior and fellowship with God. It doesn't matter what I do, as long as I confess my sins, I'm in fellowship. The point of the Christian life, however, is to stay in fellowship. There are the antinomians who deny any connection between behavior and fellowship: 1:6; 2:29; 3:6, 10.
2. They denied the idea of personal sin and the sin nature. "They say we have no sin," John 1:8-10.
3. They denied the reality of Christ's sufferings on the cross to propitiate the righteousness and justice of God.
4. They denied the need to obey the commandments of Scripture, which is ultimately a rejection of the authority of Christ in the every-day life of the believer.
5. They denied the importance of application of doctrine beyond just a certain academic intellectual or idealized level, 2:6. That was typical of Gnosticism.
6. They denied the mandate to love one another, 2:9.
7. They denied the need to confess sin for restoration of fellowship and filling of the Holy Spirit.
8. The denied the necessity of identifying and removing human viewpoint thinking from the soul and replacing it with divine viewpoint doctrine, 2:15-17.

9. They denied that Jesus was the Messiah, the eternal second person of the Trinity, 2:2, 21; 5:15.

10. They denied the reality of the incarnation in 4:2.

The problem with denying the reality of the incarnation is that in the incarnation Jesus Christ establishes the precedent for living the spiritual life. It is in the incarnation that Jesus Christ demonstrates eight of the ten stress-busters. He doesn't have to demonstrate confession because he never sinned. He showed that through the filling of the Holy Spirit, man can face and surmount any adversity or problem in life. That is the sufficiency of doctrine. If you reject the incarnation then basically what you are doing is attacking the foundation not only for salvation but for the entire spiritual life. That is why the thrust of 1 John is not about salvation; it is about the spiritual life.

THE EPISTLE OF 1st JOHN

The early church attributed this book to the Apostle John. The vocabulary and writing style do match that of the Gospel of John. The book was written in circa 95 AD. John was living in Ephesus at the time and wrote the letter to the churches of Ephesus and Laodicea and another unknown church probably at Pergamos.

In this Epistle, John is taking us from oral traditions of what he and others witnessed and is moving us to a written deposition . . . that is to a finished canon of Scriptures by 96 AD.

It seems to be easier to understand 1 John:1-4, if we start with the gospel of John 1:1-4. This was the **first** “in the beginning.”

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Expanded verse

John 1:1 - In a beginning (which was not a beginning in eternity past, there always existed the) **Word/Logos of God, and the Word/Logos was with God** (the Father in eternity past) **and the Word/Logos was** (always) **God.**

Logos – λόγος, ① a communication whereby the mind finds expression, word

Note: Logos means 'communication by which ideas are transmitted/transferred'. Christ is the One who expresses all bible doctrine (1 Cor 2: 16). Logos is the concept that controls the universe . . .infinity . . . the supreme mover is the Lord Jesus Christ. Jesus Christ is also the outward manifestation/appearance of the invisible God the Father. Logos represents the intelligence, express thought and vocabulary by which thinking species organize words into concepts, categories etc. Finally, Logos expresses Order-design-purpose.

John 1:2 He was in the beginning with God.

Expanded verse

John 1:2 He always existed in eternity past, face to face with God...

John 1:3 All things came into being by Him and apart from Him nothing came into being that has come into being.

Expanded verse

John 1:3 All things came into being by Him (God the Son), and apart from Him nothing came into being that has come into being.

John 1:4 In Him was life, and the life was the Light of men.

Expanded verse

John 1:4 In Him, kept on existing life (eternal life) . . .and the life was the Light of men.

1 John 1:5 demonstrates that the message from the gospel of John carried on to the epistle of 1 John:

1 John 1:5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all.

Now we will turn to **1 John** and start with **1 John 1:1-4**. The message of 1 John includes the doctrine pertaining to the incarnation of Christ, all things relative to the first advent. Also, the Divine Dynasphere was provided by God the Father for the true humanity of Christ, not an optical illusion. Our Lord Jesus Christ in His humanity, functioned under this power system - the Divine Dynasphere, rather than relying on the essence of His deity and it was the means of challenging the Cosmic System

with its power systems on which Satan utilizes and administers the rulership of this world.

LESSON 4 (3-13-25)

This “from the beginning” is the **third** beginning.

1 John 1:1 *What **was** from **the beginning**, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—*

What was from the beginning - ΕΙΜΙ, εἰμί, (v. imperfect, active. indicative) The imperfect tense means that “something is ongoing in the past. That means that “**was**” was already in existence, not that it “came into existence at creation.”

Verb - A word that describes an action, state of being, or the production of a result.

Imperfect tense - The imperfect tense is called a progressive imperfect which denotes action in progress in past time.

active voice - Our Lord Jesus Christ produced the action of the verb during His incarnation by functioning inside of the **Divine Dynisphere**.

Indictive mood – It is declarative for the reality of the hypostatic union at the point of the virgin birth, plus the humanity of Christ relying upon the Divine Dynasphere rather than the independent function of His own deity. This is a very important point which is emphasized in the first three verses

and becomes a major issue in the conflict between God's sphere of power and Satan's sphere of power.

from the beginning – ARCHE, ἀρχή, (n. gen. sing. fem.). ① the commencement of something as an action, process, or state of being, beginning, i.e. a point of time at the beginning of a duration. ② beginning, origin in the absolute sense.

Here “*from the beginning*” does not connote eternity past as John uses it in the Gospel of John 1:1. Here it connotes, not eternity past but to a specific beginning, the virgin birth, the first advent of Christ who is the manifest person of the Trinity.

Here we have the point of the virgin birth and a specific beginning in time. What was from the beginning was the first advent of Christ, the hypostatic union, our Lord' humanity functioning inside of the divine dynasphere. The emphasis of this epistle is on the first advent of Christ because the Gnostics denied it in part or in total.

There is another very important “*in the beginning.*”

Genesis 1:1 “*In the beginning God created the heavens and the earth.*”

This was the **second beginning** which was the creation of the heavens and earth, but not the beginning of God.

Isaiah 43:13 “*Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?*”

Matthew 19:4 *And He answered and said, "Have you not read that He who created them from the beginning (of the restoration of earth.) **MADE THEM MALE AND FEMALE,***

*"**Genesis 1:1** is not dated. This is the "**second** "in the beginning" mentioned in the Bible. All that the first verse in Genesis declares is that God created the heaven and the earth. Until you are ready to accept that fact, you are not prepared to read very much further in the Word of God, because the remainder of the Bible rests upon that first verse.*

Did God create this universe or is it a happenstance? It is ridiculous to think that the universe just happened. As Edwin Conklin put it, "The probability of life originating by accident is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop.

We don't know what God was doing before He created the heaven and the earth, but He was certainly doing something.

*This "in the beginning" we have already addressed which is the "**first beginning** which wasn't a beginning." It is found in the first verse in John's gospel: "**In the beginning was the Word, and the Word was with God, and the Word was God.**" He adds, [verse 2] "**The same was in the beginning with God.**" Then he comes to the act of creation: [verse 3] "**All things were made by him; and without him was not anything made that was made**" (John 1:1–3).*

My friend, go back as far as you can think, beyond creation, back billions and trillions of years, and out of eternity comes the Lord Jesus Christ. Way back there He is already past tense; He is the “Ancient of Days” (Dan. 7:9, 13, 22).

*Notice that John has written, “**In the beginning was [not is] the Word.**” In other words, this is a beginning that doesn’t even have a beginning because He (Christ) had no beginning. That is big stuff; it is bigger than my little mind can comprehend.*

*I am unable to grasp the immensity of it until I come to **John 1:14** “**And the Word was made [born] flesh....**” That takes me back to Bethlehem where He was born, and I begin to catch on at that time.*

This is the point: God the Father, God the Son, and God the Holy Spirit have always existed and there was never a time when they did not exist.

Another important “*from the beginning*” is the **third beginning** which is found in **1 John 1:1** ***What was from the beginning, what we have heard*** (*In our day we cannot see Christ with our physical eyes, but we can see Him with the eye of faith.*), ***what we have seen with our eyes*** (the disciples were eyewitnesses to all that our Lord did), ***what we have looked at*** * (miracles, wonders, and signs) ***and touched with our hands*** (proving that Jesus was a human and not just a spirit), ***concerning the Word of Life*** (the Lord Jesus Christ).

****Acts 4:20 for we cannot stop speaking what we have seen and heard."***

John relied on empiricism (relying on observation, especially from the five natural senses of humans) to describe his experiences with Jesus Christ.

*The third beginning is the one we started with 1 John 1:1—***"That which was from the beginning,"*** which refers to the time Christ came into this world at Bethlehem. When He was about thirty years old, John became acquainted with Him. John and his brother James met Him in Jerusalem. Later they were with their father, mending nets, when Jesus came by and called them to follow Him." J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 756.*

1 John 1:2 and the life was *manifested, and we have seen and testify and proclaim to you the eternal life (J.C.), which was with the Father and was *manifested to us--

The "Word" (Jesus Christ) was in existence before the world was created; He was in existence before He was manifested (to make evident or certain by showing or displaying).

**** manifested – PHANEROO, φανερώω, (v.api); ① to cause to become visible, reveal, expose publicly***

LESSON 5 (3-18-25)

"For the life was manifested." That is, the life was brought out into the open where men could see it. John is talking about the Word of Life, the Lord Jesus Christ, as we shall see in the next verse.

On one occasion after I had given a message, a man whom I would call a smart aleck came to me with this question: "You talked about eternal life. What is eternal life? I would like to know what eternal life is." So I gave him this verse: "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

Then I said to him, "The eternal life that John is talking about is none other than Jesus Christ. If you want a definition, eternal life is a Person, and that Person is Christ. It is so simple that even you can grasp it. You either have Christ, or you don't have Christ. You either trust Christ, or you don't trust Christ. If you do trust Christ, you have eternal life. If you don't trust Christ, you don't have eternal life. Now, since that's eternal life, do you have eternal life?" He turned and walked away without answering, which was evidence that he did not have eternal life, and he did not want to pursue the matter any further. J. Vernon McGee, Thru the Bible Commentary, electronic ed., vol. 5 (Nashville: Thomas Nelson, 1997), 758.

"We declare to you a Being both eternal and yet seen and known by us." That of ver. 2 is, "This Being, in his character of the Life, became visible, and in him are centered all the relations between God and man." H. D. M. Spence-Jones, ed., 1 John, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 2.

This refers to Jesus Christ Who is the mediator between God and man. We must go through Him in order to have access to God the Father (G.F.)

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus...

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me.

Matthew 11:27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him.

Hebrews 2:17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God...

1 John 5:20 And we know (v.rai) that the Son of God has come, and has given (v.rai) us understanding, in order that we might know Him (G.F.) who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

"A person who knows God has an intimate personal relationship with Him. And that relationship is eternal, not temporal. Eternal life is not simply endless existence.

*Everyone will exist somewhere forever *(Matt. 25:46), but the question is, in what condition or in what relationship will they spend eternity?"*

Edwin A. Blum, "John," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books.), 331.

***Matthew 25:46** "And these will go away into eternal punishment, but the righteous into eternal life."

LESSON 6 (3-20-25)

Read: **1 John 5:6-12**

John 17:3 *“This is eternal life, that they may know You (GF), **“the only true God”**, and Jesus Christ whom You (GF), have sent.*

“the only true God” - Read: **John 5:41-44**

This phrase can also be used to verify that our God is the only true God and there is no other.

1 John 2:25 *And this is the promise which He Himself made to us: eternal life.*

The people needed a promise like this so they could continue to rely on the divine promise of God concerning eternal life. There were many unbelievers who sought to undermine the believers' conviction that Jesus is the Christ and that they had eternal life. *John 5:1–18* is one example of this; however, believers could be sure they possessed eternal life on the basis of God's testimony to that fact.

Read: **John 5:1–18**

“John dramatically reemphasizes through repetition of these terms in vv. 2, 3 (v. 1) the authority of his own personal experience as an eyewitness of Jesus' life. Such repetition pointedly reminds his readers that John's personal testimony refutes the false teachers who boasted arrogantly and wrongly about the Christ they had never seen or known.” *John MacArthur Jr., ed., The MacArthur Study Bible, electronic ed. (Nashville, TN: Word Pub., 1997), 1964.*

1 John 1:3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and 1 John 1:5 And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. indeed our fellowship is with the Father, and with His Son Jesus Christ.

Verses 1, 2, & 3 uses the word “seen” to make the point that the disciples were eye witnesses to Jesus Christ and all the wonderful things He did. Verses 1 & 3 also include the word “heard” which highlights the fact that they heard Christ Himself making promises, giving commands, declaring prophecies, and teaching Bible Doctrine (BD).

1 John 1:3 ...so that you too may have fellowship with us

John wanted believers to have fellowship with him and others who knew Jesus Christ because that could lead them to have fellowship with the Father and the Son which would also strengthen their relationships.

It is a considerable mistake to treat the term “fellowship” as though it meant little more than fellowship and social relations with fellow believers. There is nothing wrong with that, but it can mean much more. It can also mean to be partakers or, partners with John in possessing eternal life.

The people were already saved, but they needed this letter if they were to enjoy real fellowship with the apostolic circle to which the author belonged.

fellowship – KOINONIA, κοινωνία, (n. nsf); ① close association involving mutual interests and sharing, association, communion, fellowship, close relationship.

This is also the same word that refers to “communion” that we take on the Lord’s Supper.

1 Corinthians 10:16 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

communion – KOINONIA, κοινωνία, (n. nsf); ② attitude of good will that manifests an interest in a close relationship, ④ participation, sharing

LESSON 7 (3-25-25)

Fellowship expresses the most intimate kind of relationship. Joy increases as believers become more intimate in their fellowship with God

What exactly does he mean by fellowship? That is crucial for understanding this passage and this epistle. He is setting up a flow of logic here and he is saying basically that we apostles have fellowship with God, and we want you believers to have fellowship with us. The logic is that if believers are in fellowship with the apostles, then they are also going to be in fellowship with God. Ultimately, what he is going to do is the basis of having right doctrine, and flowing from that right doctrine, right behavior, or application. It is not just a matter of right behavior;

that's simple morality—go out and do right. It has to flow from a right belief system.

The apostles had fellowship with the believers so they could also have fellowship with the Father, and with His Son Jesus Christ.

1 Corinthians 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

1 John 1:4 And these things we write to you that your joy may be full.

John 3:29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. And so this joy of mine has been made full.

Extended verse

John 3:29 "He Who keeps on having the Bride (Church Age believers) . . . keeps on being the Groom (Jesus Christ – not John, is the groom who owns the bride). But the friend of the groom – (John) who stands (doing his job as unto the Lord) and listens to Him (concentration under a relaxed attitude) - rejoices with great joy, because of the groom's voice (teaching). Therefore this joy of mine (John) was fulfilled in the past with the result that it is completed (end of John's ministry/job as unto the Lord)."

Now, the Church is the “body of Christ” (Ephesians 4:12). We will become the “bride of Christ” at the Wedding Supper of the Lamb (Revelation 19:7-9). Jesus Christ is the groom. So here John is anticipating the Church Age. John is only a friend of the Groom which means he is only a minister in the Jewish Age.

Some males do not want to be wedded to Jesus Christ need to read Galatians 3:28.

LESSON 8 (3-27-25)

Joy, Emotion, Inner Happiness

Everything from 1 John 1:1 to the last verse of 1 John 5 is “*what we are communicating to you.*” Verse 5. That is the message. It is called the message of life in 1 John 1:2 which relates to the fact that this is necessary to experience the abundant life, the Christian life, of the believer. The purpose is “that you may have fellowship with us,” verse 3. In other words, if you want to have fellowship with us, you have to understand and apply the doctrine that is in this epistle or there is no fellowship. That means that fellowship in the Bible is something profound. This is not an advanced understanding of doctrine; this basically is related to understanding the person and work of Jesus Christ and the importance of staying in fellowship with Him as part of advancing in the spiritual life. John is saying: “If you agree with us on this and you believe this and are applying in your life the things explained in this epistle, then you have fellowship with Him primarily, and secondarily the apostles.”

The purpose clause: *“that our joy may be made complete.”* The purpose for the readers is *“that they may have fellowship with us and with the Father and with His Son Jesus Christ,”* and the purpose of John’s writing is *“that their joy might be made complete.”*

What does he mean by this? There are two categories of joy in the Scripture. One is emotional and has emotional dimensions and one does not. We should not confuse the two. There is a subtle idea that spirituality is evaluated by how we feel, and so emotion becomes that criterion. But there is a right and proper place for emotion. Emotion is the response or reaction to positive or negative things that go on around us and often they are glued to what we are thinking and what we believe, and many other factors, but they are not a standard or evaluation system and we should not make decisions in life based on emotions, that is where we get into trouble. But there is nothing wrong with emotion per se. Emotions change because of the mentality of the soul, they are not the independent leader of the soul. So when John was writing here, he is not just talking about that inner happiness Jesus promised us, he is also talking about the fact that he is going to be downright happy if these folks he is writing to, get with the program and go forward in the spiritual life. There is nothing wrong with that.

There are some examples in Scripture which are the absolute of inner happiness. This is an inner happiness that is based on

doctrine and it gives us stability no matter what the circumstances are.

Philippians 4:11–13 *Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me.*

This is a product of the fruit of the Spirit, Galatians 5:22. This is not a joy that is based upon circumstances, upon the presence or absence of friendships, upon monetary prosperity or any other human factor; it is based exclusively and totally on the word of God and orientation to His plan, and orientation to grace. This is joy that we can have that no matter what is going on in our life we can experience this kind of tranquility, contentment, and stability, and we are not knocked off our feet by negative circumstances. But at the same time that we have that kind of joy we can also be sad. There is a legitimacy to emotional sadness, as Paul says in 1 Thessalonians chapter four over the loss of a loved one: “*We grieve but not like those who have no hope.*” But at the same time we have the fruit of the Spirit which is joy. At the core of our being there is tranquility, contentment, and joy but there is also a sadness and sorrow over loss, but it is not like the unbeliever.

LESSON 9 (4-1-25)

John 16:20 *“Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy.... [22] Therefore you too have grief now; but I will see you again, and your heart will rejoice, and no one (will) take your joy away from you.”*

The point here is that no circumstances, no people, no event, no adversity, can take that joy away from us as believers. It is immutable, it is that “My joy” that Jesus gave us. [24] *“Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full.”*

Read: **John 16:5-24**

John 17:13 *“But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves.”*

John 15:11 *“These things I have spoken to you so that My joy may be in you, and that your joy may be made full.*

Romans 14:17 *“for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”*

Then we come to those passages which talk about inner happiness as relative to circumstances.

Acts 15:3 *“Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren.”*

That is not the “My joy” that Jesus is talking about, it is the enthusiastic excitement that is produced when believers hear that somebody has been led to the Lord. It is a positive emotional joy.

1 Thessalonians 2:19 *“For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?”*

Something to be excited about is to see believers who are advancing in spiritual maturity. Paul already had inner happiness but he was going to be pleased and excited when he got to be with his friends and his protégé, Timothy. This is what John is talking about in 1John 1:4. He is not talking about inner happiness, he is talking about the fact that these false teachers had been a problem to this congregation, that some of them had been seduced by the false teachers, and he is writing these things so we can believe them, apply them, and that it will change our lives, and to see that brings him pleasure. That is a legitimate role of emotion. It is not the basis for life and it is not a standard for life and we have to guard against that because we live in a society and a culture that is motivated by experientialism and emotion, and people play to emotions—especially politicians. *Dr. Robert Dean NT-23-1 John*

1 John 1:5 *And this is the message we have heard from Him (God) and announce to you, that God is light (Divine Essence and Personalities), and in Him, there is no darkness at all.*

Note: Light is an analogy for the Godhead. In essence they are ONE. But in personality they are THREE. In light, if you Reflect Back all the colors of the spectrum, you see White Light. If you take in doctrine and reflect it back in your life, then you are reflecting back the Light of the Lord. If you do not Reflect Back the Light of God, then you see Black or darkness. There is no such thing as 'darkness'. Darkness is the condition of the absence of light.

Note: The three parts of light are also a good analogy for the Godhead.

- 1) **Actinic** (radiation or Ultraviolet rays)- not seen or felt - analogy to God the Father,
- 2) **Luminiferous** (the bright white we see and feel)- Both seen and felt - analogy to God the Son,
- 3) **Calorific** or heat - not seen but is felt - analogy to God the Holy Spirit.

LESSON 10 (4-3-25)

1 Timothy 6:16 (J.C) who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

James 1:17 Every good thing bestowed and every perfect gift is from above, coming down from the *Father of lights, with whom there is no variation, or shifting shadow.

The phrase *Father of lights appears in James 1:17 and is used to describe God's consistent and unchanging nature.

This title “Father of lights” likely refers to God as the creator of celestial bodies, particularly stars, which were known for their regularity. James uses this metaphor to emphasize that God is unchanging in His character and actions. The passage contrasts God's constancy with the fluctuating nature of temptations and sin, asserting that while God allows situations that may be perceived as temptations, He Himself does not tempt anyone. Instead, James portrays God as the source of “every good and perfect gift,” highlighting His role in shaping experiences for the benefit of believers.

This concept of God as the “Father of lights” is part of a broader theme in James' letter, which praises God as the Creator and sustainer of the universe

In Scripture, light and darkness are very familiar symbols. “light” refers to biblical truth while “darkness” refers to error or falsehood.

John 8:12 Again therefore Jesus spoke to them, saying, “I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life.”

Psalms 119:105 Thy word is a lamp to my feet, And a light to my path.

1 John 1:6 If ^(3rd class) we say (v.pas) that we have fellowship with Him and yet walk (v.pas) in the darkness (Cosmic System), we lie (v.pmi - live a lie) and do not practice (v.pai) the truth;

1 John 1:7 but if *(3rd class)* **we walk** (v.pas) **in the light** (live by the filling of the Holy Spirit - in God's Divine Dynasphere) **as He** (Jesus) **Himself is** (v.pai) **in the light, we have** (v.pai) **fellowship with one another, and the blood of Jesus His Son cleanses** (v.pai) **us from all sin.**

Notice that verses 6, 7, 8, 9, & 10 all begin with “if”. They all are third class conditional clauses in the Greek and are sometimes called hypothetical clauses. They function in the same way that “if” is used in English – “maybe you will or maybe you won’t.” This is the only way “if” is used in English.

The “if” clause itself is called the protasis. Then there is the concluding clause, the “then” clause, and that is called the apodosis. The “if” clause expresses a condition or a supposition; the “then” clause expresses the results of the supposition.

The Greek language is much more precise in the way it expresses conditional clauses. It has four different ways and each expresses a different nuance. The first-class condition indicates that the condition was more probable or likely—if, and assuming it is true. In the second-class condition the “if” clause is not viewed as probable—if, and it is not true. The third-class condition is the condition of a possibility—maybe it will, maybe it won’t; it could go either way. The fourth-class condition is a wish—if it were so, I wish it were, but it’s not.

Various claims were made by the teachers at that time: that they really weren’t sinners, that they didn’t sin, that the sin didn’t

really have an impact on their relationship with God because if Christ has already paid the penalty for all of my sins then it really doesn't matter what I do. So this, then, became an excuse for continuing to sin in a licentious manner without ever having to honestly deal with the prohibitions of the Scriptures.

It is important to understand that Jesus Christ voluntarily took the punishment for the sins of the entire world on Himself. His sacrifice satisfied the justice of G.F. so those sins are no longer an issue. Therefore, no one goes to hell for their sins, but for rejecting the Lord Jesus Christ and what He did for them on the cross.

Note, all the sins of mankind were judged on the cross, but they were not forgiven. What does that mean? It means the payment for our sins was made and justice was satisfied, but our sins were not forgiven. Example: A court's duty is to find one either guilty or innocent, but they never forgive anyone

The believer sins after salvation which move him into carnality which causes him to temporarily lose fellowship with God, but he does not lose his salvation. When the believer acknowledges his sin to G.F., his sin/sins are forgiven and he regains his fellowship with the Him.

1 John 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

1 John 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

Scripture commands mankind to do some things and not to do other things. We sin when we ignore His decrees or act contrary to them and He holds us accountable for it. We just covered what believers do when they sin, but what about unbelievers? They receive punishment from God so that they will learn that they are accountable to Him, even though they may not believe in Him. Hopefully they will hear the gospel and be saved, but they definitely do not go to hell for their sins because Christ paid for them on the cross.

LESSON 11 (4-8-25)

Many people think that our sins were forgiven on the cross so I asked the internet this question:

Were all the sins of men forgiven on the cross?

This was my first hit:

In Christian theology, Jesus's death on the cross is believed to be the ultimate sacrifice that atoned for the sins of humanity, making forgiveness possible for all who believe.

This was my second hit:

**All Sins of All People for All Time
Have Already Been Forgiven.**

You are Already Forgiven: The sins of all people for all time have been forgiven because Jesus Christ died for you. Forgiveness happened on the Cross of Christ, not after like many teach. The Bible clearly says that without the shedding of blood there can be no forgiveness (Hebrews 9:22). You are forgiven, but new and eternal life comes only when you trust Jesus Christ as your Savior.

Heb 9:22 And according to the law {Mosaic Law}, nearly all things are cleansed by means of blood; and without the pouring out of {animal} blood pardon/forgiveness absolutely does NOT {ouk - strong negative} happen.

Note: In context we are discussing is the phrase "under the Mosaic Law," so this blood does not refer to the Blood of Christ here - only animal blood. This verse refers to the legitimacy of the Levitical system. The sacrificing of animals on the alter were symbolic of Christ's sacrifice for us on the cross. The blood was also symbolic of Christs sacrifice on the cross so, not pouring blood on animals would be analogous to rejecting Christ's sacrifice and not receiving forgiveness.

2 Corinthians 5:19 namely, that God was in Christ reconciling the world to Himself, not counting their

trespasses against them, and He has committed to us the word of reconciliation.

Hebrews 10:18 Now where there is forgiveness of these things (sins), there is no longer any offering for sin.

Colossians 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Mark 3:28 "Truly I say to you, all sins shall be forgiven (v.fpi) **the sons of men** (mankind) **and whatever blasphemies** (to speak disrespectfully, demean, denigrate, malign) **they utter** (v.aas); (are open to God's gracious forgiveness with one exception—blasphemies against the Holy Spirit)

Mark 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin "--

Jesus was simply declaring in Verse 28 that the future sins and blasphemes of men will be forgiven as they always have.

However, if they blaspheme the Holy Spirit, they will not be forgiven. Verse 28 sets up what is stated in Verse 29 which is in the same sentence. Those who blaspheme the Holy Spirit will not be forgiven.

The term "blaspheming against the Holy Spirit" means to reject the ministry of the Holy Spirit in convicting or convincing an unbeliever of the truth when he hears the gospel (John 16:8-11).

It is a defiant hostility toward God that rejects His saving grace. Such a persistent attitude of willful unbelief can harden into a condition in which faith in Jesus Christ, which is mediated by the Holy Spirit, become impossible.

Romans 5:10a For if while we were enemies, we were reconciled to God through the death of His Son, ... *(Notice this verse says we were reconciled while we were enemies, not after we were forgiven.)*

Colossians 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him [by faith in Christ], having forgiven us all our transgressions, (Forgiveness comes after we have believed in Jesus, not before .)

Hebrews 2:9b ... Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.

Hebrews 9:26b ... but now once at the consummation of the ages He (Jesus) has been manifested to put away sin by the sacrifice of Himself.

John 1:29 The next day he (John the Baptist) saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

The Unforgivable Sin is the Sin of Unbelief in Jesus Christ.

The Holy Spirit convicts the world of its unbelief. Since eternal life is found only in Jesus Christ, rejecting Jesus is the same thing as rejecting His eternal life. Also, and very important, the Holy Spirit does not convict you of your individual sins since God has already forgiven and forgotten all your sins (Hebrews 8:12). It is your own conscience, other people or religious systems that cause feelings of guilt and remorse.

Hebrews 8:12 "For I will be merciful to their iniquities, And I will remember their sins no more."

This is what will occur in the Millenium, not at the cross.

John 16:8-9a "And He (Holy Spirit), when He comes, will convict the world concerning sin, and righteousness, and judgment; [9] concerning sin, because they do not believe in Me; ...

Mark 3:29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin.

Luke 12:10 "And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

Note: These last two verses seem a little daunting with the phrase, "blasphemes against the Holy Spirit"; it simply means the rejection of Jesus Christ as Savior.

A few things to consider:

If all our sins were forgiven on the cross, why does 1 John 1:9 say the following:

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

*Also, why would God forgive our sins when we don't obey Him?
Christ's sacrifice on the cross satisfied the justice of God the Father so, those sins are no longer an issue.*

LESSON 12 (4-10-25)

Now, Back to **1 John 1:7**

The verses in **1 John** are written to believers, not unbelievers.

The **Cosmic System** is the alternative to living filled with the Holy Spirit. If you are not guided by the Holy Spirit, you are guided by the World, live by the flesh, and walk in darkness. Satan's plan of the Knowledge of Good and Evil has two cosmic dynaspheres. **Cosmic 1** is the arrogance complex **Eph. 4:30**, it is called "**Grieving the Holy Spirit.**" **Cosmic 2** is the hatred complex and in **1 Thes 5:19**, it is called "**Quenching the Holy Spirit.**"

and the blood of Jesus His Son cleanses (v.pai) us from all sin.

The blood mentioned in this verse is not literal blood, but is a representative analogy of Christ's sacrifice for us on the cross. The Lord Jesus Christ did very little bleeding on the cross. Some estimate that Ninety-five per cent of His blood was still in His body after he died physically.

John 19:30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

John 10:18 No one has taken it (life) away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

John 19:33 when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced his side chest cavity with a spear, and immediately there came out blood clots and serum." (He was already dead.)

That is important. He did not bleed to death. Nor does literal human blood have anything to do with one of the most important biblical phrases, ***"and the blood of Jesus His Son cleanses us from all sin."*** The blood of Christ is an extension of and the fulfillment of the animal sacrifices of the Old Testament. The physical death of the animals on the altar which represented the spiritual death of Christ on the cross.

1 John 1:8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.

It probably would be shocking if we knew how many people would say that they have no sin or how many would say they very seldom sin, and the sin is minor. Mind you, this verse refers to believers who reside in **Cosmic One** of the **Cosmic Dynasphere**. They have believed the lie of Satan that people are fundamentally good.

They know nothing about Adam's original sin that was imputed to everyone at birth which means that every person has an Old Sin Nature (OSN). All of us were born physically alive but spiritually dead. The (OSN) dominates the unbeliever but that ends when one becomes a believer. That doesn't mean that believers no longer sin, it means that the H.S. indwells believers and gives them the power to resist the (OSN).

we are deceiving ourselves,

Proverbs 20:9 Who can say, "I have cleansed my heart, I am pure from my sin"?

Romans 3:10 as it is written, "There is none righteous, not even one;

Romans 3:23-24 for all have sinned and fall short of the glory of God, 24) being justified as a gift by His grace through the redemption which is in Christ Jesus;

Ecclesiastes 7:20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

Verse 8 expresses an extreme position of a person who says he doesn't have one single sin in my life. John says such a person is in self-deception and is ignorant of doctrine.

God cannot have fellowship with such a person because he falls short of His righteousness. In fact, we all do. We have to make a distinction between imputed righteousness, which all believers receive from God when they are saved, and the righteousness we can develop **after** we are saved. The only kind of righteousness we have **before** we are saved is self-righteousness which God rejects.

There is another distinction we must make between our eternal relationship and our temporal fellowship with God. Our eternal relationship is immutably secure because it depends on God's perfect veracity. However, our temporal fellowship with God changes from time to time because it depends on us.

The Gnostics believed the material body has nothing to do with the spiritual body, so whatever was done in the body was sinful anyway so why exercise any kind of moral restraint on physical activity. In verses 6 and 7 is the person who denies that sin affects his relationship with God at all. There are believers who teach that today because, they say, since Christ died on the cross for our sins and our sins are paid for, it really doesn't matter what you do.

The contrast here is between the person who claims to not have sin [sing.] in verse 8 and the person who admits sins [pl.] in verse 9.

LESSON 13 (4-15-25)

1 John 1:9 If ^(3rd class) we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Again notice “*If*” is a 3 Class conditional clause meaning some will confess their sins and some will not.

If we don’t confess our sins, we stay out of fellowship, we continue to walk in darkness, and continue to regress in our spiritual life. But the solution to post-salvation sins is confession. Post-salvation sins break our fellowship with God. Any sin violates the character of God so fellowship is broken and the ministry of God the Holy Spirit squelched.

Confess does not mean to confess the fact that you are a sinner or that you have a sin nature; it means to specifically acknowledge the sin or sins that you have committed.

There are other words to use other than “Confess”, such as acknowledge, admit, come clean, declare, or affirm.

He is faithful and righteous to forgive us our sins

The first part of this, *faithful*, emphasizes God’s character. He is always faithful to do the same thing every single time we confess our sins, He forgives them. This is related to His immutability and His righteousness. It doesn’t matter how many times you acknowledge your sins or how deplorable our sins may be, He will forgive them.

He is also *righteous*, which also emphasizes His character. Some people have a real problem when they hear that God is righteous by forgiving our sins just for acknowledging them. Most of the time, these people wrongly believe that they can do penance to receive forgiveness for sins. This idea is blasphemy!

There is NOTHING men can do, to have sins forgiven, except by humbling themselves to admit their sins to God the Father.

God is righteous to forgive sins because Jesus Christ has already paid for all man's sins on the cross and God the Father was satisfied with His sacrifice. So, when man sins, all he has to do is humble himself to admit his sins to God and He is always faithful and righteous to forgive their sins which renews the fellowship between man and God.

and to cleanse us from all unrighteousness.

God's grace is so wonderful that He *cleanses us from all unrighteousness. This unrighteousness refers to sins we committed, but forgot about, or sins we committed that we didn't know were sins, and the ones we didn't confess—so that we are restored to fellowship with God, and we now are walking by the Spirit and walking in the light again.

**to cleanse* - God cleanses us "*from all unrighteousness.*" He cleanses us. The Greek word is *katharizo* [kaqarizw] and it indicates that He wipes the slate clean and we are purified from all unrighteousness, so we are restored to fellowship, walking by the Spirit and walking in the light again.

Unfortunately, millions and millions of believers don't know about the power of **1 John 1:9**. It is the way that God designed to bring believers back into fellowship with Him after they have sinned.

It is so important to note that no believer can be in fellowship with God, nor be filled with the Holy Spirit, nor learn Bible doctrine or apply it, nor execute God's plan for our life, if we don't "**Rebound**" which is a term used to describe a believer who acknowledges his sins to God the Father.

That means that believers who refuse to Rebound, or who don't know about **1 John 1:9**, remain in carnality, estranged from

God, living as a slave inside Satan's Cosmic System, until they Rebound or until they go into Reversionism which leads to the sin unto death. Those who don't know how to get back into fellowship with God try by their own efforts to be right again with God. They try to make it up to God through doing penance, self-flagellation, fasting, making promises to God, help others by volunteering, etc.

God hates all of man's efforts to be forgiven for his sins. It is super arrogant for man to even try, because God offers His forgiveness through His grace alone and nothing else!

When you name your sins on the basis of grace, it means that emotion, guilt, feeling sorry, and doing penance for your sins is blasphemy. You add nothing to your confession of sins to God. Forgiveness is God's work, and if you attempt to add anything to it, you are not forgiven.

LESSON 14 (4-17-25)

When we name our sins to God on the basis of grace, we must leave out emotion, guilt, feeling sorry, and doing penance for our sins because all that is blasphemy! Forgiveness is God's work, and if you attempt to add anything to it, you are not forgiven. Furthermore, we don't need to ask God to forgive our sins because when we acknowledge them to Him, they are immediately forgiven.

Believers who fall away from the grace of God, reenter the Cosmic System, making them the enemy of God. However, rebound is God's gracious provision to break the power of the Cosmic System and decontaminate us from sin, human good, and evil. Rebound frees us to get back into fellowship with God and to keep on moving towards spiritual maturity.

Synonyms for Rebound in the Bible

1. Self-Judgment

1 Corinthians 11:27-31 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28) But let a man examine himself (rebound), and so let him eat of the bread and drink of the cup. 29) For he who eats and drinks (without rebounding), eats and drinks judgment to himself, if he does not judge the body rightly. 30) For this reason many among you are weak (warning discipline) and sick, (intensified discipline) and a number sleep (dying discipline). 31) But if we judged ourselves rightly, we should not be judged.

2. Lay aside every weight (sin caused by stress)

Hebrews 12:1, “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight (rebound), and the sin which so easily entangles us, and let us run with endurance the race that is set before us.”

3. Lift up the hands that hang down,

Hebrews 12:12 “Therefore, strengthen the hands that hang down and the knees that are feeble.” How? By restoring of your strength through Rebounding and the filling of the Holy Spirit.

4. Lay aside the old man

Ephesians 4:22 “That, with reference to your former lifestyle [post-salvation sinning], you yourselves lay aside your old man (rebound), you who are becoming

corrupted (falling into reversionism) ***on the basis of the lusts of deceit*** (strong pressures from the sin nature in your area of weakness).” This emphasizes rebound as the means of victory over the old sin nature.

5. “**Arise from the dead**”

Ephesians 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

Believers can turn away from God and His plan to the extent that he behaves like an unbeliever. It seems that he is temporally, spiritually dead. The way to get back on track is to “arise from the dead” through rebounding.

As a procedure, rebound is a mode of action in carnality. The procedure comes in two stages. In the first stage, you simply identify the sin. In the second stage you simply name the sin.

1. Rebound is a modus operandi you cannot do without.
2. The sin decision results in loss of the filling of the Spirit. The rebound procedure recovers the filling of the Spirit. Without the filling of the Spirit, you do not have a spiritual life. The filling of the Spirit is the power that makes the spiritual life work.
3. The sin decision results in walking in darkness. The rebound decision results in walking in the light.
4. The sin decision results in sin nature control of the soul. The rebound decision results in God the Holy Spirit once again taking over control of your soul and your life.

5. Failure to rebound means no spirituality, no spiritual life, the sin continues to control your life, this eventuates in false doctrine replacing true doctrine in the soul.

Reasons why we need to Rebound:

- a. a Becoming an enemy of the cross,

Philippians 3:18 For many walk of whom I have told you often, and now tell you even weeping, that they are the *enemies of the cross of Christ*:

- b. Becoming the enemy of God,

James 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore, wants to be a friend of the world makes himself *an enemy of God*.

- c. Becoming a hater of God,

John 15:23 He who hates Me *hates My Father* also.

- d. Becoming double-minded,

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, *you double-minded*.

- e. Becoming anti-Christ,

1 John 2:18 Little children, it is the last hour; and as you have heard that the *Antichrist is coming* (in the Tribulation), *even now* (Church Age) *many antichrists have come, by which we know that it is the* (favorable) *last hour* (to advance in the Divine Dynasphere to maturity.)

1 John 2:22 Who is a liar but he who denies that Jesus is the Christ? *He is antichrist* who denies the Father and the Son.

1 John 4:3 and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit of the Antichrist*, which you have heard was coming, and is now already in the world.

2 John 1:7 For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and *an antichrist*.

f. Becoming carnal,

Romans 8:7 Because *the carnal mind is enmity against God* (carnal or reversionistic believers); *for it is not subject to the law of God, nor indeed can be* (unless they rebound)

1 Corinthians 3:1-2 And I, brethren, could not speak to you as to spiritual people *but as to carnal*, as to babes in Christ. 2) I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

g. Becoming a disciple of the devil,

1 John 3:8 He who *sins is of the devil*, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1 John 3:10 In this the children of God (believers in the Divine Domain) *and the children of the devil* (believers in the Cosmic System) *are manifest: Whoever does not practice*

righteousness is not of God, nor is he who does not love his brother (a believer but outside the DD).

h. Drifting off course from grace,

Galatians 5:4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.

i. Falling from grace,

Galatians 5:4 You have become estranged from Christ, you who attempt to be justified by law; **you have fallen from grace.**

j. Becoming a tortured and unstable soul,

2 Peter 2:7-8 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, **tormented his righteous soul** from day to day by seeing and hearing their lawless deeds) –

2 Peter 2:14 having eyes full of adultery and that cannot cease from sin, **enticing unstable souls.** They have a heart trained in covetous practices, and are accursed children.

k. Becoming shipwrecked,

1 Timothy 1:19 having faith and a good conscience, which some having rejected, **concerning the faith have suffered shipwreck,**

Rebound is the grace function to the believer which accomplishes the following results.

- a. Restoration to fellowship.
- b. Recovery of the filling of the Holy Spirit.
- c. Reentry into the spiritual life.
- d. Recovery from cosmic influence, i.e., grieving the Holy Spirit in Cosmic One, and quenching the Holy Spirit in Cosmic Two.

Apart from Rebound, there can be no function for the believer in the spiritual life. Rebound is recovery of fellowship with God or reentry into the spiritual life for the continuation of the Christian way of life.

1 John 1:9 isn't the only verse that declares the way to get back into fellowship with God when we sin:

Psalms 32:5 *I (David) acknowledged my sin to Thee, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And Thou didst forgive the guilt of my sin. Selah.*

Psalms 51:1-4 *For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Thy lovingkindness; According to the greatness of Thy compassion blot out my transgressions. 2) Wash me thoroughly from my iniquity, And cleanse me from my sin. 3) For I know my transgressions, And my sin is ever before me. 4) Against Thee, Thee only, I have sinned, And done what is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge.*

Psalms 66:18 *If I regard iniquity in my heart, The Lord will not hear.*

Proverbs 28:13 He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion.

Matthew 3:6 and they were being baptized by him in the Jordan River, as they confessed their sins.

LESSON 15 (4-22-25)

When God forgives our sins, it means that we are right with Him again, but that is not a guarantee that there will be no suffering or punishment for our sins. God is our judge and He will decide what to do. If you committed a crime, you will usually be put in jail or prison, but you will be able to take it in stride because you are now right with God and you're operating on the Holy Spirit's omnipotent power rather than your own paltry power.

Once we are forgiven, there is something that can get us right back out of fellowship, which is getting bitter toward those who have wronged us.

God is the supreme Judge of the universe and He has commanded us:

Matthew 7:1 Judge not, that you be not judged.

Our job is to forget it and move on! God will take care of it.

Philippians 3:13, "Brethren, I do not evaluate myself to have attained it (Ultra Super Grace), but I do concentrate on one thing, *forgetting what lies behind and pressing forward to what lies ahead.*"

Hebrews 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up which causes trouble, and by it, many are defiled;

LESSON 16 (4-24-25)

Recalling past failures can only cause guilt reaction, denial, projection, and personality disorder. The greatest problem is self-preoccupation, related to guilt. Believers who still have guilt after they have acknowledged their sins and received forgiveness, simply do not believe God's promise that He has forgiven our sins.

Philippians 3:14 *"I keep advancing toward the objective for the prize of the upward call from God in Christ Jesus."*

There are Four Mechanics of Rebound

- 1. Name it, 1 John 1:9**
- 2. Isolate it, Hebrews 12:15**
- 3. Forget it, Philippians 3:13**
- 4. Keep moving, Philippians 3:14**

"1 John 1:9 *"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."* How do we connect this verse to **Eph 5:18** *"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."*? Ephesians 5 does not mention confession and 1 John 1 does not mention the Holy Spirit so why do we connect these two concepts?

The first thing we have to understand is the process of revelation. Nowhere in Scripture does God reveal Himself in the form of what we would call a systematic theology. He

doesn't say everything there is to say about any particular subject in any particular passage. As a matter of fact, most topics that are covered in the Scripture are understood by comparing Scripture with Scripture. By comparing Scripture with Scripture in passages in similar contexts talking about the same subject we gain a full understanding of the doctrine that the Lord is revealing. So, if there are similarities between two passages then we can draw certain conclusions even though there may be things in both passages that are different.

There is an acrostic that helps us to relate to this subject matter called **ICE**.

The **I** represents the **I**sagogics which is a method of using the historical context of the Scripture being studied.

The **C** represents the word **C**ategories which compares Scripture with Scripture, along with their context.

The **E** represents the word **E**xegetical - relating to *Exegesis; which is to explain and interpret the Scripture.

***Exegesis** is used by those who stick with the text. They consider the grammar, usage, and syntax as they compare Scripture with Scripture.

Eisegesis interprets of Scripture that expresses the interpreter's own ideas, bias, or the like rather than the meaning of the text.

*We see in John chapter fifteen that John talks about two classes of believers: those who abide and those who do not abide. These are absolute states, you either abide or you do not abide. This is further emphasized in **Galatians 5:16** “**But I say, walk by the Spirit, and you will not carry out the desire of the flesh.**” This is a present active imperative, it*

emphasizes something that should be a habit pattern that should characterize the believer's life on a day-to-day, moment-by-moment basis. An aorist imperative tends to emphasize more the priority of the action. They both emphasize that it is an absolute, a mandate, that this is what we are to do. In the development of Scripture there are clearly absolutes; we are either in one position or the other position: abiding or not abiding, walking by means of the Holy Spirit or walking by the sin nature. If we exercise negative volition when we are walking by the Holy Spirit that is what shifts us over to walking by the sin nature. We don't sin first and then that causes us to stop walking. What the grammar indicates here is that if we are walking, i.e. active, conscious dependence on God the Holy Spirit, it is impossible to bring to completion the lusts of the flesh. You can't sin while you are walking by means of the Holy Spirit. That means that we have to stop walking, stop depending on God the Holy Spirit, before we sin. Once we stop walking by the Spirit we will automatically operate on the sin nature and go into carnality.

LESSON 17 (5-1-25)

Then, **Galatians 5:16** goes on to describe characteristics of the person who is walking according to the sin nature in vv. 19-21, and **v. 22** talks about the fruit of the Spirit. This is the character production in the life of the believer that results from walking. Now the Holy Spirit produces the fruit in this passage; Christ produces the fruit in **John 15**; they work together. The point is, that it is Christ, it is the Holy Spirit who produces fruit, it is not us. We don't pull ourselves up by our moral bootstraps. It is produced by the Holy Spirit as a result of our walking. The mandate is to walk. As we walk the Holy Spirit eventually produces this kind of fruit in us.

Galatians 5:18 ***“But if you are led by the Spirit, you are not under the Law.”*** To be led you have to follow something. To follow something means there has to be something clear and objective in front of you. There has to be a path, something specific that you are following in order to be led. It is not guesswork. Then in **v. 25** we have another change. ***“If we live by the Spirit, let us also walk by the Spirit.”*** The verb for ***“walk”*** in **v. 16** is *peripateo* [*peripatew*] which is that step by step action that produces forward momentum; the word for ***“walk”*** in **v. 25** is *stoicheo* [*stoixew*] which emphasizes following in someone’s footsteps. If you are following in somebody’s footsteps then you know exactly where to put your feet. That is the point of this verse. The Holy Spirit has laid out those footsteps for us; it is in the Word of God. All of the mandates, precepts, principles and promises in the Word of God outline for us those steps that the Holy Spirit revealed through the writers of Scripture through revelation and inspiration so that we know exactly where to step. So we have a path to follow. That path was laid down by the Holy Spirit through the objective revelation of God’s Word and we are to walk that path in dependence on God the Holy Spirit. So what that tells us right here is, that the abiding, walking, the action is all going to be empowered by the Holy Spirit from objective revelation to production. The entire process is going to be energized by God the Holy Spirit.