

Chapter One - "Epistle of Obedience"

The Person, Life and Love of Christ Is Real

INTRO: *In the early part of the 1st C. some apostates had denied the historical reality of the coming of Christ in the flesh, as the Son of God. The apostle wrote the Gospel of John, the three epistles of John, and the Revelation to combat this false teaching! John taught the deity of Christ, God's faithfulness to send His Son to die in our place, and Christ's promised return.*

I John teaches important facts regarding the reality of the Son of God and His faithfulness to redeem the world.

Life is a battlefield not a playground, the world does not center around us, there are counterfeits to contend with, it is hard to see what is real over against what is fictitious!

Fairy tales don't have the same meaning, and we know look for something that is REAL (life itself). As Christians we are now to look for satisfaction in Christ, not in wealth, thrills, conquests, power, etc.

1:1 "That which was from the beginning" - αρχης - first origin, active cf. John 1:1,14

The meaning here is not that Jesus came into existence in the beginning. The meaning is that HE WAS ALREADY IN EXISTENCE IN THE BEGINNING OF THE WORLD!

Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. Isaiah 41:4

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev 1:8

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev 1:17-18

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; Rev 2:8

"which we have heard" - ακηκοαμεν - removes the idea of any possible contradiction and expresses personal intimacy and knowledge of Christ. From the source.

Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; Luke 1:2

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: Acts 1:3

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 2 Peter 1:16-18

"which we have seen with our eyes"/ εωρακαμεν - Pf Act Ind - Physically seeing, expresses the general perception of the mind and physically seeing Him!

There can be no question as to the physical existence of Christ. John and his friends had "seen" Him with their own physical eyes! "Seen" - hrao; properly, to stare at...i.e...to discern clearly...

"Which we have looked upon" - to look closely at, perceive, visit - *Aor* - to view intently with admiration and desire out of love! Detailed examination!

Now as if to give great emphasis, John uses another phrase so that no one would miss that fact that they had seen Jesus. .

"and our hands have handled" - εψηλαφησαν - *Aor act Ind* same word used by Jesus when confronting Thomas in John 20:26-29

Luke 24:39, Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. Luke 24:39-40

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. John 20:27-28

Context: Jerusalem had been destroyed and the Christians had been scattered throughout the Roman empire. By the time John wrote this letter, Christianity had been around for more than a generation. They had faced and survived severe persecution.

At this point the church was facing a decline in commitment as many believers were conforming to the standards of the world.

They were compromising their faith as they failed to stand up for Christ. The false teachers were hastening the downward movement of the church.

Of the Word of life" - cf. 1:14

For as the Father hath life in himself; so hath he given to the Son to have life in himself; John 5:26

And he was clothed with a vesture dipped in blood: and his name is called The Word of God. Rev 19:13

1:2 "For the life was manifested" - εφανερωθη - To make visible, clear, known, lay bare, reveal. Used predominantly by Paul and John. God's complete revealing of Himself is in the person of His Son!

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? John 14:9

And this is the record, that God hath given to us eternal life, and this life is in his Son. 1 John 5:11

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 5:20

In him was life; and the life was the light of men. John 1:4

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 2 Tim 1:10

And we have seen it and bear witness and show unto you that eternal life" - what about eternal life?

IT IS FROM GOD TO MAN FOREVER

That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3:15-17

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. John 10:28-30

IT IS PROMISED BY GOD & CHRIST - *In hope of eternal life, which God, that cannot lie, promised before the world began; Titus 1:2*

John 5:39

THERE IS ONLY ONE PLACE TO FIND ETERNAL LIFE: *John 6:68; I John 5:11*

IT CAUSES US TO GLORIFY GOD - *Acts 13:48*

IT IS THE LENGTH OF TIME THAT GOD PROVIDES GRACE: *Rom. 5:21*

IT IS THE GIFT FROM CHRIST: *Rom. 6:23*

IT IS CHRIST HIMSELF - *I John 5:19*

"which was with the Father, and was manifested unto us;" Romans 16:25-26

1:3 "That which we have seen" - εωρακαμεν - Pf Act

to see with the eyes or mind, to perceive, know, to take heed.

"and heard" - ακηκοαμεν - Pf Act - to be endowed with the faculty of hearing, consider what is or has been said, to understand, perceive the sense of what is said, to learn, to give ear to a teaching or a teacher, to comprehend, to understand.

"declare we unto You" - απαγγελλομεν - Pres Act

to bring tidings (from a person or a thing), bring word, report, proclaim, to make known openly. WHY?

"that (ινα) ye also may have fellowship with us"

κοινωνιαν - fellowship, association, community, communion, joint participation, intimacy, the right hand as a sign and pledge of fellowship, a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.

"and truly our fellowship is with the Father"

"and with his Son Jesus Christ - I Cor. 1:9

1:4 "And these things write we unto you, that your joy maybe full"

But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. Psalms 5:11

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psalms 16:11

Born of God used 6X in I John (3:9; 4:7; 5:1,4,18). John had a personal encounter is with Jesus, there was no second hand religious experience! 2 Cor. 13:5. The letter is to inform us that a person can be born again (5:9-13). "Know" is used 30X in I John

Declare it for five reasons:

That we may have fellowship 1:3
God's answer to loneliness

That we may have joy 1:4
God's answer to discouragement

That we may not sin 2:1
God's answer to guilt

That we are not deceived 2:26
God's answer to lies

That we know that we are saved 5:13
God's answer to death

Living In The Spirit - I John 1:5-7

Sin is used 9X from 1:5-2:6 / John deals with sin but handles sin from the point of view of the perfection of God and the love of God for mankind.

1:5-7 Answers who God is *1:8-10 Answers what we are

Logical arrangement. Written to show the holiness and purity of God. Since God is holy and righteous we too must be holy and righteous and pure. Then, because we're walking in the light we can have fellowship one with another. *Walking in the light helps us to recognize the continuing forgiveness of God*

GOD'S CONCERN AND LOVE FOR MAN

"*This then is the message*" - ἀγγελία - announcement, promise, a promised good or blessing. It is the Gospel with all its power. The word "message" shows God's motivation, desire and knowledge.

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Cor. 4:5

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Romans 1:16

According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 1 Tim. 1:11-12

IT IS A MESSAGE WORTH REPEATING

"*Which we have heard of him*" - ἀκηκοαμεν - Pf Act Ind

"*And declare unto you*" - ἀναγγελλομεν - Pres Act Ind

WHY? Because it is a matter of importance and worth passing on!

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Cor. 1:23-24

For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 1 Cor. 9:16

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Cor. 4:5

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. Gal. 1:8

...that I should preach among the Gentiles the unsearchable riches of Christ; Eph 3:8

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Col. 1:28-29

IT IS A MESSAGE OF TRUTH AND REVELATION

"that God is Light - φως εστι - Pres Ind - A synonym for holiness, purity and personal righteousness. It is the nature of God to reveal Himself to man.

(The contrast of light and darkness is seen all the way down through 2:17). He is light, and in Him is no darkness at all, we will be motivated to living holy lives! There is NO COMPROMISE with God!

Alford: "light unites in itself purity, clearness, beauty, and glory...He is light, the fountain of light, material and spiritual. In the (material) world, darkness is the absence of light; in the (spiritual world), darkness, untruthfulness, deceit, falsehood, is the absence of God. They who are in communion with God, and walk with God, are of the light, and walk in the light."

Two Irish brothers were convicted of stealing sheep. In that simple culture they were tarred and feathered, and then branded with an "ST" on their foreheads. One of the brothers, ashamed of his crime, moved away and died in obscurity and despair. The other brother stayed in the village determined to regain his reputation. He lived an exemplary life, regained his right standing in the community, and lived to be an old man beloved by all in the community. At his funeral. Two small children asked the pastor about the ST mark on his forehead. He said, "Well it happened a long time ago, but I think it stands for "Saint."

He will deliver his soul from going into the pit, and his life shall see the light.. Job 33:28

For thou wilt light my candle: the LORD my God will enlighten my darkness. Psalms 18:28

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Psalms 27:1

For with thee is the fountain of life: in thy light shall we see light. Psalms 36:9

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God. Psalms 43:3-4

Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. Psalms 89:15

But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. Prov 4:18-19

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

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Prov 13:9

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26:18

IT IS A MESSAGE OF COMPLETE CHANGE

"And in Him is no darkness at all." - ουκ εστιν ουδεμια

We Know He Is Righteous Because Of Who He Is: ABSOLUTE LIGHT!

***It is not enough to just look at the light or just study the light: We must walk in the light!**

***It is not enough to walk toward or around the light.**

***It is not enough to walk with those who walk in the light , but we must walk as He is in the light!**

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor 5:17

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor 5:21

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:20-21

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Romans 8:1

I John 1:7-10 "The Greatness of Forgiveness"

1:7 A Conditional statement showing what two positive things that are realized by believers if "*we walk in the light, as he is in the light.*"- cf. 2:9-10 *habitual, continual action! index of our character in Christ

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: Eph 5:8

1. We have "*fellowship one with another*" - *Can two walk together, except they be agreed? Amos 3:3*

2. "*The blood of Jesus Christ cleanseth us from all sin*"

Cf. 2:1-2 cf. *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1:29*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Eph 1:7

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Peter 1:18-19

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. Rev. 1:5-6

1:8 A Second Conditional statement of attitude leads to two negative things: "If we say that we have no sin" Cf. 1:10

1. "We deceive ourselves"

2. "And the truth is not in us"

If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 1 Kings 8:46

Who can bring a clean thing out of an unclean? not one. Job 14:4

Who can say, I have made my heart clean, I am pure from my sin? Prov 20:9

For there is not a just man upon earth, that doeth good, and sinneth not. Eccl 7:20

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isaiah 64:6

For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD. Jer 2:22-23

1:9 A Third conditional truth allows two positive things:

"If we confess our sins"

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. Neh 1:6

And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.³ And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God. Neh 9:2-3

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. Psalms 32:5

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Prov 28:13

"He is faithful and just to forgive us our sins"

Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; Deut 7:9

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor 1:9

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb 10:23

"And to cleanse us from all unrighteousness" Cf. 1:7

Wash me thoroughly from mine iniquity, and cleanse me from my sin. Psalms 51:2

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. Jer 33:8

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ezek 36:25-26

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2:14

First John Notes by Don Avigliano, copied from Full Surrender Newsletter, August 2005

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"I John 1:5-10. is a passage of Scripture written to believers concerning the maintaining of spiritual fellowship between themselves and God, and between themselves and the other members of God's family on earth. It is not concerned with how to be initially saved. It is not a passage for unbelievers.

There are some who say this passage has a verse in it for the unsaved which relates to confession for initial salvation (I John 1:9). That this is not so is shown by the

following facts:

1. I John is a book written to believers. Whenever John refers to believers in the book he uses the words, we, us, or you. Sixty times in the book he uses "we" to include himself as a believer. Whenever he refers to unbelievers or apostates he uses ³the one who.² In I John 1:9 he uses the pronoun, we, including himself along with those to whom he is writing, as believers.

2. The verb tenses that he uses in the passage make it impossible for I John 1:9 to refer to confession at the point of initial salvation. The following literal rendering from the Greek of I John 1:5-10, which brings out the meaning of the Greek verb tenses, should make this clear. The Greek present tense speaks of continuing action. (Take your time and work through the passage carefully):

I John 1:5-10, '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 ["darkness" = a figure of speech for sin] at all. If we say that we continue to have [present indicative] fellowship with Him and yet continue to walk [present subjective] in the darkness, we continue to lie [present indicative middle voice] and do not continue to practice [present indicative] the truth; but if we continue to walk [present] in the light as He Himself is in the light, we continue to have [present indicative] fellowship with one another [that is, unbroken fellowship], and the blood of Jesus His Son continues to cleanse us [present active - that is, it keeps on cleansing us] from every sin [the word 'sin' here in the Greek does not have an article with it. This allows its modifying word to be 'every' rather than 'all,' which would best fit the context]. If we say that we continue to have [present indicative] no sin, we are continuing to deceive [present active] ourselves, and the truth is not in us. If we [no change in who John is talking to< he continues to include himself as a believer] continue to confess our sins [present active< whenever we commit them], He is faithful and righteous to forgive us our sins [aorist (point action) active< He forgives each individual act of sin] and to cleanse us from every unrighteousness. If we say that we have not sinned [here there is a change to a perfect indicative< that is, 'that we have not sinned in the past and that we remain as not sinning in the present; that we never sinned in our lifetimes], we make Him a liar, and His word is not in us.'

While believers have been given complete baths (cleansing from sin) at initial salvation, the road dirt that they pick up on their feet as they travel through life needs to be washed away whenever their feet get dirty (see John 13:8-10). However, the words used in I John 1:9 indicate that God gives us a complete bath when He deals with the road dirt!

*'forgive' - When we confess, He forgives us for the specific sin or sins that caused our fellowship with Him to be broken. The Greek word *aphiemi* (af-ee¹-ay-mee) which is translated forgive, means to send away - when we confess our sins, God sends them away. He does more than disregard them, He removes them. He liberates us from them and removes the convicting guilt they produced before we confessed.*

*Cleanse - *katharizo* (kath-ar-id-zo), to cleanse or make clean, to purify or purge. In I John 1:9 a purification from 'all' or 'every' unrighteousness. Through our confession we once again stand before God as clean in the practical sense as we have been made in the positional sense< we are once again in our daily living the same as we are in our position of having the righteousness of Christ (which was imputed to us through our initial salvation). The whole person is cleansed, as the cleansing covers a wider area than the sin committed!*

IMPORTANT NOTE: Confession is not enough! God's cleansing must be accepted by faith. When true confession is made, we must not allow the enemy of souls or our fleshy self-centeredness to continue to hold ourselves as guilty. It is almighty God who has forgiven and cleansed us! The story is told of a child who, in playing outdoors, got a large spot of mud on his clothes. The child stayed out late, afraid of possible punishment for getting his clothes muddy. He finally came in, saying that he was sorry. The parents were so glad to see him, they instantly forgave him. His mother took his muddy clothes and instead of just cleaning them, she also gave the child a complete bath. The child was now very clean, happy and contented. May this be true spiritually for all believers who maintain a proper fellowship with God by the spiritual restoration He has made possible through true confession!"

The Greatness of Christ's Intercession I John 2:1

*THE DESIRE OF JOHN

*"My little children" - *τεκνον* - a little child, a term of kindly address by teachers to their disciples. Term of endearment and faithful friendship. Used by John and Jesus frequently*

"These things write I unto you, that ye sin not"

ινα μη αμαρητε - Aor Act - to miss the mark, err, be mistaken, wander from the path of uprightness and honor.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in the LORD. Psalms 4:4-5

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. John 5:14

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. John 8:11

What shall we say then? Shall we continue in sin, that grace may abound? Romans 6:1

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. 1 Cor 15:34

But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. 1 Peter 1:15-16

*THE DESIRES OF MAN

"And if any man sin" - Aor Act - Possibility of sin exists - Cf. 1:8; No escape in human power and attempts at righteousness! Rom. 3:10, etc. Examples

*THE GREATNESS OF CHRIST

"we have an advocate" - παρακλητον - at one's side, one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, intercessor.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Romans 8:34; 1 Tim 2:5-6

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb 7:25

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Heb 9:24

"With the Father, Jesus Christ the righteous." -

And ye know that he was manifested to take away our sins; and in him is no sin. 1 John 3:5

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor 5:21

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb. 7:26

because Christ also suffered for us...Who did no sin, neither was guile found in his mouth: 1 Peter 2:21-22

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Peter 3:18

The Greatness of His Love for Man - I John 2:2

"And He is the propitiation" - ιλασμος -

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Romans 3:25

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10

The Hebrew word means properly a cover; but means literally, to atone for, to propitiate. Etymology of the word: derived from a word meaning to appease, to conciliate.

The ground of our justification is no subjective change in us, but the propitiatory sacrifice of Christ.

The great aim of all Biblical truth is fellowship with God, to know him as friend and to enter with joy, and not fear, into his presence. It therefore follows that the supreme problem of religion is sin, for it is sin that interrupts fellowship with God. It is to deal with this problem that all sacrifice arises. By sacrifice fellowship with God is restored. So the Jews offered, night and morning, the sin offering in the Temple. That was the offering, not for any particular sin but for man as a sinner; and so long as the Temple lasted it was made to God in the morning and in the evening. The Jews also offered their trespass offerings to God; these were the offerings for particular sins. The Jews had their Day, of Atonement, whose ritual was designed to atone for all sins, known

and unknown. It is with that background that we must come at this picture of propitiation.

The word propitiation has three meanings.

1. When it is used with a man as the subject, it means to placate or to pacify, someone who has been injured or offended, and especially to placate a god. It is to bring a sacrifice or to perform a ritual whereby a god, offended by sin, is placated.
2. If the subject is God, the verb means to forgive, for then the meaning is that God himself provides the means whereby the lost relationship between him and men is restored.
3. The third meaning is allied with the first. The verb often means to perform some deed, by which the taint of guilt is removed. A man sins; at once he acquires the taint of sin; he needs something, which will disinfect him from that taint and enable him once again to enter into the presence of God. When John says that Jesus is the propitiation for our sins, he is, I think, bringing all these different meanings into one. Jesus is the person through whom guilt for past sin and defilement from present sin are removed.

The great basic truth behind this word is that it is through Jesus Christ that man's fellowship with God is first restored and then maintained. We note one other thing. As John sees it, this work of Jesus was carried out not only for us but for the whole world.

"For our sins" - αμαπττων -

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2:24-25

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Peter 3:18

"And not for ours only but also for the sins of the whole world." - peri oulou tou kosmou

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. 1 John 4:14

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. John 1:29

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. John 4:42

There is in the New Testament a strong line of thought in which the universality of the salvation of God is stressed. God so loved the world that he sent his son (Jn 3:16). Jesus is confident that, if he is lifted up, he will draw all men unto Himself (Jn 12:32). God will have all men to be saved (1 Tim. 2:4).

He would be a bold man who would set limits to the grace and love of God or to the effectiveness of the work and sacrifice of Jesus Christ. Truly the love of God is broader than the measures of man's mind; and in the New Testament itself there are hints of a salvation whose arms are as wide as the world.

Because this perfect and infinite sacrifice of Christ is unlimited in its scope and payment, all men who hear the Gospel of Christ have the opportunity to believe and be saved for eternity. The Gospel is a "whosoever" Gospel!

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. Romans 10:11-13

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:13-14

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2:21

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 10:43

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt 10:32-33

*And whosoever liveth and believeth in me shall never die. Believest thou this? John
11:26*