

## **The Christian and the Cleansing Blood**

- I. The purposes of the book of First John
  - A. are to show the basis of fellowship in Christ and - 1 John 1:3
  - B. to give Christians joy and confidence in their salvation. - 1 John 1:4; 5:13
- II. The basis of this fellowship is God's nature: perfect light. - 1 John 1:5
- III. If our walk does not correspond to His nature, we do not have fellowship with Him. - 1 Jn. 1:6
  - A. Darkness is ignorance and evil. - John 12:35; 3:19-20
  - B. Light is truth and righteousness. - John 3:21
- IV. The means of fellowship is the Christian's walk, a reflection of the nature of God (We must live as He is.). - 1 John 1:7
  - A. Walking in the light is the daily manner of life of one who follows Christ. - John 8:12
  - B. Is this walk continuous and constant and include sins of ignorance and weakness?
    1. Pertinent Questions
      - a. Are sins of ignorance and weakness acts of light or darkness?
      - b. Are such acts "in the light, as he is in the light"?
      - c. Does God have such sins?
    2. But we do have sin. - 1 John 1:8
      - a. This does not mean we are presently sinning. - 1 John 3:8
      - b. It does not mean we are presently guilty of sin. - 1 John 1:9
      - c. It does mean we have sinned and are not righteous on the basis of a sinless life. - 1 John 1:10
      - d. It does not mean we will inevitably sin in the future. - 1 John 2:1
      - e. It does mean we have an advocate and propitiation available if we sin. - 1 John 2:1-2
    3. Other uses of the verb "walk" in the present tense agree.
      - a. "walk by faith" - 2 Corinthians 5:7 ("walk" - present indicative); How many times can we ignorantly worship with instrumental music and still be walking by faith?
      - b. "Walk in the Spirit" - Galatians 5:16 ("Walk" - present indicative); How many times can a man commit adultery through ignorance or weakness and still be walking in the Spirit?
      - c. "walk in love" - Ephesians 5:2 ("walk" - present indicative); How many times can you slander a brother through ignorance or weakness, for example, falsely accuse him of denying the deity of Christ, and still be walking in love?
      - d. "walk as children of light" - Ephesians 5:8 ("walk" - present indicative); How many times can you utter blasphemy through weakness, for example, curse by the Lord because mud was spattered on a new suit, and still walk as children of light?
      - e. "walk in wisdom toward them that are without" - Colossians 4:5 ("walk" - present indicative); How many times could you drink beer with your neighbor through ignorance or weakness and still be walking in wisdom toward them that are without?

- f. “walk worthy of God” - 1 Thessalonians 2:12 (“walk” - present infinitive); How many times can a doctor perform an abortion through ignorance or weakness and still be walking worthy of God?
  - g. “walk honestly toward them that are without” - 1 Thessalonians 4:12 (“walk” - present subjunctive); How many times can a Christian in the retail trade cheat a customer through weakness or ignorance and still “walk honestly toward them that are without”?
  - h. “walk after his commandments” - 2 John 6 (“walk” - present subjunctive); How many times can a church send money to an orphanage and its members still “walk after his commandments”?
  - i. “walk in truth” - 3 John 4 (“walk” - present participle); How many times can a respected brother who has been preaching the truth many years teach that the righteous life of Christ is imputed to the Christian and still “walk in truth”?
4. Thus, walking in the light is the characteristic manner of life we are to live, not continual, constant, uninterrupted walk, and does not include any sin of any kind for any reason.
- C. Being cleansed of all sins is the result of this walk. - 1 John 1:7
- D. Are humble, sincere Christians constantly and continuously cleansed of sins of ignorance and weakness?
- 1. Facts
    - a. “walk” - present subjunctive
    - b. “have” - present indicative
    - c. “cleanseth” - present indicative
    - d. “confess” - present subjunctive
  - 2. Observations
    - a. “Fellowship” is just as continuous as cleansing. Whatever sinners are cleansed are in fellowship with God and His people.
    - b. This cleansing is from “all sins,” not just sins of ignorance, weakness, and inadvertence. It includes worshipping with an instrument of music, adultery, slander, blasphemy, drinking alcoholic beverages, abortion, cheating customers, institutionalism, and preaching false doctrine.
    - c. Consistently, the continuous cleansing position means no sin of any kind affects fellowship with God or His people as long as the sinner lives “a humble, penitent, prayerful life, making a sincere effort to obey God at all times” (Eugene Britnell, **The Sower**, January, 1982).
    - d. “Cleanseth” is no more continuous than “confess.” The cleansing is dependent upon the confessing and takes place when and only when the confessing does.
    - e. John does not say, “Confess our sinfulness,” “confess that we sin,” or confess (?) “IF I have sinned”; he says “confess our sins.”

- f. One cannot confess sins he does not know he has committed.
- (1) “lit., to speak the same thing..., to assent, accord, agree with, denotes... (b) to confess by way of admitting oneself guilty of what one is accused of, the result of inward conviction, I John 1:9...” (W.E. Vine, **An Expository Dictionary of New Testament Words**. 1:224).
  - (2) “1. prop. *to say the same thing* as another, i.e. *to agree with, assent*... 2. univ. *to concede*, i.e.... *to confess*, i.e., to admit or declare oneself guilty of what one is accused of ... 1 Jn. 1:9...” (J.H. Thayer, **A Greek-English Lexicon of the New Testament**. 446).
- g. “Confess” is used by synecdoche, a figure of speech in which “a part is put for the whole.” (E.W. Bullinger, **Figures of Speech Used in the Bible**. 640). The one condition of pardon stands for all.
- (1) e.g., John 3:16
  - (2) It includes repentance and prayer. - Acts 8:22
- h. One cannot repent of sins of which he is ignorant.
- i. One cannot claim to have repented if his life has not changed at all. - Matthew 21:28-29
- j. The answer to the question is, “NO.”

Conclusion:

- A. The doctrine of continuous cleansing is pernicious error that places a premium on ignorance, unscripturally broadens fellowship, and promises pardon to unrepentant sinners.
- B. To be cleansed of the guilt of sin, the erring child of God must repent of his sins, confess them to God in prayer, and pray for forgiveness.