

Forgiven?

Prepared by Dave Loudon

(An Informal Study Guide)

In my preparation of this study; I am completely aware that I am "*swimming up stream*" from the common understanding of the majority of evangelical teaching, on the subject of complete forgiveness, including sins, committed against God, after becoming a born again believer; apart from continual confession; for the rest of our lives. Therefore, this study is not written simply for more theological stones to be cast; rather it is intended for the believer who is exhausted by the cycle of sin confess sin confess; with no end in site; to the point of giving up. It is much like initially receiving the gospel; we need to become desperate, to the point of laying aside our pride, and crying out to Him, for whoever shall call on the name of the Lord; shall be saved. This call will not be a nice polite religious mumble, but a cry of desperation. If you are at that point regarding your continual requirement to confess sin; you may find true help herein; however, a word of caution; Your joy will not be readily received due to the indoctrinated masses. When it comes to spiritual truth, and reality; the majority is rarely right. Mt 7:14 "Because **narrow** is the gate and difficult is the way which leads to life, and there are **few** who find it. Don't forget; that it was the majority, which cried out "*Crucify Him.*" **As another example of the majority;** the vast majority boldly declare that they currently have loved ones in Heaven. This, when plain Scripture, reveals exactly the opposite. John 3:13 (Jesus is speaking "No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. Then Christianity teaches that at Christ's ascension, He then emptied Hades, the pleasant part and took all believers out of the pleasant part of Hades and took them with Him; when He ascended to heaven. Let's see if scripture affirms this unsupported theory embraced by the majority! So, now when a believer dies, they are allegedly taken straight to heaven. Come, let's drop in on Peter's preaching on the day of Pentecost, please note that this was ten full days *after* the

ascension of Christ. Take clear notice of what Peter declares, being full of the Holy Spirit; Acts 2:34 "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, So, either David was not a believer, or Paradise; in Hades was not emptied at the ascension of Christ; however; *nearly every preacher* says the opposite; promising a heavenly mansion.

A key source of this teaching from 1: Jn 1:9

A most succinct statement concerning the subject of the forever ongoing (*sin confess cycle*) is found in the Scofield Reference Bible, on page 1325 "Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken."

For more than fifty years of serious pursuit of the lord personally; as well as over fifty years (*of boots on the ground*) ministry; into the lives of believers; I have had to come face to face with the torment, doubt, and uncertainty even of one's salvation; displayed in the lives of multitudes of saints; mainly due to the sin confess cycle; the foundational reason being, a great lack of actually understanding the basic blessing of the gospel; that being the forever, complete forgiveness and removal of all sin before God, by the one Sacrifice. Sadly, the vast majority of the emphasis being; do you want to go to Heaven and get a mansion when you die, and not go to hell; then pray this prayer, and ask Jesus to come in. This, without addressing their separation eternally due to Sin; consequently there is no clear way forward to live in the Joy of sins forgiven. Typically, then, a particular scripture verse; that being 1 John 1:9, will be given as a kind of [***"get out of Jail Free"*** Card;] thus, allegedly enabling the confessed believer to then get on with life; by making God happy, by giving Him a quick [***sorry***] then, on with life; after the latest sinning, as a believer. Thus, begins the unending cycle of sin confess, sin confess; for the rest of their lives.' Hence, this deep investigation as to the truth of this requirement of a born again believer who has repented, been born again, has received the imputed righteousness of Christ Himself, is now indwelt by the Holy Spirit, and Joined to the

Spirit; and on and on! This is not a simple examination; however there will be sufficient evidence presented to create reasonable doubt; which would win the case in a true court of law. However, I also have learned over the decades; that truth is often laid aside for tradition. Mar 7:9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition.

A work in Progress! The material herein, has not been completely edited for grammar, punctuation, and flow of content. It is in a developmental stage; therefore, some details currently here; may be removed, or new material added, or clarified; before its official publication. All material included is thought to be accurate, and is added for the sole purpose, of giving some background as to the continued strong influence from Roman Catholicism, Marten Luther, Greek Orthodox etc. By their current as well as past, emphases on salvation allegedly coming from the sacrament of baptism, including infant baptism, The Eucharist, where the bread and wine become the body and blood of the Lord, thereby giving them life; the continual confession for the forgiveness of ongoing sin; , by the priest, as if from God Himself. Continued efficaciousness received, is maintained by the *continual* participation in these sacrament concluding with the Last Rights! And then purgatory awaits if not fully forgiven; this will require money, and other intervention on the sinners' part. Does this sound like a free gift? All of this for the alleged effectiveness for removing sin, (rather than receiving the complete forgiveness, based solely, and once and for all; through the shed blood of the Lord,) as their initial, and ongoing relation with God. This is why I am referring to this strong influence, which they have had for millennia, and are major factors, currently blinding us, from seeing the fully efficacious, and forever completed work; providing for sins forgiven; once and for all; completely apart from continual confession throughout our life, as a born again believer. Therefore, I am Referencing these groups basic teaching; as presented, for the sole purpose of providing evidence; assisting us in examining the clear influence, still remaining; thus restricting a thorough understanding of Justification by

faith in the finished work of Christ. This clearly seen in the strong, and remaining unbiblical, and predominant; purported requirement taught by much of Evangelical Christianity, regarding obtaining forever, and ongoing forgiveness for believers.

Some Crucial Direction, and Clarification!

For us to participate in the full blessing of our Lord's finished work; and thus enable us to comprehend that reality; there are several issues to address in preparation; to live in the reality of all sin forgiven, forever, as a new, or existing believer. It is so important to have solid proof, for us, in confirming; that we have truly received the gift of Salvation, and forgiveness; with the resulting testimony in our life; of being; eternally released from the righteous, and Just penalty of sin; by the Holy Spirit-initiated conviction in our conscience of sin, righteousness, and Judgment. John 16:8 "And when He has come, He will convict the world of sin, and of righteousness, and of judgment.

By true repentance of sin, as a response to this convicting work of the Holy Spirit, and not simply by praying some prayer! Further to this; true and genuine repentance, will become evident; through several potential markers. These markers may not all be the same for each person, however; there will certainly be several areas to address. Here I will identify several markers of true repentance, and the consequent, possible actions required on your part, as a result. True repentance will prompt these to be addressed.

'New Life' Indicators.

1. A Possible prompting regarding Restitution.

Lu 19:8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

This may look like returning stolen goods, or simply borrowed, and never returned. Damage you did, and never owned up to it; The Holy Spirit will be faithful to impress you with the specifics. This is only an example; this may include many matters.

2. The Renouncing, and removal of any witchcraft, and occult, or Satan worship-related items, including; souvenirs from pagan or idol worship images, including any witchcraft-type games or video games regarding Satanic, or magic witchcraft themes. *On this, be exceedingly thorough!*

Ac 19:19 Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

3. Granting true Forgiveness.

Mt 18:35 "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses." Unforgiveness, resulting in bitterness; is a major plague between people. Read Matt. chapter 18, too understand a broader scope of the personal benefit of granting forgiveness. The lack of which, will be a serious hindrance. Again, the Holy Spirit will direct you to people whom you need to forgive; whom you may have justified bitterness, however the Lord may call you to forgive them. Again, refer to Matt chapter 18.

4. Loving true Believers, from your heart.

1 John 3:14 We know that we have passed from death to life because we love the brethren. He who does not love his brother abides in death.

5. A Second witness, or double verification of true Believers. Connected to 1 John 3:14

1 Jo 5:2 By this we know that we love the children of God, when we love God and keep His commandments.

these two passages, provide *a solid cross-check*, as to whether or not one has truly repented, and believed. Resulting in being Born Again, and having Christ come to live in you as the Life-Giving Spirit.

1 Co 15:45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit.

Voices from Six!

There are at least six, potential sources of input, which we need to become aware of in our life, as a born again believer.

1. Isa 53:6 All we like sheep have gone astray; we have **turned everyone to his own way**; and the LORD hath laid on him the iniquity of us all.

2. Ro 2:15 who show the work of the law written in their hearts, their **conscience** also bearing witness, and between themselves their thoughts accusing or else excusing them. Please understand that the conscience, operates primarily in response to the law, as in right or wrong, and also is able to be corrupted, and severely weakened becoming unprofitable.

3. 1 Jn 2:27 But **the anointing** which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. This aspect of our walk with the Lord is crucial to develop, as the characteristics are very stable, as the anointing is always true and is no lie.

4. Eph 4:14 that we should no longer be children, tossed to and fro, and carried about with **every wind of doctrine**, by the trickery of men, in the cunning craftiness of deceitful plotting,

5. Re 12:10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for **the accuser of our brethren**, who accused them before our God day and night, has been cast down.

6. Joh 8:44 "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no

truth in him. When he speaks a lie, he speaks from his own resources, **for he is a liar and the father of it.**

Biblical Ammunition, at your Disposal.

1 Pe 5:8 **Be sober, be vigilant;** because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

2 Cor 10:4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, **bringing every thought into captivity** to the obedience of Christ, 6 and being ready to punish all disobedience when your obedience is fulfilled.

Jas 4:7 Therefore submit to God. **Resist the devil** and he will flee from you. Lu 4:8 And Jesus answered and said to him, "**Get behind Me,** Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'"

An overcoming Learning Curve

This will be a learning curve. However if we understand the potential players, we will learn to recognize each one's tendencies as we learn. (We must realize we have been born into a battle, and thus we are a target from God's enemy.

Complete Forgiveness

True Repentance and believing; results in complete Forgiveness of all sin by God, Forever! By means of the imputed Righteousness of Christ; singularly provided because Christ's sacrifice, which fully met the Justice of the Father, who then raised Christ from the Dead, **because** of our Justification!

Moving Forward

If, true repentance has occurred in our life; then, as a new believer; one can surely anticipate the Lord's prompting, in *one or more* of these five areas; soon after repenting of sin and believing. Mark 1:15 and saying, "The

time is fulfilled, and the kingdom of God is at hand. **Repent, and believe** in the gospel." It is so vital that you respond, and act quickly; to what ever the Lord is pointing out; and deal with it thoroughly! This is so fundamental, in clearing things up in your life between others, then, resolve for the rest of your life to maintain the ongoing practice, of responding to the things the Holy Spirit reveals to you, in maintaining a good conscience before God and Man. Ac 24:16 "This being so, I myself always strive to have a conscience without offense toward God and men.

My Thesis:

With these previous matters truly addressed, we then come to State the Thesis. Which is presented, with the singular goal of demonstrating by means of the abundance of Scripture, the complete error of the purported requirement, in evangelical circles; requiring the ongoing confession of sins to God, by born again believers, based solely on 1 Jn 1:9.

Due, to the major import of verses applied in 1 Jn chapter 1; let's see if this requirement can be supported, with the aim, of thus creating reasonable doubt that chapter one is not directed to believers, but rather; as a general declaration to an un-named audience. The express purpose is to declare to a crowd of people who denied having sin, and rejecting the pronouncement that God became a mortal man, Thus becoming the God Man, in the human flesh; and by announcing the reality of Him, and that they could have sins forgiven, and be therefore righteous; because, of the imputed righteousness, of Christ' AND by being Joined to the Father, and to the Son.

Some specific observations which will bring Clarity!

The **[Noun]** form, referring; to the inward sin nature due to the fall. See Vines Greek.

The **[Verb]** form, referring; to individual sins, being committed. See Vines Greek.

Please, observe the crucial factor in understanding this verse, based on, the word used, in 1 John 1:9 to identify the meaning of sin; as to **the sin nature**, or to the **individual act of sin** or sins. There are two key word forms used.

They are [**Noun**] and [**Verb**]

The Greek [**Noun form**] refers to the innate sin Nature.

The Greek [**Verb form**] refers to the act of committing individual sins.

By this test, it becomes noticeably clear, as to what sin 1 Jn 1:9 is referring to. Saints; it is clearly not referring to individual sins to be continually confessed; but is rather; most clearly referring to **the innate sin nature itself**; which we do not continually confess or repent of constantly; but only one time; and that, to be born again!

1 Jo 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin <266>.[**Noun**].

1 Jo 1:8 If we say that we have no sin <266>, [**Noun**] we deceive ourselves, and the truth is not in us.

1 Jo 1:9 If we confess our sins <266>,[**Noun**] He is faithful and just to forgive us our sins <266> [**Noun**] and to cleanse us from all unrighteousness.

Note, Johns; declaration to the “little children” regarding their sin!

1 Jo 2:12 I write to you, little children, **Because your sins <266 Noun> are forgiven you for His name’s sake.**

1 Jo 3:4 Whoever commits sin <266 Noun> also commits lawlessness, and sin <266> is lawlessness.

1 Jo 3:5 And you know that He was manifested to take away our sins <266 **Noun** >, and in Him there is no sin <266>.

1 Jo 3:8 He who sins <266 **noun** > 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 Jo 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins <266 **Noun** >.

1 Jo 5:17 All unrighteousness is sin <266 **Noun** >, and there is sin <266> not leading to death.

1 Jo 2:2 And He Himself is the propitiation for our sins <266>, **Noun**, and not for ours only but also for the whole world.

1 Jo 3:9 Whoever has been born of God does not sin <266 **Noun**>, for His seed remains in him; and he cannot sin, because he has been born of God.

1 Jo 5:16 If anyone sees his brother sinning a sin <266> **Noun** which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin **Noun** <266> leading to death. I do not say that he should pray about that.

Please Particularly, observe the verses in 1 John which use the word sin; as a Noun. It is not the action word, as is a verb, but rather, in all pivotal cases in 1 Jn 1; the word for sin, is in the **noun** form; which describes a **person, place, or thing**.

1. Person. Joh 8:44 "You are of your father the devil, [Person] and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.

2. Place. [Place] 18 'to open their eyes, in order to turn them from darkness to light, and from the power of Satan to

God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.'

3. Thing. Ro 7:20 Now <1161> if <1487> <3739> I do <4160> (5719) what <5124> I <1473> will <2309> (5719) not <3756> to do, it is no longer <2089> <3765> I <1473> who do <2716> (5736) it <846>, but <235> sin <266 > Noun [thing] that dwells <3611> (5723) in <1722> me <1698>.

For the sake of this enquiry; we now look at sin, as a Verb.

1 Jo 1:10 If we say that we have <264 Verb > not sinned <264>, we make Him a liar, and His word is not in us.

1 Jo 2:1 My little children, these things I write to you, so that you may <264>verb not sin <264>.

And if anyone sins <264 Verb >, we have an Advocate with the Father, Jesus Christ the righteous.

1 Jo 3:6 Whoever abides in Him does <264 Verb > not sin <264>. Whoever sins <264> has neither seen Him nor known Him.

1 Jo 3:8 He who sins is of the devil, for the devil has sinned <264 Verb > from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

1 Jo 3:9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin <264 Verb >, because he has been born of God.

1 Jo 5:16 If anyone sees his brother sinning <264> a sin which does not lead to death, he will ask, and He will give him life for those who commit sin <264 Verb > not leading to death. There is sin leading to death. I do not say that he should pray about that.

1 Jo 5:18 We know that whoever is born of God does not sin <264 Verb >; but he who has been born of God keeps himself, and the wicked one does not touch him.

The Unbiblical Cycle

This, sin confess cycle; requirement, I will seek to solidly prove to be false, and expose; as a profoundly, and fundamentally serious error; placing the genuine believer in an unwarranted, and perpetual bondage; of guilt, despair, with much spiritual defeat; extending even of doubting their Salvation. Thus, a life of uncertainty, rather than hope, unrest, rather than the peace of Christ; and being under the regular accusations of the Devil, rather than having no consciousness of sin, as their daily portion; subjectively.

I will seek to prove by an abundance of scripture, this teaching to be false, which is; the purported requirement among vast numbers of Evangelicals, including many of the well recognized preachers; who promote the requirement of continual, and ongoing confession of every sin, to God; *post repenting of sin, and believing in Christ; in order to restore, or maintain* fellowship with the Lord. The *purported* reason being; that unconfessed sin, is said to take you **out of fellowship** with the Lord; and keep you there, until such time as one has confessed all sin!

An interesting side note to this is, that fellowship, is not even mentioned in this verse! This incorrect understanding, and application; is erroneously drawn from a **single verse of scripture**; that being, 1 John 1:9; which is completely apart from **any other** supporting or confirming scripture.

The Goal of the Thesis: is to reveal, from the whole council of Scripture; the full extent, and efficacy of God's forgiveness; which is provided in the New Covenant; extended freely, **once and for all**; upon repentance, and believing; *which is the seminal requirement* of receiving the free gift of eternal life.

Aligning things to function properly.

For this continual forgiveness to be experienced, as true; the previously listed matters of conscience, as it relates to other people and you, must be cleared up; including, in the case of anything related to witchcraft or Satanism. This to include

practices, or items related to Satan representation. *The reason being*; is that you will be confused, by not taking care of these matters, thus frustrating the true sense of forgiveness; this due to your conscience, still impressing you to clear those things up; which you may have not taken care of; this in order to live in the peace of Christ; before God, and man.

A Leaning Curve Ahead!

There will be a learning curve, enabling you to discern which, is which. Continue to learn! and you will come to recognize what is going on inwardly; and will then know more clearly how to interpret; and then how to respond, appropriately, by understanding your inner life in Him.

Embrace, this forever forgiveness, which was received *exclusively* through the Imputed righteousness of Christ, and the on-going cleansing, by the Blood of Christ, in payment in full; of your sin debt; past, present, and future. Completely apart from ongoing confession; or any other purported requirement; after truly, being born again! Further then, I want to demonstrate, through the body of Scripture, if carefully considered; the required continual confession of sin, actually implies the *insufficiency* of the Blood, in the one sacrifice, and in some manor, trample on the grace of God. Heb 10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

The Means: shall span the whole Council of God; related to establishing the thesis. By, embracing enlightenment by the Holy Spirit, by plain reasoning, and honest acknowledgment of unbiblical, and currently strong influences from past historic teaching; which are now currently being revived, to prominence in our day; by well known personalities in so-called evangelicalism. This to further include; the honest exposure, of the unbiblical practice; of establishing such a crucial demand on a believer, through attributing it to one isolated verse; which solid Biblical exegesis historically; fully

repudiates, and then to be one with the Bereans; who searched the scriptures daily; *plural*, in scriptures, and plural in daily; to see if these things be so!

Examples of the two or three witnesses' principle.

De 17:6 "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.

De 19:15 "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of **two or three witnesses** the matter shall be established.

Mt 18:16 "But if he will not hear, take with you **one or two more**, that 'by the mouth of **two or three witnesses** every word may be established.'

2 Co 13:1 This will be the third time I am coming to you. "**By the mouth of two or three** witnesses every word shall be established."

1 Ti 5:19 Do not receive an accusation against an elder except from **two or three witnesses**.

Heb 10:28 Anyone who has rejected Moses' law dies without mercy **on the testimony of two or three witnesses**.

Articles of Documentation: Several articles are included, some of which are regarding Martin Luther's teaching; as he is the one who is largely credited with the Reformation. These references are specifically pertaining to his explanation of the means of justification according to Luther. These References are not intended as a general critique of Luther's theology; '*per say*;' however; simply by documenting his actual teaching on the means of Justification, which understanding and proclamation continues to this day among the vast majority of Lutherans as well as a wide variety of other denominations., including the Orthodox church. However, simply by sheer examination of content presented in his writings, some clear conclusions will be no doubt drawn, both from his actual declaring of the means of justification; as to Efficacy which he states; and including the

subsequent, and strong influence by these expressed means, extended to the current thinking; regarding confession as stated in 1 Jn 1:9 which is the perpetual requirement; of a born again believer to continually confess current sin to the Lord, for the express purpose of obtaining forgiveness, and thus being restored to fellowship with the Lord; and then to continue this practice post believing; for the rest of their life!

The, following article; is important information, revealing who actually promoted the truth of Justification by faith by believing, and then be baptised! As a declaration only; apart from any Meritorious effect regarding removing sin. Me!

Conrad Grebel – A Son of the Reformation and the Father of the Anabaptists

By

Doug Schlegel

-

October 4, 2017



Modern painting of Conrad Grebel by Oliver Wendell Schenk, 1972 Courtesy Eastern Mennonite University

Very early in the Reformation, a group of like-minded, energetic young men found themselves in Zürich, Switzerland and gathered around the Swiss reformer, Ulrich Zwingli. The lives of these young men and their mentor became intertwined and

much would change due to their relationship. But not all was going to go well and much would go quite poorly. This is a story that is as much about youthful impatience, wasted opportunity, plague, schism, and irreconcilable differences as it is about reform of the church. The effects of what happened during the turbulent years of the 1520's are still very much felt today. Among these young men was the son of a wealthy and influential German-Swiss family: Conrad Grebel. It is the life and deeds of this young man which sparked a powerful movement.

Conrad Grebel was born in the Canton of Zürich around 1498 to Jakob and Dorothea Grebel. He was the second of child of six. Conrad's father was a very successful iron merchant and he served as a magistrate in Grüningen from 1499 to 1512. After serving as a city magistrate, he served as a representative on the council of the Canton of Zürich, and also served as an ambassador for Zürich in meetings of the Swiss Confederation and even in foreign negotiations. Conrad had all of the benefits of his birth and spent approximately six years studying at the Carolina Latin School of the Grossmünster Church in Zürich. It is after his studies at the Latin School that he enrolled at the University of Basel in 1514, but his father secured a four-year imperial scholarship for him in Vienna and he enrolled there the following year. It is at this time that we begin to see some of the character of the young scion of this prominent family.

Even though his time in Basel was short, he was exposed to the new wave of humanist scholarship spreading over Europe. (For example, Erasmus had just arrived and would remain through the winter. Oecolampadius would arrive the following year.) Since he was enrolled in the philosophical curriculum, Grebel was required to live in one of the associated boarding houses (*bursae*), and he chose to live in the *bursa* established by the Swiss humanist, Heinrich Loriti (*Glarean*). His short exposure to this academic environment would have a significant effect on his future.

Grebel studied in Vienna from 1515 to 1518, and while he was there, he naturally gravitated to the Swiss students and faculty. Partly under the influence of the alumnus of the University of Vienna, Ulrich Zwingli, many students from German-speaking Switzerland arrived to study. The Swiss students were befriended by a Swiss humanist professor,

Joachim Vadian. Vadian saw in Grebel a young man of immense potential and thought that his student was destined for great things. The relationship between Grebel and Vadian was such that there are 56 letters extant which show that Grebel considered Vadian his “dearest teacher and most faithful friend.” (Vadian also married Grebel’s sister, Martha, in 1519.)

In 1518 the plague was raging in Vienna and in June, Vadian left Vienna for Switzerland. He returned to his hometown of St. Gall and pursued a career in medicine and Grebel followed. It should be noted that Grebel had not completed his studies. So, shortly thereafter, Conrad’s father secured a royal scholarship for his son at the University of Paris. At this time, the King of France awarded only two scholarships to each Swiss canton. This was a tremendous opportunity for Conrad to complete his education at one of the preeminent universities in the world. So, he set out to resume his studies that September. While there, he happily lived in the bursa of his old friend, Glarean. But the happy times in Paris were not to last.

In a short time, he and Glarean had a quarrel which was so hot that Glarean left Paris and did not return for a year. In the summer of 1519, his education was interrupted again when the plague struck Paris and the students were forced to flee the city for six months. The quarrel with Glarean was just the preamble to further quarrels and even brawls with fellow students. His health also began to suffer because of his loose living. His behavior became so troublesome that his dear friend (and brother-in-law) Vadian threatened to break off his relationship with him and when his father heard reports of his behavior, he cut off financial support to Conrad. At this point, he was forced to leave the University of Paris without a degree and return to Zürich in the hopes of repairing his reputation and his relationships with his friends and family. He returned to Zürich a young man full of unrealized potential. He had spent six years at three different elite universities, yet he had no degree and had a trail of ruined relationships. Nevertheless, during his education he learned Latin, Greek, and he probably learned Hebrew. In fact, he learned much, but a careful reader will note that something is missing. Grebel had not yet developed or expressed any particular concern for matters of religion or of any necessity of a personal faith. This was about to change.

In 1521 he joined a group gathered to study with Ulrich Zwingli. The study was wide-ranging. They studied the Greek classics, the Latin Bible, and the bible in the original Hebrew and Greek. Not only did he become more familiar with Zwingli, but it was in this study group that Grebel met and developed a close friendship someone who would be a fellow innovator: Felix Manz. It was also at this time that Grebel's religious life came to life. The following year he experienced what many assert was a Christian conversion. Regardless of what happened, his letters show a marked difference in perspective. Suddenly, the questions and controversies raging around Zwingli and the greater Reformation were of keen interest to him. It appeared that the young Grebel had found his passion and he became an ardent supporter and disciple of Zwingli and a leader among his young followers. Sadly, the road forward was to be as fraught with difficulties and controversies as the road behind him. Grebel's impetuous nature was to appear once again and it would not take long.

The first crack in the support of, and tutelage under, Zwingli appeared in October of 1523. For many years Zwingli had been preaching reformation in Zürich and he thought that the time had come to abolish the Roman mass. He argued strenuously before the City Council but discerned that the council was not ready for such a drastic step and accepted their decision to wait. Zwingli thought that patience would be rewarded and did not press the matter. Grebel was stunned and disappointed in his mentor. He knew that Zwingli had preached against the mass and viewed this as a betrayal of principle and conscience. Zwingli had even agreed to continue to officiate at the mass in the meantime! The mass would be abolished shortly thereafter in 1525, but this was too much. This "betrayal" was more than Grebel and about 15 others could endure and they broke with Zwingli. Zwingli considered Grebel and his supporters as irresponsible. The cleft went so far as to cause Zwingli to publicly condemn Grebel and his followers from the pulpit as "Satan's going about as angels of light." Grebel, on the other hand, responded by condemning Zwingli and his supporters as "false shepherds" and that they were not true to the divine calling and the divine Word.

Having broken with Zwingli, this group met for Bible study and prayer. They also began making contacts outside of Switzerland seeking the like-minded. They wrote to Martin Luther and to

his antagonist, Andreas Karlstadt. They even tried, unsuccessfully, to contact the violent radical, Thomas Müntzer, and discourage his advocacy of revolutionary violence. None of these attempts bore fruit and another controversy would soon provide the catalyst for a final break with the mainstream of the Protestant Reformation.

Grebel was fully aware of the possible consequences of the path he was walking. He wrote to his dear friend Vadian, "I do not believe that persecution will fail to come...." He was not wrong. On January 17, 1525, a public debate was held on the question of infant baptism. Zwingli argued for infant baptism and Grebel, Manz, and George Blaurock argued against infant baptism. The mentor was now the opponent. The City Council judged in favor of Zwingli and ordered Grebel and his group to cease and desist. They also ordered that any unbaptized infants had to be presented for baptism within 8 days. Disobedience was to be met with exile. This was no academic question for Grebel. He had married and his wife had born him a daughter only two weeks before and he had refused to present his infant daughter for baptism. The judgment of the council did not have the desired effect on Grebel. Grebel said that she, "had not yet been baptized and bathed in the Romish water bath." He had no intention of changing his mind. On January 21, the group held an illegal meeting in the home of Manz. It was at this meeting that a monumental decision was made. Blaurock asked for Grebel to re-baptize him on the basis of his profession of faith and Grebel consented. In turn, Blaurock baptized the others present. At this point, the schism was complete and this innovation would soon spread all over Central Europe. The group meeting in the home of Felix Manz would band together with a pledge to live the faith according to the New Testament alone and without any other accountability or formal structure. The fact that neither Grebel or Blaurock had ever been ordained never seemed to bruise their consciences. The Anabaptist movement had begun.

Grebel knew that because he was well-known, he could not stay in Zürich, so he left the work there to others. Having fled Zürich, Grebel fled to St. Gall and quickly gathered another convert, Wolfgang Ulimann, who he baptized by immersion in the Rhine River. For several months, these two went about preaching with much success. But it did not take long for Grebel to run afoul of the magistrate and the response of the magistrate

was swift and extreme. In October of the same year he was arrested and imprisoned. While in prison, Grebel was able to prepare an apology of the Anabaptist position on baptism although he could not find a printer to publish it. Five months later, through the help of some friends, he escaped his imprisonment. He immediately set about to seek converts to his position. At some point between March and July he was also able to find a printer willing to print his apology. (There are no copies of his pamphlets extant, but Zwingli quotes from it in a refutation.) Even though the members of this new movement were arrested, fined, and imprisoned, the movement grew. Soon, huge numbers were rebaptized. In Waldshut, three hundred adults were rebaptized. And in St. Gall, about five hundred were rebaptized at one time. The Zürich City Council called upon the other cantons of Switzerland to help stop the movement. Eventually, in November 1526 the City Council of Zürich enacted the penalty of death by drowning for participation in the new movement. But this was not to be the fate of Grebel.

Eventually, Grebel arrived in the Maienfeld area of the Canton of Grisons where his oldest sister lived. Not long after arriving in Grison in 1526 he died not having reached his 30th year. He likely died in July or August due to contracting the plague there. Although he left very little written record of his theology and practice, in his short life he lit a fuse which led to an explosion of controversy, schism, and “movements” over Europe and eventually the world. It is not a stretch to call him the father of not only what became the Swiss Brethren, but also a theological forefather of the Amish, Baptist, Schwarzenau Brethren (German Baptists), and the Mennonite churches. Many subsequent pietistic and free church movements can also be traced to the fateful decision of January 21, 1525, in the home of Felix Manz.

One can appreciate the zeal of the young Conrad Grebel, but also wish that he had learned a little more patience and humility from Ulrich Zwingli. His impatience led him to break with the mainstream Reformation in its infancy. Grebel and his followers self-consciously sought to restore a “primitive” Christianity according to their understanding of the New Testament alone. His followers were reported to have cried out at one time, *Habend it Zwingli's, wir wellend Gotts wort haben*. (“You have Zwingli’s word, but we want God’s Word”) Sadly, the eventual

result was the fracturing of the church and the erection of different “traditions”. It is a strange twist of history that a son of the Reformation would also be the father of the Anabaptists, and that after his death, his relatives would raise Grebel’s own children in the Reformed faith.

An Important Clarification reminder. Do not connect, nor relate the truth regarding Justification between the believer and God; in granting forever, forgiveness; to be applied the same, regarding inter-personal relationship resolution. Ac 24:16 "This being so, I myself always strive to have a conscience without offense toward God and men. *As previously covered.*

This consideration, regarding our Justification with God, must not be *confused* with, or misapplied too, our day by day interaction with people, which will from time to time require our personal reconciliation attempts, the granting of forgiveness, the extending of much grace, and most possibly some forms of restitution. For all matters interpersonal; as to granting forgiveness; refer to all scripture containing the subject of the human conscience, restitution, forgiveness, and going the extra mile! *This is related to rightly dividing the word of truth!*

**Question: What does the word ‘Fellowship’
actually Mean? And do we have an
incorrect usage?**

Have you ever, drilled down to discover the usage of this word, In the context of 1 John? Many believers’ lives have been in torment over this assumed and applied erroneous meaning, and popular application.

1 Jo 1:3 that which we **have seen** and heard **we declare to you**, that **you also may have** fellowship with us; and truly **our fellowship** is with **the Father** and with **His Son Jesus Christ**.

2842 κοινωνία **koinonia** koy-nohn-ee’-ah

from 2844; n f; TDNT-3:797,447; {See TDNT 395} **AV-fellowship** 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20.

1) fellowship, association, community, communion, joint participation, intercourse

1a) the share which one has in anything, participation.

1b) intercourse, fellowship, intimacy

1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)

1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.

Something to Actually think about!

1 Jo 1:3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

*Saints; If we would actually stop and evaluate; and soberly, evaluate the specific points and comparative statements made by John; which are made in the above verse; for example, there is a strong inference, as to whom he is actually writing this. Consider; the strong implication being; that those whom he is addressing specifically here; do not currently have fellowship with the Father, and with the Son, and are therefore by John, being invited into this partnership. Consequently, *by simple implication*; John's points here, would then need to be seen as, addressing those who were unbelievers.*

First of all, who is he currently addressing in this letter, in chapter one? He is desiring them to partner, jointly contribute, in distribution, the share which one has in anything, The right hand as a sign, and pledge of fellowship etc. we then discover an entirely different call. This is the Greek explanation, of the true meaning of fellowship. **Dear Saints, think!** it is completely, and Biblically, impossible, of those whom he is addressing which *are being assumed* to be believers; to **not Know the Father, and the Son**; or not currently having fellowship with the Father and the Son! In 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and **My Father will love him, and We**

will come to him and make Our home with him. Therefore, we must become far more diligent, in considering; to whom he is referring in chapter one.; as compared to the different sections of his writing. Do we dare, to ask the needed question? To whom is John actually writing; in 1 John chapter one? This could radically change vast amounts of current thinking!

Please, Compare this verse; with some implied conditions in chapter one! This verse contains a complete statement, including; the singular basis! 1 John 2.12 I write to you, little children, Because your sins are forgiven you for His name's sake. Here, in the same letter, by the same author, he most clearly states; that their sins are forgiven.

Evidence is Building!

Saints, A crucial distinction *Must* be made between, what is Justification by Faith, and where Good Works, Fit In.

There is massive confusion in Christendom, while seeking to distinguish in scripture, the basis of true forgiveness, Justification, and Salvation. That confusion being; is it by, faith apart from works, or including works on the part of the person? Eph 2:8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9. not of works, lest anyone should boast. This great confusion stems in large part, due to the incomplete biblical template being used. The simply Saved and lost template is by no means the complete template; to unfold God's Eternal Plan. Therefore, we must in our scriptural exegesis identify, and clearly separate; the gift of eternal life, as being exclusively a free Gift by grace, received exclusively by Faith in Christ's redemptive provision; completely separate from good works.

Following this, then we **MUST** identify, by the word, and the inner leading of the Holy Spirit; to see the specific, and single source, of the **Good works**; as those being, only the Good works prepared by Him, Eph 2:10, for the believer to walk in. Which first of all, are not at all in any way;

meritorious to one's salvation; but rather, are 'good works prepared by God, in building of His Kingdom. Which if carried out according to God, and through Him; will then be rewarded; by Him in the Kingdom age, enabling the rewarded born again believer; to hear Well Done, and to thus be invited to participate in some manner in the wedding Feast, including; reigning with Christ in His 1000 year Millennial Kingdom on the restored earth. Acts 3:21 "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Please consider: Apart, from making a completely clear distinction, between the means of Salvation, simply by Grace through faith in Christ's finished work; followed by the understanding regarding the doing of good works, as a believer; accordingly as He has prepared; (not simply our good ideas for God) and to see them as completely separate from the means of Justification by faith In Christ alone.

If this clear distinction is not understood; *The illusive, and sought for*; ultimate clarification, in this ongoing search; regarding some alleged, and mysterious combination of grace, and good works; *tipping the scale* for salvation; then; this dilemma can simply, **never be** resolved. Thus, *{the incomplete template}* will continue to propagate the confusion; much to the damage of the real church, and the testimony, to the lost world, including the bringing of much shame to the Lord's Name; and to His genuine born again believers, who constitute the church, as His Body.

Justification by Faith' in what?

This phrase; Justification by faith; has become a popularized '**bullet point**' in many Sermons, along with an assumed understanding; in many a conversation. However, have we completely discovered exactly what that means? Specifically, in terms of the completeness, and fully efficacious, and *automatic* operation; of *continual cleansing from sin*, which is actually part of the gift of Eternal Life. 1 Jn 1:7

An Examination; In Martin Luther's shorter Catechism; he instructs the confessor, (which is the one hearing the confession of the Penitent) "Then the confessor shall say: God be merciful to you and strengthen your faith. Amen. Furthermore: Do you believe that my forgiveness is God's forgiveness?"

The penitent's Answer: Yes, dear sir. Then let the confessor say: "Let it be done for you as you believe. [Matt. 8:13] And by the command of our Lord Jesus **Christ I forgive you your sins**, in the name of the Father and of the Son and of the Holy Spirit. Amen. **Depart in peace.** **Question! Is this Justification by Faith?** Lu 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? **Who can forgive sins but God alone?"**

An Examination: A rather common repetitive action required by a large segment of evangelicals, is that upon sinning; as a believer; they must then confess this sin and receive forgiveness; and be then cleansed from all unrighteousness; or they will be cut off from fellowship with **the Lord, until such time as it is confessed!**

Compare: Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, **make those who approach perfect.** 2. For then would they not have ceased to be offered? For the worshipers, **once purified, would have had no more consciousness of sins.** 3 But in those sacrifices, **there is a reminder of sins every year.**

Heb 10:4 For it is not possible that the blood of bulls and goats could take away sins. 5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.

6 In burnt offerings and sacrifices for sin You had no pleasure.
7 Then I said, 'Behold, I have come — In the volume of the book it is written of Me — To do Your will, O God.'

8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),⁹ then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. 10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool. 14 For by one offering **He has perfected forever** those who are being sanctified. Note; by His one offering; He has now **perfected forever**; The conclusion then should be; Heb 10:2 For then would they not have ceased to be offered? For the worshipers, **once purified, would have had no more consciousness of sins.** There should be no more consciousness of sin for the truly born again, perfected forever; believer! Amen.

A Witness, Acts 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

A Commission: Acts 26:18 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.)¹⁹ Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: *Faith in Christ alone!*

Note A number of Singular, meaning (only once) for all eternity; events applied to the born again Believer.

These include Justification, imputed righteousness, Born Again, transferred out of Darkness, into His marvelous light, seated in the heavenly places in Christ, heirs, and Joint heirs with Christ, sons of light, you are the light, **one** sacrifice for sins **for ever**, Heb 10:12 the saints, beloved, the body of Christ, the church, Joined to the Lord, sanctified, Justified, Glorified; *these are all past tense!* died with Christ, buried with Christ, Risen with Christ, accepted in the Beloved. Baptised by the Holy Spirit, upon believing. ETC.

The vital question.

Exactly then, to what extent, is His forgiveness active, and effective; regarding sins committed in the daily life of the born again believer? Some of which could be seen as sins of omission, or commission, or things done (*not in faith*) which is sin. This by means of extensively searching the scriptures, I seek to present a deeper understanding, of the effective forgiveness in the New Covenant; thus enabling the Believer to truly see and enter into the subjective reality in their daily life, of all sin having already *been* forgiven forever; when they became born again; apart from the ongoing practice of continual confession. Therefore, bringing them to truly and subjectively in their daily experiencing; have His inner subjective peace, as Scripture declares. This, completely apart from repetitive confession!

Warning: To arrive at this desired goal, there will be some lies, previous misapplication, and religious indoctrination barriers, we will need to press through; in order for us to reach this goal! That of believing that which to this time has been; *A deal to good to be true!* Ro 5:1 Therefore, having been justified by faith, we have **peace with God** through our Lord Jesus Christ, *So Let's begin.*

Abraham, Singularly; {Believed God!} In our spiritual pursuit, we must understand a crucial fact; that faith comes by the Spirits' blowing where it will; communicating through an *inner* hearing; in our spirit, the living word of God; Ro 10:17 So then faith comes by hearing, and hearing by the word (rhema) of God. None of us naturally have faith; rather, true faith is not some quality naturally inherent, or stirred up in our emotion; but is received by the breath, voice, wind; rhema; as the living word of God; thus enabling us to believe. Heb 4:12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.

Please do not pause your journey, concluding that you do not have faith; living faith, will be supplied to you, to believe. When that living faith arises in you; *please simply respond* to it and allow your new *insight* space; don't push it away when it begins to press up against the previous concept barriers.

Allow, the scripture; to enlighten your spiritual understanding, as to sure truth, which will require some change in thinking! It will require some *repenting*; which is to change your mind, *by which only true revelation will be effective in doing so*. We all have embraced matters which are actually partially or completely untrue. When God's light comes, it can be painful to realize that we have believed things unsupported by the whole council of scripture; a process which can be quite disturbing!

Ro 2:28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh;

Ro 2:29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Consider these Scriptures. Ro 4:3 For what does the Scripture say. "Abraham believed God, and it was accounted to him for righteousness."

Ga 3:6 just as Abraham "believed God, and it was accounted to him for righteousness."

Jas 2:23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

Ga 3:17 And this I say that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

Heb 8:6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

Heb 8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

Heb 8:8 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah —

Heb 8:9 "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.

Heb 8:10 "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

Heb 8:13 In that He says, "A new covenant," He has made the first **obsolete**. Now what is becoming obsolete and growing old is ready to vanish away.

Heb 9:1 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

Heb 9:4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

Heb 10:16 "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds, I will write them,"

Heb 10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

Heb 12:24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

Heb 13:20 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Our focus going forward will center around whether the New Covenant solution of 'simply believing' as applied to the truly born again believer, thus renders them completely forgiven of all sin, forever; **or not!**

A Central Question: Can the Finished work of Christ; as applied to the complete forgiveness of sin, for all time, and eternity; as revealed in the whole council of God; be discovered in scripture; to be (*completely compatible*) with the prevailing emphases, and prescribed teaching; among a large segment of evangelicals? that being the requirement of a born again believer; to perpetually confess periodic sin, throughout their entire life; *post conversion*; in order to be forgiven of *current* sin, and then cleansed of all unrighteousness; and thus by this perpetual confession, be brought back into fellowship with their Saviour; which they have *allegedly forfeited* through their unconfessed, current sin?

Evidence: Here, I will seek to display sufficient evidence, by means of a large volume of scripture; containing specific details stated in the New Covenant; that in fact, will expose the purported requirement of continual confession of intermittent sin, by a truly born again believer; to be completely *contrary* to the *entire* teaching of the New Covenant, which is based *exclusively* on the finished work of Christ; in shedding His own blood as a ransom; then being imputed to the Justifying and forgiving and removing the born again believer's complete sin debt; past, present, and future, singularly at the time they believe, and are truly born again! This divine, and complete transaction occurs at the precise point of their

believing; thereby requiring no further confession to God for their sin, forever! Please understand the good news! *It is the finished work.* based solely on the efficacy of the perfect sacrifice of the Lord's body, and the shedding of His precious blood. The completeness, and continuous forgiveness; is part of the *same* covenant as is our eternal redemption; not separate from it! It is exactly the same as the New Birth, which is once forever! This is all part of the finished work of Christ, provided in the New Covenant, *as a free gift!* The completeness, of the *imputed* Righteousness of Christ.

This thinking, among evangelicals regarding continual confession, has its strong historical influence; coming from the massive volume of past teaching from Roman Catholicism; being passed down from their historic religious sources, by which they had *clearly failed* to discover the full scope of the finished work in Christ's one sacrifice; and currently continues to strongly influence, centuries after the supposed release of, and embracing of, Justification by faith alone, in Christ alone; through what was deemed the Reformation. The word Reformation used; simply was in reference to reforms desired in the Roman Catholic church Doctrine; over which there became a great split.

Consider: The most crucial understanding a person who has come to God through Jesus Christ; by faith in Christ's finished work; is, for them to know solidly and truthfully, that they are completely *forgiven* of all sin, for all time! And that the provision is, exclusively by His one perfect and complete *sacrifice! Nothing else!*

Influence: Martin Luther is credited with the opening of the lost and buried truth for centuries; *(which is truly a generous acknowledgment,)* as several before him, William Tyndale, Charles Wesley, and including Jon Hus; one hundred years before Luther, who proclaimed the same things; that being essentially the matter of the supremacy of scripture, over the word of the Pope; for which he was *burned at the stake* by the Roman Catholic church. In the case of Martin Luther however; please be aware that he continued the strong support and practice of *infant baptism*, Purgatory, The

Eucharist, and he personally went to regular *confession* his entire life, according to historical statements. This seems to fall short of representing a realization of faith alone in Christ alone.

Unenlightened Influence: All future references to Luther's work and teaching, are not intended as an examination of his teaching; rather, it is cited for the express purpose of demonstrating the strong and continued influence forming the inaccurate teaching from 1 Jn 1:9, due to preconditioned thinking from unbiblical interpretation of reformers teaching; along with a very careless and pre-conditioned exegesis of the verse itself; which is then applied to born again believers; specifically concerning the requirement of *continual confession* of sin, after being forgiven of all sin, and born again. It is my personal observation, that if the reality of Christ's full satisfaction for man's sin was grasped; by these purported reformers, the continuing of these alleged; and *perceived to be, meritorious* practices, would have been abandoned; of which they were not, and continue to be practised, and seen as meritorious for sin, to this very day, some 500 years later. *Which forces* the question; what do they then actually *accredit* as the true means of Justification; the blood of Christ? or the church approved Sacraments?

Luther's Teaching "the Sacrament of Holy Baptism is the sacrament by which one is started into the Christian faith. Lutherans teach that at baptism, people receive regeneration and God's promise of salvation. **At the same time,** they receive the faith they need, to be open to God's grace." Source: Internet, Luther documents.

Examination: We must now question, what did Luther in fact by this time *actually* understand; regarding the scripturally sound truth of Justification by faith alone, in Christ alone? If this was truly his understanding; we must then further inquire, why did he continue to practice these previously mentioned sacraments; with *accredited efficacy*; in infant baptism, and perpetual confession to a priest or pastor; including the practise of seeking absolution regarding sin, and the Catholic understanding; at least in part, concerning

the so-called Eucharist; that of the body, and blood; of Christ actually being present in the elements?

In my reading of the 95 thesis, which Luther nailed to the door in Whittenburg; the central theme seems to be focused primarily on the disagreement over the deceitful selling of indulgences, and allegedly, by these; who purchased them, would gain some punitive reprieve from Purgatory. It seems that the argument by Luther, was not against the selling of indulgences as a means of grace, *per say*; rather; he stated, that they should only sell those indulgences authorized by the Pope; and thus it appears in his mind that actual expiation of sin was through the official sacraments of the Roman Catholic Organization; including that by the current Pope. These authorised, and official means being; Baptism by sprinkling, this to include infants; continual confession, the Eucharist, and Absolution; and that provided exclusively by a Priest or Pastor who could forgive their sin. Any sought after reference; directly to the Blood of Christ, as the unique provision; was not discovered.

Further Examination: According to Martin Luther, being “**born again**” is indeed closely tied to the sacrament of baptism¹². He viewed baptism as not just a simple water baptism, but a process where the Holy Spirit is also present¹. In his view, those who are baptized are not only baptized with water but also of the Holy Spirit¹.

Luther believed that through baptism, individuals are given the grace, Spirit, and power to suppress the old self so that the new self may come forth and grow strong². He saw baptism as the means through which people are born anew¹. Even if one falls from grace and sins, they always have access to baptism so that they may again subdue the old self².

In essence, Luther saw baptism as a continual process that puts to death the old self and brings about the resurrection of the new self³. This aligns with his view that a truly Christian life is nothing else than a daily baptism, once begun and ever to be continued³.

So, in Luther’s theology, one could say that being “born again” is a process that begins with baptism and continues

throughout the believer's life¹²³.Luther Documents, **Source: Bing, Internet**

In 1521 AD Luther is Summoned to Leipzig Germany, allegedly for a Debate regarding his teachings, which was actually the setting for his Demise, by the Pope.

When Martin Luther was summoned to the Diet of Worms in 1521 A.D. and asked to recant his teaching, he replied:

“Unless I am convinced by Scripture and plain reason, my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience would be neither right nor safe. God help me. Here I stand, I can do no other.”

Luther's, argument regarding the supreme authority of Scripture; over that of the Pope, was actually the subject which was in question, at this point; where by he directly challenged the Authority, and further, the actual legitimacy of the Pope; therefore this meeting was not (*specifically regarding Justification by Faith*) rather, it became by declaring that Scripture, to be exalted above the word of the Pope, This then; was the factor, *which crossed the line*, and as such; Luther was thus condemned as a heretic, and was now destined to be burned at the stake; as was John Hus, a Century prior, in 1415 AD. By the Roman Catholic Organization; for the same reason, which being; the superiority of Scripture, over that of the word of the Pope.

Reflection, we can trace to a culmination, that which began unfolding, initiated by Luther's innocent, and without Mallas; nailing of his 95 thesis, the subject of which was mainly focused on the abuse of indulgences; which he, as a common practice; during these times, having nailed his thesis to the door in Wittenburg on Oct 31, 1517; not aware perhaps, that the Pope, and Albert Mainz; were the ones promoting indulgences at that very time. These two were scheming together, through corrupt means; to raise money for their *prideful purposes*; by the direct manipulation of a lie, combined with undue, and unjust, raw abuse of power;

through a false promise, promoting the jingle; 'as the coin went into the box, a measure of freedom was immediate' (not an exact quote)

The Righteous Judge! Rev 18:16 "and saying, 'Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! 17 'For in one hour such great riches came to nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance 18 "and cried out when they saw the smoke of her burning, saying, 'What is like this great city?' 19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.' 20 "Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!" 21 Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. 22 "The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. 23 "The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived. 24 "And in her was found the blood of prophets and saints, and of all who were slain on the earth." 1 After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God! 2 "For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her." 3 Again they said, "Alleluia! Her smoke rises up forever and ever!"

Luther's, Developing Views: By the year 1521 AD. Martin Luther's understanding of many things has somewhat developed, to where he realized on a much deeper level, the fall of man, his deep depravity, and helplessness to even come to God apart from the grace extended and faith supplied to do so. In his life, he stood firm for what he saw by revelation, and experienced as reality in his own life; and sought to pass that unto others. To which we are all called to do! Others had already gone before him, having the similar understanding made real to them.

This is Luther's 'Shorter' Catechism:

Baptism is not only plain water, but it is the water set in God's command and joined to God's Word.

Which is that word of God?

Christ, our Lord, says in the last chapter of Matthew: "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit."
[Matthew 28:19]

Second

What is the gift or benefit of Baptism?

It brings about forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are these words and promises of God?

Christ our Lord says in the last chapter of Mark: "Whoever believes and is baptised will be saved, but whoever does not believe will be condemned."
[Mark 16:16]

Third

How can water do such great things?

Of course it is not the water that does them, but the word of God, which is in and with the water, and the faith that trusts this word of God in the water. For without the word of God the water is just water and no baptism. But with the word of God it is a baptism, that is, a water of life rich in grace, and a

washing of new birth by the Holy Spirit, as St. Paul says in Titus chapter three:

“He saved us | by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Saviour, so that being justified by His grace we might become heirs according to the hope of eternal life. The saying is trustworthy.” [Titus 3:5-8]

Fourth

What does such baptising with water signify?

It signifies that the old Adam in us should, by daily remorse and repentance, be drowned and die with all sins and evil desires, and that a new person should daily come forth and arise, to live before God in righteousness and purity forever.

Where is this written?

St Paul says in Romans chapter six: “We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” [Romans 6:4]

Luther’s Confession Model

How Christians should be taught to confess.

What is Confession?

Confession consists of two parts. One is that we confess our sins. The other is that **we receive absolution, or forgiveness, from the confessor**, as from God Himself, by no means doubting but passionately believing that by it our sins are forgiven before God in heaven.

Which sins should we confess?

Before God we should plead guilty of all sins, even those of which we are unaware, as we do in the Lord’s Prayer. But before the confessor we should confess only those sins which we know and feel in our hearts.

Which are these?

Consider your place in life according to the Ten Commandments. Are you a father, mother, son, daughter, husband, wife or servant? Have you been disobedient, unfaithful, lazy, angry, rude or quarrelsome? Have you hurt

anyone by words or actions; have you have stolen, neglected or wasted anything, or done any harm?

A Request: Please give me a brief form of Confession.

Say to the confessor:

Dear sir, I ask you to hear my confession and to pronounce forgiveness in accordance with God's™ will.

I, a poor sinner, confess before God that I am guilty of all sins. In particular, I confess before you that I am a servant, a maid, etc. Alas, I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them, and caused them to curse, have been negligent and have allowed damage to be done. I have also been shameless in words and deeds, have quarrelled with my equals, have grumbled and sworn at my mistress, etc. For all this I am sorry, and I pray for grace. I want to do better.

A Master or lady of the house may say this:

In particular I confess before you that I have not faithfully trained my children, servants and wife to honour God. I have cursed and set a bad example by rude words and deeds. I have done harm to my neighbour and spoken evil of him. I have overcharged, sold shoddy goods, and used false weights and measures.

The penitent should add anything else he has done against God's™ commandments and his own position in life.

If anyone does not find himself burdened with these or greater sins, he should not trouble himself, searching for or inventing other sins. That would make confession a torture. Instead, he should mention one or two that he knows. For example: "In particular I confess that I have cursed, or that I have used obscene words, or that I have neglected this or that, etc." Let this be enough.

But if you know of no sins at all (which is surely impossible), then mention none in particular, **but receive forgiveness** upon your general confession which you make before God to the confessor.

Then the confessor shall say:

God be merciful to you and strengthen your faith. Amen.

Furthermore: Do you believe that my forgiveness is Gods^{€™}s forgiveness? (Lk 5:21 And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?") scripture *inserted by Me! What about Sola Scriptura? Meaning By Scripture alone!*

The penitent's Answer: Yes, dear sir.

Then let the confessor say:

â€œ Let it be done for you as you believe. â€œ [Matt. 8:13] And by the command of our Lord Jesus Christ **I forgive you your sins**, in the name of the Father and of the Son and of the Holy Spirit. Amen. Depart in peace.

The confessor will know other passages of Scripture to comfort and encourage those who have great burdens upon their consciences, or who are distressed and tempted.

This is only a general form of confession for ordinary people.

What is the Sacrament of the Altar? By Luther.

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written?

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write: â€œ Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: â€œ Take, eat; this is My body, which is given for you. This do in remembrance of Me.â€™

â€œ In the same way also He took the cup after supper, and when He had given thanks, He gave it to them saying, â€œ Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me .â€™â€œ [Matthew 26:26â€œ28; Mark 14:22â€œ24; Luke 22:19â€œ20; 1 Corinthians 11:-23â€œ25]

What is the benefit of such eating and drinking?

These words, â€œ Given, and shed for you, for the forgiveness of sins, â€œ show us that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

After confession, and instruction in the Ten Commandments, Creed, Lord's Prayer, and the sacraments of Baptism and the Holy Supper, the confessor may ask, or you may ask yourself:

1. Do you believe that you are a sinner?

Yes, I believe it: I am a sinner.

2. How do you know this?

From the Ten Commandments, which I have not kept.

3. Are you also sorry for your sins?

Yes, I am sorry that I have sinned against God.

4. What have you deserved from God because of your sins?

His wrath and displeasure, temporal death, and eternal damnation. [See Romans 6:21, 23.]

5. Do you also hope to be saved?

Yes, that is my hope.

6. In whom, then, do you trust?

In my dear Lord Jesus Christ.

7. Who is Christ?

The Son of God, true God and man.

8. How many Gods are there?

Only one; but there are three persons, Father, Son, and Holy Spirit.

9. What, then, has Christ done for you that you trust in Him?

He died for me and shed His blood for me on the cross for the forgiveness of sins.

10. Did the Father also die for you?

No; for the Father is God only, as is the Holy Spirit. But the Son is true God and true man. He died for me and shed His blood for me.

11. How do you know this?

From the holy Gospel and from the words of the Sacrament, and by His body and blood given me as a pledge in the Sacrament.

12. How do these words read?

“Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: ‘Take, eat; this is My body, which is given for you. This do in remembrance of Me.’” In the same way also He took the cup after supper, and when He had given thanks, He gave it to them saying, ‘Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.’”

13. Do you believe, then, that the true body and blood of Christ are in the Sacrament?

Yes, I believe it.

14. What persuades you to believe this?

The word of Christ: “Take, eat, this is My body; drink of it, all of you, this is My blood.”

15. What should we do when we eat His body and drink His blood, and in this way receive the pledge?

We should proclaim and remember His death and the shedding of His blood, as He taught us: “This do, as often as you drink it, in remembrance of Me.”

16. Why should we remember and proclaim His death?

So that we may learn to believe that no creature could make satisfaction for our sins except Christ, true God and man; and so that we may learn to be horrified by our sins, and to regard them as serious; and to find joy and

comfort in Him alone, and thus be saved through such faith.

17. What was it that moved Him to die for your sins and make satisfaction for them?

His great love for His Father, for me, and for other sinners, as it is written in John 13:31, 15:13, Romans 5:8, Galatians 2:20 and Ephesians 5:2.

18. Finally, why do you wish to go to the Sacrament?

That I may learn to believe that Christ, out of great love, died for my sin, as has already been said; and that I may also learn from Him to love God and my neighbour.

19. What should admonish and encourage Christians to receive the Sacrament frequently?

With regard to God, both the command and the promise of Christ the Lord should move them; and also their own troubles that burden them, on account of which this command, encouragement and promise are given.

20. But what should you do if you are not aware of such trouble, and feel no hunger and thirst for the Sacrament?

To such people no better advice can be given than that, first, they put their hand to their body and feel whether they still have flesh and blood, and that they by all means believe what the Scriptures say of the flesh in Galatians 5:19 ff. and Romans 7:18 f.

Secondly, they should look around to see whether they are still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say in John 15:18â€“19 and 16:20, and 1 John 2:15â€“16 and 5:19.

Thirdly, they will certainly have the devil also around them, who with his lying and murdering day and night will let them have no peace within or without, as the Scriptures picture him in John 8:44, 1 Peter 5:8â€“9, Ephesians 6:11â€“12 and 2 Timothy 2:26.

Note: *Here they are calling to attention the source!*(explanation added by me)

These questions and answers are no child's play but are drawn up with great earnestness of purpose by the venerable and devout Dr. Luther for both young and old. Let each one pay attention and consider it a serious matter; for St. Paul writes to the Galatians in chapter six: “Do not be deceived: God cannot be mocked.”

Why The Death of Jon Huss, as a Martyr? being burned at the stake; performed by the Roman Catholic church in 1415 AD?

John Huss gave his all for Jesus. Huss, along with William Tyndale and John Wycliffe, laid the foundations for the Reformation. It was their influences that inspired a monk named Martin Luther to study the Scriptures. Huss can best be described as a rebel for God. His conviction that the Scriptures are to be obeyed above all things (take heed church!) led to his death. Huss strongly preached that the Church must listen to the Scriptures above any human beings including the Pope himself. This act led to his own government abandoning him and allow the Roman Catholic Church to persecute and kill him. **However, the murder of John Huss led to the flames of reformation.**

The writer of the(not me) article quotes the following: With declaration regarding **the sole authority to be place in the scripture**; with this; Huss lost the support of his king. His excommunication, which had been tacitly dropped, was now revived, and an interdict was put upon the city of Prague: no citizen could receive Communion or be buried on church grounds as long as Huss continued his ministry. To spare the city, Huss withdrew to the countryside toward the end of 1412. He spent the next two years in feverish literary activity, composing a number of treatises. The most important was The Church, which he sent to Prague to be read publicly. In it he argued that Christ alone is head of the church, that a pope “through ignorance and love of money” can make many mistakes, and that to rebel against an erring pope is to obey Christ.

In November 1414, the Council of Constance assembled, and Huss was urged by Holy Roman Emperor Sigismund to come and give an account of his doctrine. Because he was promised safe conduct, and because of the importance of the council (which promised significant church reforms), Huss went. When he arrived, however, he was immediately arrested, and he remained imprisoned for months. Instead of a hearing, Huss was eventually hauled before authorities in chains and asked merely to recant his views.

When he saw he wasn't to be given a forum for explaining his ideas, let alone a fair hearing, he finally said, "I appeal to Jesus Christ, the only judge who is almighty and completely just. In his hands I plead my cause, not on the basis of false witnesses and erring councils, but on truth and justice." He was taken to his cell, where many pleaded with him to recant. On July 6, 1415, he was taken to the cathedral, dressed in his priestly garments, then stripped of them one by one. He refused one last chance to recant at the stake, where he prayed, "Lord Jesus, it is for thee that I patiently endure this cruel death. I pray thee to have mercy on my enemies." He was heard reciting the Psalms as the flames engulfed him. He continued to sing until finally the flames burned his face though his lips continued to move until he breathed his last.

His executioners scooped up his ashes and tossed them into a lake so that nothing would remain of the "heretic," but some Czechs collected bits of soil from the ground where Huss had died and took them back to Bohemia as a memorial.

The exception between the death of John Huss and John Wycliffe is that the Catholics hated Wycliffe so much that the Pope ordered that Wycliffe's body be dug up and burned as a sign of their hatred for this "heretic." How Satan hates the true warriors of God! **Source: Internet posted Documents.**

An Inquiry: No doubt the battle for the supremacy of the Scriptures was indeed a major declaration! That being said; once Scripture has gained its rightful place, the next, and *extremely* important matter; is that of *rightly dividing the word of truth*.

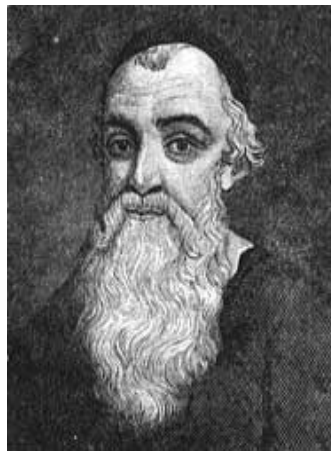
2 Ti 2:15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

While holding to Scripture, as the Supreme authority; it still remains, that through the erroneous interpretation of said scriptures, by which requiring the embracing and practice of demands, which the *very Scripture* itself; clearly does not require! *For example*; infant Baptism, The Eucharist, by going beyond *Remembrance of His death till He come*; rather than bearing any efficacy or transubstantiation or consubstantiation of the bread and wine; to then become the actual body and blood; or further; to require the continual confession of sin, and Absolution, which is offered exclusively by a Priest or Pastor, and that salvation comes by water Baptism,' infant or adult.

Menno Simons, and the Mennonites

"I voluntarily renounced all my worldly honor and reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ. Menno Simons (1496-1561) Describes His Conversion and its Results.

Menno Simon's Letter Explaining His Conversion. Introduced and edited for the web by Dan Graves.



Introduction

Menno Simons (1492–1561), was a man of simple, direct thought and warm character, who exerted great influence on the Dutch Anabaptists. His followers became known as Mennonites. He had become a priest at the age of twenty–four, but accused himself, and the other clergy, of lax and self–indulgent living. Doubts about transubstantiation made him uneasy and caused him to read some of Luther’s tracts and study the New Testament which he had been afraid to read up to that time.

The question as to the right age for baptism came up, and claimed more of his attention after a tailor, Sicke Freerks Snijder, was executed in 1531 for having been rebaptized as an adult. Menno was not satisfied with the inconsistent answers he found in Luther, Bucer, and Bullinger and determined to rely on Scripture alone for answers. From this time on, he became an evangelical, as opposed to a sacramental, preacher.

In 1532, popular demand took him to Witmarsum. A brother of Menno joined the followers of John Matthys (Munsterite rebels) and was killed at Bolsward in 1535. This was a life–changing event for Menno. While blaming the leaders who had misled these poor people, Menno also blamed himself for not having shown them the right way. He began preaching Bible truth, and the following year left the church of Rome.

Soon he became an Anabaptist leader, not of the wild and fanatical type, but of a sober, godly band who claimed new birth and sought whole–heartedly to follow Christ. At first these people endured terrible

persecution because they were thought to be radicals such as those who seized Munster, but in time the authorities learned to distinguish them from the others.

Menno died in 1559. He had married after leaving the Roman church and had three children. **Source Material**

My Reader

I write to you the truth in Christ and lie not. In the year 1524, being then in my twenty eighth year, I undertook the duties of a [Catholic] priest in my father's village, called Pingjum, in Friesland. Two other persons of about my age, also officiated in the same station. The one was my pastor, and was well learned in part; the other succeeded me; both had read the scriptures partially; but I had not touched them during my life, for I feared, if I should read them, they would mislead me. Behold! such a stupid preacher was I, for nearly two years.

In the first year thereafter a thought occurred to me, as often as I handled the bread and wine in the mass, that they were not the flesh and blood of the Lord. I thought that it was the suggestion of the devil, that he might lead me off from my faith. I confessed it often sighing and praying, yet I could not be freed from this thought.

Those two young men whom I have mentioned and myself spent our time daily in playing, drinking, and all manner of frivolous diversions, alas! as it is the fashion and way of such useless people; and when we were to treat a little of scripture, I could not speak a word with them without being scoffed at; for I did not know what I asserted. This shows how hidden the word of God was to my understanding.

At length I resolved that I would examine the New Testament attentively. I had not proceeded far in it before I discovered that we were deceived. My conscience, which was troubled on account of the sacramental bread mentioned earlier, was soon greatly relieved, without any human aid or advice; though I was encouraged by Luther in the belief that human authority cannot bind to eternal death.

Through the illumination and grace of the Lord, I continued daily to examine the scriptures, and was soon considered by some, though undeservedly, as being an evangelical preacher. Everyone sought my company, the world loved me and held my love, yet it was said that I preached the word of God, and was a fine man.

Afterwards it happened, before I had ever heard of the existence of brethren, that a godfearing, pious man, named Sicke Snyder, was beheaded at Leeuwarden, for being rebaptized. It sounded strange to me, to hear a second baptism spoken of. I examined the scriptures assiduously and meditated on them earnestly but could find nothing in them concerning infant baptism. After I had discovered this, I conversed with my pastor on the subject; and after much discussion, he had to admit, that there was no scriptural foundation for infant baptism. Notwithstanding all this, I dared not trust my own understanding, but consulted several ancient authors. They taught me that children were to be washed by baptism from their original sin. I compared this doctrine with the scriptures and found that it made baptism take the place of the blood of Christ.

Afterward, desiring to know the grounds for infant baptism, I went and consulted Luther. He taught me that children were to be baptized on account of their

own faith. I perceived that this also was not in accordance with the word of God.

Next, I consulted Bucer. He taught that infants were to be baptized, that their baptism would cause those who had their training, to be more careful in bringing them up in the way of the Lord. I perceived that this doctrine, too, was without foundation.

I then consulted Bullinger. He directed me to the covenant and circumcision. This I found incapable of being substantiated by scripture.

Having thus observed that authors varied greatly among themselves, each following his own opinion, I became convinced that we were deceived in regard to infant baptism.

Shortly after, I went [as priest] to the village in which I was born, called Witmarsum. Covetousness and a desire to obtain a great name, were the inducements which led me to that place. There I spoke much concerning the word of the Lord, without spirituality or love, as all hypocrites do, and by this means I made disciples of my own stamp, such as vain boasters and light-minded babblers, who, alas! like myself, cared but little about these matters. Although I had now acquired considerable knowledge of the scriptures, yet I wasted that knowledge through the lusts of my youth in an impure, sensual, unprofitable life, without any fruit, and sought nothing but gain, ease, favor of men, splendor, reputation and honor, as all generally do who embark in the same ship.

Thus, my reader, I obtained a knowledge of baptism and the Lord's supper, through the illumination of the Holy Ghost, through much reading of the scriptures, and meditating upon them, and through the gracious favor and gift of God, but not by means of the service

of misleading sects, as it is reported of me: I hope that I write the truth and do not seek vain glory; though some [of the sects], doubtless, may have contributed to my assistance in the pursuit of truth, yet will I, for this, render thanks to the Lord forever.

Meanwhile it, happened, when I had resided there about a year, that quite a number broke in upon baptism; but whence the first beginners came, or where they resided, or who they properly were, is to this hour unknown to me, neither have I ever seen them.

Afterwards the sect of Munster made inroads, by whom many pious hearts in our quarter, were led into error. My soul was much troubled, for I perceived, that though they were zealous, they erred in doctrine. I exerted my feeble efforts, as far as I was able, in opposing them by preaching and exhortations. I conferred twice with one of their leaders, once in private, and again in public; but my admonitions availed nothing, because I did that myself which I well knew was not right.

The report spread far abroad that I could readily silence these persons. All looked to me. I saw that I was the leader and defender of the impenitent, who all depended upon me. This pained my heart; I sighed and prayed, "Lord help me, lest I make myself partaker of other men's sins." My soul was troubled and I reflected upon the result of my doings, namely, that if I should gain the whole world, and live a thousand years, and at last have to endure the wrath of God, what would I have gained?

Afterwards; the poor straying flock, who wandered as sheep without a shepherd, after many severe edicts and slaughters, assembled near my place of residence, called Oude Klooster; and alas! through the ungodly doctrines of Munster, and in opposition to the Spirit,

the word and the example of Christ, drew the sword to defend themselves, which the Lord commanded Peter to put up in the sheath.

After this had transpired, the blood of the slain, although it was shed in error, grieved me so sorely that I could not endure it. I could find no rest in my soul. I reflected upon my carnal, sinful life, my hypocritical doctrine and idolatry, in which I continued daily under the appearance of godliness. I saw that these zealous children willingly gave their lives and their estates, though they were in error, for their doctrine and faith. And I was one of those who had discovered some of their abominations, and yet I myself remained satisfied with my unrestrained life and known defilements. I wished only to live comfortably and without the cross of Christ.

Thus reflecting upon these things my soul was so grieved that I could no longer endure it. I thought to myself, miserable man! what shall I do? If I continue in this way, and live not in conformity to the word of the Lord, according to the knowledge of the truth which I have obtained; if I do not rebuke to the best of my limited ability the hypocrisy, the impenitent, carnal life, the perverted baptism, the Lord's supper and the false worship of God, which the learned teach; if I, through bodily fear, do not show them the true foundation of the truth, neither use all my powers to direct the wandering flock (who would gladly do their duty if they knew it) to the true pastures of Christ, Oh, how shall their shed blood, though shed in error, rise against me at the judgment of the Almighty, and pronounce sentence against my poor, miserable soul.

My heart trembled in my body. I prayed to God with sighs and tears, that he would give to me, a troubled sinner, the gift of his grace, and create a clean heart within me; that through the merits of the crimson

blood of Christ, He would graciously forgive my unclean walk and unprofitable life, and bestow upon me, wisdom, Spirit, candor and fortitude, that I might preach his exalted and adorable name and holy word unperturbed and make manifest his truth to his praise.

I began in the name of the Lord to preach publicly, from the pulpit, the word of true repentance; to direct the people into the narrow path, and through the power of the scripture to reprove all sin and ungodliness, all idolatry and false worship, and to present the true worship, also baptism and the Lord's Supper, according to the doctrine of Christ, to the extent that I had at that time received grace from God.

I also faithfully warned everyone in relation to the abominations of Munster, concerning kings, polygamy, dominion, the sword, etc., until after the expiration of about nine months, when the gracious Lord granted me his fatherly Spirit, aid and power; then I voluntarily renounced all my worldly honor and reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ. In my weakness I feared God; I sought out the pious, and though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God, with his word, reclaimed some from the snares of damnation, and gained them to Christ, while the hardened and rebellious, I commended to the Lord. Behold, thus, my reader, the God of mercy, through the benign influence of his abounding grace, exerted upon me, in my heart, a miserable sinner, produced in me a new mind, humbled me in his fear, taught me to know myself in part, turned me from the way of death, and graciously called me into the narrow path of life, to the

communion of his saints. To him be praise forever more, Amen.

About one year thereafter, while I was secretly exercising myself in the word of God by reading and writing, it happened that six, seven or eight persons came to me, who were of one heart and one soul with myself, in their faith and life, and as far as man can judge, were blameless, and according to the testimony of the scriptures, separated from the world and subdued to the cross. They sincerely abhorred not only the sect of Munster, but the anathemas and abominations of all other worldly sects. For the sake of those pious souls who were of the same mind and spirit both with them and with me, they with much solicitude kindly requested me, to reflect on the great sufferings and necessity of the poor, oppressed souls (for the hunger was very great and the faithful stewards were very few) and apply to advantage the talents which I had unmeritedly received from the Lord.

When I heard this my heart was greatly troubled. Trouble and fear were on every side; for on the one hand I was sensible of my limited talents, my great ignorance, my weak nature, the timidity of my flesh, the unbounded wickedness, perversity and tyranny of the world, the powerful sects, the subtlety of different minds, and the heavy cross that would oppress me, should I comply with their solicitations, and on the other hand, the miserable, starving condition and necessity of these God fearing, pious children, for I saw plainly that they erred as innocent sheep which have no shepherd.

At last, after much prayer, I placed myself and these circumstances before the Lord and his church, in order that we might pray earnestly to the Lord for a season; should it accord with his acceptable and holy will that

I could or might labor to his praise, that he would give me such a mind and heart as would enable me to say with Paul, “Woe is me, if I preach not the Gospel,” and if not, that he might provide a way to prohibit the same, for Christ says, “That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:19, 20).

Thus, my reader, behold, I was not called to serve among the followers of Munster, nor of any other seditious sect (as it is falsely reported concerning me), but I have been called, unworthily, to this office by a people who were ready to receive Christ and his word, who led a penitent life in the fear of God, served their neighbors in love, bore the cross, sought the welfare and salvation of all men, loved righteousness and truth, and abhorred wickedness and unrighteousness — — which shows pointedly that they were not such perverted persons as they are slanderously reported to have been. But they were true Christians, though unknown to the world, if we believe at all that Christ’s word is true, and his unblameable, holy life and example infallible.

Thus have I, a miserable sinner, been enlightened of the Lord, converted to a new mind, fled from Babel, entered into Jerusalem, and finally, though unworthily, called to this high and arduous service.

When the persons before mentioned, did not desist from their supplications, and my own conscience in some degree made me uneasy (although in weakness), because I saw the great hunger and need, already referred to, I surrendered myself, soul and body, to the Lord and committed myself to his grace, and commenced in due time, according to the contents of his holy word, to teach, and to baptize, to labor in the

vineyard of the Lord with my limited talents, to build up his holy city and temple, and to repair the dilapidated walls. The great and mighty God has made known and revealed the word of true repentance, the word of his grace and power, together with the salutary use of his holy sacraments, through our humble service, doctrine and unlearned writings, together with the careful service, labor and help of our faithful brethren, in many towns and countries, to such an extent, and made the condition of his churches so glorious and bestowed upon them such a subduing power that many exalted and proud hearts not only became humble; the unclean, pure; the drunken, sober; the avaricious, benevolent; the ferocious, mild, and the ungodly, pious; but they also faithfully yielded their possessions and blood, bodies and lives, for the "blessed testimony" they had, as may yet daily be seen.

He who, purchased me with the blood of his love, and called me, who am unworthy, to his service, knows me, and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation, and the salvation of many souls. For this I, my poor, feeble wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery and persecution, and at the peril of my life, have been compelled everywhere to live in fear and seclusion; indeed, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners; when they at weddings and feasts, pipe and beat the tambour, and boast loudly, we must look out, when the dogs bark, lest the captors be at hand. While they are saluted as doctors, lords and teachers by everyone, we have to hear that we are anabaptists, hedge preachers, deceivers and heretics, and must be saluted in the name of the devil. In short, while they are gloriously rewarded for their services with large incomes and easy times, our

recompense and portion must be fire, sword and death.

Behold, my faithful readers, in such fear, poverty, misery and danger of death, have I, wretched man, performed to this hour, without charge, the service of the Lord, and I hope through his grace to continue therein to his glory, as long as I remain in this earthly tabernacle. What I and my faithful co-workers have sought or could have sought in performing these our arduous and dangerous duties, is apparent to all the well disposed, who may readily judge from the works and their fruits.

I will here humbly entreat the reader for Jesus' sake, to accept in love, this my confession in relation to my illumination, conversion and calling, and to meditate thereon. I have made it out of urgent necessity, for the information of the pious reader, because I was slandered by the clergy, and am accused, without foundation of truth, of being called and ordained to this service by a seditious and heretical sect. He that fears God let him read and judge.

MENNO SIMON.

A Further Inquiry: What, then was truly considered the actual basis of Justification, as demonstrated? Is it in the blood of Christ, uniquely? or is it in some manner, by placing their faith in the participation of the sacraments, as administered with the prescribed *efficacy* attached to them; that including; the forgiveness of sin and coming of the Holy Spirit; by means of water Baptism. Is it all of these; rather than the finished work of Christ; in His becoming the spotless Lamb of God, to take away the sin of the world? This gift of Salvation being obtained solely, by believing. Joh 1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God **who takes away the sin** of the world! Joh 1:36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!" Re 5:6 And I looked, and behold,

in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

Published in
The Augsburg Confession, A Collection of
Sources
Ft. Wayne, IN: Concordia Theological Seminary
Press),

An excerpt From the official 'Concord'

“But in the same article their ascription of justification to faith alone is **diametrically opposite the truth of the Gospel** by which works are not excluded; because glory, honor and peace to every man that worketh good," Rom. 2:10. Why? Because David, Ps. 62:12; Christ, Matt. 16:27; and Paul, Rom. 2:6 testify that God will render to everyone according to his works. Besides Christ says: "Not everyone that saith unto me Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father," Matt. 7:21. 4.

Hence however much one may believe, if he work not what is good, he is not a friend of God. "Ye are my friends," says Christ, "if ye do whatsoever I command you," John 15:14.”

On this account their frequent ascription of justification to faith is not admitted since it pertains to grace and love. For St. Paul says: "Though I have all faith so that I could remove mountains and have not charity, I am nothing." 1 Cor. 13:2. Here St. Paul certifies to the princes and the entire Church that faith alone does not justify. Accordingly he teaches that love is the chief virtue, Col. 3:14: "Above all these things put on charity, which is the bond of perfectness."

We must see clearer; and go much deeper than this heralded initial announcement by Luther, on the Door at Whittenburg; which simply, and primarily; related to the sale of indulgences, and really nothing to do with Justification by Faith, as the central point!

First of all, we must identify what was going on in *the deep state corruption*, in the Roman Catholic Organization at the

time. Two *central* players immerge; neither is Martin Luther. The two star players are discovered to be; The then current Pope, who was Pope Leo the X, and the other major conspirator was Albert of Mainz. Briefly, Pope Leo X wanted to construct a new St Peters, which would be so grand, nothing would ever be its equal; as the existing one had been constructed many centuries ago by Constantine, after his reported conversion to Christianity, and following to declare Christianity to be the Official Religion of Rome.

Albert Mainz, on the other hand; wanted the Bishopric and Arc Bishop role of a large area in Europe. Both of their evil ambitions required large sums of money. In brief; they engaged men to sell indulgences to raise the large sums of money required to finance their corrupt goals; and *they agreed to split the money in half.*

Crooks, often overlook Something!

That something was; that The Pope and Albert Mainz *did not* factor in a young Augustinian Monk Priest, named Martin Luther. Who was wrestling with some deep issues regarding sin, etc. The common practice at this time in history; was for teaching Priest's to post their questions on the door in Whittenburg, and then invite other teacher priests to come and have an open debate; as to the truth of that which was presented. *What many do not know*, is that in the month of September just prior to the October 31 95 Thesus, in the same year, about one month apart. Martin Luther had nailed a 97 thesis on the same door in Wittenburg; inviting the same teacher Priests to come and debate. The contents of these 97 thesis were far more aggressive theologically, and yet it caused '*not a stir*;' however on October 31, 1517 when Martin Luther nailed the 95 thesis to the door in Wittenburg; the main theme being centered on the *abuse of indulgences*; completely apart from him being privy to the plot by the Pope, and Albert Mainz; who being the instigators of the selling of indulgences; for the sole purpose of raising the funds for their diabolical plans; NOW the so to speak; '*war was then declared.*' *It was not* about Justification by Faith, *which is purported*; but the real situation was, that Martin Luther had unwittingly Poked the eye of the corrupt underbelly *intent* of the Pope, and Albert of

Mainz. Now, the war was on! So; *was it at this junction about Justification by faith?* or now, was it about ***taking out*** someone, who was messing with their corrupt, and evil, and completely ungodly scheme? *No different than today!* in our world!

Who were the actual; and true purveyors of Justification by faith alone, in Christ alone?

It must be clarified; that the true Position regarding Justification by faith alone: based on first believing, and then being Baptised; as an adult. “In the year 1525 AD was **ACTUALLY**, truly proclaimed in its clarity; beginning with: The anabaptist (re-Baptised) movement which started in 1525 as a result of church reforms which were initiated by Ulrich Zwingli in Zurich, Switzerland.

The founders of this anabaptist movement were **Felix Manz, Conrad Grebel, George Blaurock**. According to Swiss brethren, the infant baptism was not there in bible and it declared that it should not be practiced in churches. In the villages which surrounds Zurich, people were encouraged not to baptize their children. **This conviction** achieved maltreatment (*cruel or violent treatment of a person or animal; mistreatment*) by each other reformer similarly as the Catholic Church and the State. In light of maltreatment various Swiss Brethren moved from Switzerland to neighboring countries and ended up known as **Mennonites**. Manz, Grebel and Blaurock parted from Ulrich Zwingli. Huldrych Zwingli or Ulrich Zwingli was a pioneer of the Reformation in Switzerland. In 1519, Zwingli turned into the minister of the Grossmünster in Zürich where he started to lecture thoughts on change of the Catholic Church. Felix Manz turned into a supporter of Huldrych Zwingli in 1519 and the companion of Conrad Grebel in 1521. Manz and Grebel were in charge of an open question/banter (hearing) with Zwingli on 17 January 1525 about chapel rehearses, the connection between the congregation and state and the dismissal of newborn child baptism”. **Source; Internet.= Anabaptists**

“Severe Persecutions Followed: by Roman Catholics and Protestants alike persecuted the Anabaptists,

resorting to torture and execution in attempts to curb the growth of the movement. The Protestants under Zwingli were the first to persecute the Anabaptists, with Felix Manz becoming the first martyr in 1527. On May 20, 1527, Roman Catholic authorities **executed Michael Sattler**. King Ferdinand declared drowning (called the third baptism) "the best antidote to Anabaptism." The Tudor regime, even the Protestant monarchs (Edward VI of England and Elizabeth I of England), persecuted Anabaptists, as they were deemed too radical and therefore a danger to religious stability. The persecution of Anabaptists was condoned by ancient laws of **Theodosius I** and **Justinian I** that were passed against the Donatists, which decreed the death penalty for any who practiced re-baptism. *Martyrs Mirror*, by Thieleman J. van Braght, describes **the persecution and execution of thousands** of Anabaptists in various parts of Europe between 1525 and 1660. Continuing persecution in Europe was largely responsible for the mass emigrations to North America by Amish, Hutterites, and Mennonites." Source: Internet re- Ana-Baptists.

Justification by Faith in Christ's sacrifice, or church Approved Sacraments?

By these several sacraments being presented, as the *actual* means of salvation; in many so-called Christian churches, however; these same sacraments are in fact; completely separate from simply believing? *Question*, was the alleged Faith exercised, then directed toward believing God? or was the faith directed actually, toward the *alleged* efficacy of the sacraments of infant baptism, the Eucharist, continual confession, and Priestly absolution; as the actual purported means of grace, and thus salvation?

By the way; which of these practices were accredited to Abraham, by God? in Abraham being accounted as righteousness by God? *Only one*, which includes none of these; rather simply that he **believed God!** This then became the Biblical

litmus test for genuinely obtaining God's imputed righteousness, that, to the one **who truly; believes God!**

Question: Do we actually *believe God?* regarding our sin being forgiven(all of it) forgiven forever! when we believed! *And if so; why do we instruct believers to continually confess sin to God? taken exclusively from 1: Jn 1:9*

If we genuinely believe this, then accordingly; in our actual belief, and practice, and teaching; this one sacrifice of Christ, **must not** have ascribed to it any statute of limitation, or bounds of efficacy, as to extent! Ro 5:20 Moreover the law entered that the offense might abound. But where sin abounded, **grace abounded much more.** The question then must be; does Christ's one Sacrifice in fact; *actually* account for complete efficacy? and if not complete? Then are we still placing efficacy actually, in another sacrament of baptism, or 1 Jn 1:9 confession, for our absolution? **Honestly think about this!**

By our present teaching, which requires further and future forgiveness of that which has allegedly already been forgiven; we then place the sacrifice of Christ in a position of being found *insufficient.* Therefore, any new sin which the believer has committed post believing, **if not already fully forgiven;** is discovered to have *no sacrifice*, to atone for that sin; *or the next, or the next, or the next!* Hence, there would be **current sin** which is unable to be forgiven; as there is **no acceptable sacrifice remaining!**

The one sacrifice which was to completely pay the sin debt of fallen man, if deemed unable to reach farther than man's **past sin**, is now confirming believer's current, and future sin having no sacrifice; as the *once for all sacrifice* has already taken place, and thus according to this evangelical teaching, His sacrifice must then be seen as actually *insufficient.*

**We discover an important spiritual type,
representing the complete dealing with sin,
presented in the Old Testament Sacrifice.**

Le 16:8 "Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

9 "And Aaron shall bring the goat on which the LORD'S lot fell and offer it as a sin offering.

10 "But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness.

One goat represented Christ's complete payment, and the other represented the fact that the sin was removed as far as the east is from the west. Question: *Do we Believe God?*

Saints; have we truly heard, and seen, by revelation; the good news of all sins forgiven?

Rom 5:20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more. *Paul then asks a remarkably interesting question.*

Rom 6:1 What shall we say then? Shall we continue in sin that grace may abound? *Then he follows up with the truth of the new creation reality. Here would have been a perfect spot to drop in the 1 Jn 1:9 clause for dealing with sin.*

Rom 6:2 Certainly not! How shall we who died to sin live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, **dies no more.** Death no longer has dominion over Him.

The writer of Hebrews points out a very sobering fact that: Heb 10:26 For if we sin willfully after we have received the knowledge of the truth, **there no longer remains a sacrifice** for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. **29 Of how much worse punishment**, do you suppose, will he be thought worthy who **has trampled the Son of God underfoot**, counted the blood of the covenant **by which he was sanctified** a common thing, and **insulted the Spirit of grace**? 30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "**The LORD will judge His people.**"

Is the means of restoration here; that of Forgiveness, or Chastening?

The consequence as referenced here, is not expiated by means of a sacrifice, rather it is as stated; worthy of incurring a *much worse punishment from the Lord*, than of rejecting of Moses law. It is not unreasonable; to draw from this example, that the treatment for this sin is not a *sacrifice, nor confession; nor forgiveness; nor absolution*, but rather a punishment from the Lord. The clear implication is that this was not a matter of *confession*, but rather of **chastening, and scourging** from the Lord. *Sin had been forgiven*; however sinful practices would be dealt with by the Lord, through some form of chastening, and scourging punishment; *worthy* even of that worse than those during Moses's time.

We have Forgotten! Heb 12:5 And you have forgotten the exhortation which speaks to you as to sons: "My son, *do not despise the chastening* of the LORD, Nor be discouraged when you are rebuked by Him; 6 For whom the LORD loves He chastens And scourges every son whom He receives." 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? 8 But if you are without chastening, of which all

have become partakers, then you are illegitimate and not sons. 9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? 10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. 11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Consider now; what was the *specific* sin referred to here? According to language in Greek, this sin usage is a verb. Hebrew believers were being tempted to draw back from Christ, and from gathering with the church; due to pressures from outside; prodding them to come back to Judaism for a number of reasons. This was considered by God as a *willful sin*, after having received the knowledge of the truth. In this case the truth was that the old sacrificial system was over, Christ had fulfilled the complete payment once and for all; therefore there remained no sacrifice to be offered for this sin of departure. There was no covering for sin offered any longer under the sacrificial system in the Old Covenant, *therefore how could they deal with this sin?*

It was not by the Lord cutting off fellowship, but rather by some severe chastening and scourging; equated to be worthy of worse, than that of Moses time.

Heb 10:30 For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge **His people** 31 It is a fearful thing to fall into the hands of the living God.

God's Devine, and Fatherly Chastening: the subject of God's Chastening is largely seen as a misnomer; in describing the character of God, by the vast majority of believers; as *they run for refuge in so-called Prayer*; under the twisted doctrine of mis-placed grace; asking God to take this awful circumstance away. A common question among born

again believers is; *why is there so much suffering in the life of a believer?*

Do to the false trajectory, created by the prevailing presentation of simply dying to go to heaven, to get a mansion; the vast majority of believers have *no frame of reference* to understand '*why*' the need for chastening. This limited way of thinking is the result of not being presented with the Gospel (*or good news of the Kingdom*) including the need to mature to the measure of the stature of the fullness of Christ; unto a perfect, or full grown man; in the Image and likeness of Him, to then to be presented as the sons of God, which the whole creation is groaning, and waiting for, Ro 8:19 For the earnest expectation of the creature waits for the manifestation of the sons of God. Included in this process is to produce fruit acceptable, in order to receive a well done, from the Lord, and to as a reward; reign with Him in His Millennial Kingdom on the restored earth.

Php 1:6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

(Oh, Dear saints; Have we ever stopped to consider that His chastening may be one of His greatest means of grace, coming to us? He is in the process of conforming us to His image, and a great means of this is His chastening and scourging.)

His chastening out of Love! Ro 8:29 For whom He foreknew, He also predestined to be **conformed** to the image of His Son, that He might be the firstborn among many brethren.

Ro 12:2 And do not be **conformed** to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Php 3:10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being **conformed** to His death,

Php 3:21 who will transform our lowly body that it may be **conformed** to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Job 23:10 But He knows the way that I take; When **He has tested** me, I shall come forth as gold.

When we are Chastened

1 Cor 11:27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

30 For this reason many are weak and sick among you, and many sleep. 31 For if we would judge ourselves, we would not be judged. 32 But when we are judged, **we are chastened by the Lord**, that we may not be condemned with the world.

Pr 3:11 My son, do not despise the **chastening** of the LORD, Nor detest His correction;

Isa 26:16 LORD, in trouble they have visited You, They poured out a prayer when Your **chastening** was upon them.

Heb 12:5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the **chastening** of the LORD, Nor be discouraged when you are rebuked by Him;

Job 5:17 "Behold, happy is the man whom God corrects; Therefore do not despise the **chastening** of the Almighty.

De 11:2 "Know today that I do not speak with your children, who have not known and who have not seen the **chastening** of the LORD your God, His greatness and His mighty hand and His outstretched arm —

Heb 12:11 Now no **chastening** seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Getting at the Root: Due, to what is commonly referred to as the fall of man, the sin debt; thus incurred by man, required the full price paid, to satisfy the Justice, and righteous, Holy requirement by God, in order to redeem man, and reconcile him back to God. This then forms the *center piece* of the good news. Christ became the lamb of God, to be the *once and for all payment* of the sin debt, for all sin, for all time! For the whole world. 1 Jo 2:2 And **He Himself** is the propitiation for our sins, and not for ours only but also for the whole world.

The *extent* of the efficacy of this sacrifice has been the discussion for Millenia, as to what this exactly means and what part man plays in this redemptive plan. The opinion among the multitude of religions seems to be without boundary, with everything under the sun as a proposal.

The scripture is noticeably clear as to the means, however it has become equally evident that the provided solution has to various degrees *escaped* our willingness to **believe**; thus there has been much editing taking place; to seemingly make the solution more palatable to natural thinking, human pride, and man's effort.

We will seek to be brought to a complete unveiling of the finished work of Christ; that being accomplished by paying the full price once for all, for all sin; for all time, by the one unique sacrifice of the God Man, come in the flesh to redeem, and regenerate, and reconcile fallen man, then as a new creation by the divine SEED, make them sons of God; having His very Divine Nature. 2 Pe 1:4 by which have been given to us exceedingly great and precious promises, that through these you may **be partakers of the divine nature**, having escaped the corruption that is in the world through lust.

Who am I? Jesus, while at Caesarea Phillipi with His disciples declared to Peter, that he was blessed by the Father, in granting him revelation as to who Jesus was. Mt 16:17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah,

for flesh and blood has not revealed this to you, but My Father who is in heaven.

John declares in 1 Jn 1:3 that he is delivering to them, concerning that which they have *seen* and *heard*; *we declare unto you!*

An Indispensable Need: Eph 1:15 Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, 16 do not cease to give thanks for you, making mention of you in my prayers:

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, 18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints 19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power

20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. 22 And He put all things under His feet and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all. 1 And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

3. among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. 4 But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

Seen & Heard: It is with this *indispensable* and vital understanding as a reality, that of having *heard* and *seen*, with things revealed, which I now desire to hold forth as a ***Banner of truth*** concerning the completely *forgiven, forever! of all sin*; position of the genuine born again believer, from the moment of their new birth, and forever; apart from any on going confession, baptism, or absolution by man, to man, or God Himself. We must Consider the genuine believer's baptism as an *answer*, or declaration regarding an already *good conscience*, produced by the cleansing of the blood of Christ; not by water Baptism. 1 Pe 3:21 There is also an antitype which now saves us — baptism (**not the removal of the filth of the flesh**, but the *answer* of a good conscience toward God), through the resurrection of Jesus Christ,

My heart's cry in preparing this work is to magnify the transcendent glory of the *finished* work of Christ. This was accomplished through being conceived by the Holy Spirit, in the womb of Mary; then in the fullness of time being born of a Virgin, and thus *becoming* the God Man; fully God and fully Man. This "God Man" lived a perfect human life never sinning, not even once, as this would have disqualified Him from being the spotless Lamb. Further then; He yielding to the Father's will to be *the* one unique sacrifice, and in doing so was crucified on a Roman cross and buried in a borrowed tomb. On the third day, Just as He said, He was raised *because of* (not for) our Justification by the Father Ro 4:25 who was delivered up because of our offenses and was raised *because of* our justification.

The articulation, *Because of*, stands apart from; the idea of (*for*) our Justification. Our Justification was not accomplished by the Resurrection, but rather because of Christ's one sacrifice which completely satisfied the debt owed the Holy God; in order to be reconciled, completely forgiven, and born again.

Please consider the distinction between; (**because of vs. for**) our Justification. Please notice that if the sacrifice of Christ were not completely sufficient, God's Justice would have

prevented *Christ from being raised from the dead*, think about it!

This complete payment of the sin debt was required by all, which none could pay; as all have sinned; therefor none of us could offer a perfect sacrifice on our own. Who was delivered up because of our offenses. And was raised ***because*** of our justification. *Because of*, states the single basis for our Justification, which definitely was due to His one unique sacrifice as the spotless lamb being accepted as the completely sufficient payment; to satisfy the Holy, Just, and righteous God, through His one sacrifice; covering all sin, for all time, for all the whole world.

Lastly, in His divine preparation; in being raised from the dead, He became the Glorified Son; and, in His Glorification; He became the Life Giving Spirit, as the completed SEED; to then reproduce by this Seed kind, His many Brothers; exactly as He is in life, and nature, exactly according to this Seed kind. Gal 3:16. 1 Co 15:45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving Spirit.

Now, as the Life giving Spirit, He indwells the repentant sinner, who is born again by this Life giving Spirit; and is *Joined* to the Lord as one spirit. 1 Cor 6:17. this being made possible by the God Man passing through all the steps of incarnation, living a perfect sinless life, crucifixion, burial, resurrection, ascension, glorification; and thus becoming the Life Giving Spirit; as the completed divine Seed, enabling Him to be raised because of our Justification; by paying the complete sin debt, fully satisfying the righteous demands of God; once and for all; *Past, present, and future sin; completely apart from continual confession to God for on going sins as a believer.*

A Heretical fly in the Ointment! In making this declaration of sin completely forgiven now and forever, which was applied at the time of believing in, and receiving Christ; He then as the life giving Spirit is joined to the spirit of the new believer. It is therefore imperative to identify this *subtle error*, which is producing *unending negative consequences*; which continues to frustrate the saints; and thus minimize their experience of the daily subjective reality of this profound provision of sin completely forgiven *forever!*

We, as Evangelicals, proclaim Justification by Faith, however in reality for most (*it is a deal to good to be true.*) Few actually

live in the reality of their current sin, having already been forgiven; *this* due to the inaccurate teaching connected to 1 Jn 1:9, they struggle in navigating Biblical statements regarding their forgiveness, up against the alleged required practice and *purported* demand taken from 1 Jn 1:9; which is presented as an ongoing requirement to confess every *sin*, in order to be forgiven of new *sin*, which was to have already been forgiven. this is a most unfortunate, and profoundly serious misapplication among most of *us* evangelicals regarding this verse.

Think about this! Somehow, people seem to easily believe that they will go to heaven, *with no solid scripture provided*; however there is much lack of assurance that their sin has been forgiven, as a free gift, nothing else required! *Even though based on the full testimony of scripture*; being tripped up by one misapplied verse.

This crucial error and thus subsequent general meaning of 1 Jn 1:9, being applied to the born again believer. The requirement being; the perpetual confession of all ongoing sin post conversion, in order to have fellowship with the Lord, either restored or maintained.

Scripture states, that the church is the *pillar and base of the truth*. We therefore must be deeply concerned that what we tell others is actually true; as apposed to a particular doctrinal statement issuing from a denominational bent, or from a particular teacher's private interpretation, which however may not be supported by the entire body of Truth. 1 Ti 3:15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. Consider here what the Apostle Paul declared in 1 Cor 15:14 And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, **and we are found false witnesses of God**, *because we have testified* of God that He raised up Christ, whom He did not raise up — if in fact the dead do not rise.

This *alleged*, and on-going requirement as presented by the majority of evangelical Christianity; which is based singularly on 1

Jn 1:9 and being applied to a born again believer, clearly forms the conclusion that; *the absence of such confession would place the believer out of fellowship* with their Saviour, until such time as *all* sin is confessed.

The major *premise* of concern arising in this prevalent application of the passage is, that when *seriously* examined against the whole council of scripture; it is found to completely contradict *the entire body of truth; which is solidly presented, as [The finished work of Christ] once, forever;* and in fact if weighed against the logic of the full argument in Hebrews, as to man's sin; the popular interpretation of 1 Jn 1:9 leaves the work of Christ to appear as being *insufficient* to have reached, and forgiven, and forgotten, and removed all of the sin of the world, including *my sin*, after believing!

The old Covenant Lacked **Perfecting** Capability!

This was the very shortcoming indicated in the animal sacrifices repeated over and over, in that they were insufficient. If all of our sin debt was fully paid for, and *actually forgiven* once and for all; what then justifies the *requirement after regeneration and being born again;* of continually and perpetually dealing with sin *which is already forgiven?* Which, by the way God remembers no more! Heb 8:12 "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." Heb 10:17 then He adds, "Their sins and their lawless deeds I will remember no more."

Question: If God remembers our sins no more! Then must there not clearly be a misapplying of the passage in 1 Jn 1:9, which subjectively implies an *insufficient* provision for *all sin*, through His one sacrifice? This due to the requirement of perpetual confession of sin. Heb 10:12 But this Man, after He had offered *one sacrifice for sins forever*, sat down at the right hand of God,

Saints, this error is *very subtle*, however it SERVES TO nullify the subjective truth of the gospel itself in the lives of the believers; in that it denies that all sin has *already* been atoned for; and forgiven; past, present, and future. Consider, *if in fact* our supposed current confession, *yields for us additional forgiveness* at the time of that current confession. By

implication it is stating that the *proposed sacrifice* did not then actually cover all and forgive all sin, at the time of repentance and believing when we were born again.

In addition to this; it clearly exposes something more profound in that we as believers *have not* actually understood the full impact, and complete efficacy of the one sacrifice forever! Still thinking we must do something or add something to what Christ has done! *That is not grace!* Ro 11:6 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Please Consider the complete Provision declared in Scripture.

Tit 1:2 in hope of eternal life which God, who cannot lie, promised before time began,

Heb 6:17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, 18. that *by two immutable things*, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. 19 This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

A legal Document

We, need to fully understand that these statements in scripture are a legal document, and a transaction made by God Himself, with an oath to Himself; as He could swear by no greater. Heb 6:13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, in The New Covenant; He singularly provided and fulfilled by Himself, *all* the conditions of this covenant; and clearly stated all of the continuing on forever benefits.

Now think about this: Then following your entry into this new covenant agreement, by being born again; there subsequently arises a perpetual and periodic requirement, [so

to speak in the fine print] of this Covenant, something additionally required on your part in order to maintain this covenant's effectiveness; in GREAT contradiction to that(*which was presented as a one sided, no strings attached deal; as a free gift*). Which now after all; requires some additional and continual action on your part to maintain its effectiveness!

Does this not, or should it not raise a *red flag* so to speak, as to a faulty and inaccurate claim made by the actual covenant?
Think about it.

Consider an example; suppose you paid a bill in full, only then to receive multiple subsequent statements every month, requiring you to pay this bill; how would you react? *Would you keep paying it every month? Or would you, present proof, that it has all been paid in full! by presenting your receipt, which states; paid In full?*

Therefore, please consider anew, *the profound weight of truth revealed in the whole council of scripture*, concerning the sure hope of sins forgiven; uniquely and only of; the truly born again believer, based on the *once for all* sacrifice which has '*once and for all settled the matter of sin; which is actually 'the underpinning, and complete basis of the good news!'* and the *provision; granting the hope of eternal life!*

In addition to implying *the lack* of the finished work of Christ, consider the profound *damage produced* in the life of the believer by this erroneous teaching, and the consequent vastly negative impact on their Christian life, church life, joyful Christian service, true hearing from the Lord, and having a living walk by the Spirit; or truly experiencing His love, His Joy, and His peace as their portion, by reason of being a truly forgiven and redeemed saint.

Here, let us identify a number of crucial factors, such as what do we understand *fellowship* to actually mean? Additionally, and crucially; is our believing simply an intellectual decision? or has a divine miraculous creative act taken place, thereby producing a *new creation* through our believing? the producing of this new creation being a *totally* divine work? 1 Co 1:30 But of Him you are in Christ Jesus, who became for

us wisdom from God — and righteousness and sanctification and redemption — Ro 4:24 but also for us. It shall be *imputed* to us who believe in Him who raised up Jesus our Lord from the dead. 2 Co 5:17 Therefore, if anyone is in Christ, he is a **new creation**; old things have passed away; behold, all things have become new.

Strong's: Imputed; to pass to another's account/ we have been given His very righteousness!

2 Pe 1:1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ;

We must see that *IT IS FINISHED* means exactly *that!* When we actually see this, the Joy of our complete salvation will settle in as a deep peace and rejoicing.

You are Clean: Jn 13:2 And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray Him,

3 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, 4 rose from supper and laid aside His garments, took a towel and girded Himself.

5 After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. 6 Then He came to Simon Peter. And Peter said to Him, "Lord, are You washing my feet?"

7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this." 8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!" 10 Jesus said to him, "He who is bathed needs only to wash his feet, **but is completely clean; and you are clean,** but not all of you." 11 For He knew who would betray Him; therefore He said, "You are not all clean."

Eph 5:26 that He might sanctify and cleanse her with the washing of water by the word,

What is transpiring here? Cleansing of sin? That was by the blood; washing in the water of the word is for progressive sanctification, and transformation; as the sin issue has already been dealt with forever, by faith in believing.

Tit 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

When Christ was crucified, out of His side *as the torn veil*, flowed blood and water. The blood is regarding the washing of regeneration, and the water is for His life impartation, for growth, and sanctification, and conformation to His very Image.

Joh 17:17 "Sanctify them by Your truth. Your word is truth.

Eph 5:26 that He might sanctify and cleanse her with the washing of water by the word,

2 Cor 3:18 But we all, with *unveiled face*, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

Consider: When someone is presented the true gospel, they would be informed that Jesus died in their place, and by shedding His perfect sinless life's blood, all their sin; past, present, and future is forgiven forever! Not only forgiven, but our sin is removed as far as the East is from the West! Ps 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

Several supporting documents should be presented in the form of Bible verses which would then corroborate their statements, assuring the person that what they have said is supported in the Bible.

However, when giving some scripture to this new believer; *most frequently the verse in question, which being 1 Jn 1:9* will be seen as a crucial document for a new believer who has just

been told that all their sins are forgiven; past, present, and future.

Initially, they are simply grateful; however in time they will become aware that they have done something which was a sin. When bringing this before a helper; there is a very real possibility that they will be pointed to a verse, that being 1 Jn 1:9 and instructed that they need to “confess” that sin to God; and then He will forgive you!

Now, this person who was previously told that all their sin; past, present, and future was completely forgiven, and removed as far as the east is from the west is told they now have sin which is *not forgiven*. [*Now we have a problem!*] Have we been a false witness? 1 Cor 15:15

Previously, they were told that Christ’s blood was the full payment for all sin, which transaction was testified to when the gospel was presented to this person; only now to tell them ‘*Oh’ there is more sin to be forgiven*. Remember, the verse 1 Jn 1:9 includes the clear words “**forgiveness**”, and “**cleansing of all unrighteousness**, which is sin. Now **strongly implying** that not all sin has previously been forgiven and removed! Now imagine this “**add on**” requirement presented; “**something like a slick car salesperson**” to this new believer who has recently been told and shown in scripture, that they have personally, now by believing in Christ’s substitutionary work; have personally received the imputed righteousness of The Holy God by means of His grace, as a free gift.

The real Biblical fact we must consider then is, according to our application of the verse in question, we are in essence; implying that Christ’s blood was in fact insufficient, due to the fact His was one sacrifice for ever; therefore, if it is insufficient; there remains no more sacrifice for current or ongoing sin. Heb 10:26 For if we sin **willfully** after we have received the knowledge of the truth, (*there no longer remains a sacrifice for sins,*) This statement is made in another application; *however it clearly states the fact, that there is no more sacrifice for sins*; there is not another sacrifice to come along and cover! [let us confirm this further] the reason being, is that the old covenant was past, *consequently*, there was no more

sacrifice available under the old covenant to cover this willful sin, for the old covenant was done away in Christ; with the one sacrifice of Christ once for all, with no one, or nothing else to be sacrificed. 1 Co 13:10 But when that which is perfect has come, then that which is in part **will be done away**. The present application being: if these sins now committed by the new believer were not *already forgiven*; the reasonable conclusion is that the original sacrifice simply did *not cover all sin*, but rather only the sin, committed up until the time the person repented, and then 30 seconds later; since there was no more sacrifice for sin, they could therefore commit a sin which is not covered in the deal. *This is how this interpretation actually plays out! Ga 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. It would appear that we have yet to believe the good news in reality!*

A Further consideration! Was it merely an individual, and completely one's own rational decision, issuing from our human intellect and will? Or was it a Divine act of God, produced by His Divine life, including the supplying of believing faith as a gift; thus forming a New Nature, a New Creation, and a New Location? Out of the old creation and into a new creation in Christ! Out of darkness and into the Light, which is Christ Himself!

A Common, and misleading Expression! frequently heard among evangelicals is; *so and so* "made a *decision* for Christ." It seems This terminology came into wide use around the time of Billy Sunday; the free wheeling baseball player and subsequent evangelist, as well as with Dwight L. Moody, and then continuing on with Billy Graham; including his (*Hour of Decision*) as well as by many other Pastors, and Evangelistic groups; have adopted the expression.

From my personal engagement in evangelism over many decades, in seeing someone be born again; I concur, that there is *definitely a point* at which a person responds to the Lord, as He is calling them to Himself.

Merely a Decision? The *great and present weakness* in this thinking is that; this unfortunately becomes *the understood and primary basis* of people getting saved. This by simply "making

a decision.” This flawed understanding places the new believer on a very shaky foundation. You may ask *why*?

It is due to several factors; this thinking at its very root, is an inaccurate understanding of the spiritual dynamic at play when someone comes to Christ. Then additionally, it is further misdirected by the incorrect emphasis; often, that not being their need to repent of sin, but rather their attention is drawn to deciding to go to heaven; and escaping Hell, rather than bringing to them an understanding that they are separated from the one true God, by their sin; and are currently under His Just and righteous wrath and facing His Judgment, they are currently requiring payment for their sin debt, which can only be paid by a sinless sacrifice; which is Christ. Subsequently; to this decision quite often little or nothing further is presented to the person regarding *the divine plan* as it relates to them; which was established in the Triune God before time began and carried out in time; including the fact of being chosen in Him before the foundation of the world. 1 Pe 1:20 He indeed was foreordained before the foundation of the world but was manifest in these last times for you. Eph 1:4 just as He chose us in Him before the foundation of the world, that we should be holy **and without blame before Him** in love, 2 Ti 1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus *before time began*,

As a born again believer,

have you ever had the sense of being inwardly accused and condemned; after you thought or did something in which no one else knew or was involved. And concluding, that it was exclusively, God doing the accusing?

Many would identify this as their conscience troubling them, or God Himself accusing them. Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach

perfect. 2 For then would they not have ceased to be offered? For the worshipers, once **purified, would have had no more consciousness of sins.**

Question: Has a born again believer been purified by the Blood of Christ through their believing? Heb 10:14 For by one offering He has **perfected** forever those who are being sanctified.

Sadly, by means of this errant view, generating the requirement of continual confession of current sin; elicited from 1 Jn 1:9, in actuality, is that which is strongly embraced; among vast numbers of so-called evangelicals, including the majority of Preachers. Over many years now; I have come to realize; this is a direct result of being *unclear*, as to what the finished work of Christ, on the Cross; actually provided for, and accomplished.

As a result, the new believer is left *wide open* to the 'Devil's work' of inward accusation; day and night; in their thoughts. We are clearly directed in Scripture to the following. 2 Cor 10:4 For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, 6 and being ready to punish all disobedience when your obedience is fulfilled. (A large part of our obedience being fulfilled, is to not simply think, but to actually and verbally, if need be; by casting down the thoughts, resisting Satan, and declaring you are cleansed by the Blood, you have the imputed righteousness of Christ, and you are: 1 Jo 5:18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

Grieving the Holy Spirit, Quenching the Holy Spirit, giving place to the devil, the setting our minds on the things on the earth, including the lust of the flesh, the lust of the eyes, and the pride of life are all within the reach of the genuine believer to engage in. Where we fail, is in understanding the

active and present cleansing which operates constantly, in cleansing us. 1 Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. Strong's: 266, not 264. *More, of a reference to what transpires when one is born again.*

As I have stated; a believer is out of darkness and into His marvelous light and walks in the light; and as such the blood is presently active to cleanse, like a well oiled machine.

Further, as I previously have mentioned; God uses *His discipline* to call us out of things that grieve, quench, and offend in some way; in order to further sanctify us subjectively; the result being a progressive weakening of the pull of the things generated by the remaining [266] flesh, and more of a genuine desire toward the Lord, and living in His light, and life. Disciplining should not be equated to cutting off from *fellowship, which is not some fuzzy emotional thing*, but rather is a position of Eternal partnership, a Joining, of spirit, even further an enjoining; as He is in us and we are in Him, including a mutual abode with God Himself. Joh 17:23 "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me and have loved them as You have loved Me. This, if we are genuinely born again of the Holy Spirit.

Day and Night: much of The accusing which we experience, and is then predominantly by us, attributed to God; with the sense of guilt, and condemnation, upon a believer sinning. This in principle; is a very grave error, in that it is not God, but is actually the work of Satan, to keep us from truly delighting in the effectiveness of the perpetually cleansing and fully efficacious blood of Christ. 1 Jn 1:7

Satan has a *strategy*, which is the following. By further misapplication of scripture, we place ourselves under bondage; in believing things which are not true, and then acting, based on that wrong understanding.

For example, a scripture passage which is often invoked; in support of the expectation of accusation; is Jn 16:8 "And when He has come, **He will convict the world** of sin, and of righteousness, and of

judgment: 9 "of sin, because they do not believe in Me; 10 "of righteousness, because I go to My Father and you see Me no more; 11 "of judgment, because the ruler of this world is judged.

However, we in so many cases are very careless in interpreting and making application to a particular passage; this being no exception!

Joh 8:9 Then those who heard it, being **convicted by their conscience**, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.

Ro 2:15 who show the work of the law written in their hearts, **their conscience** also bearing witness, and between themselves their thoughts **accusing or else excusing them**)

Heb 10: 2 For then would they not have ceased to be offered?

For the worshipers, **once purified, would have had no more consciousness of sins.**

An important Question: Who, does the verse state will He **convict of sin, righteousness, and Judgment?** Please notice, that it **is the world**; *not* those born from above, who have received as a free gift; His imputed righteousness, has paid their sin debt, and come to dwell in them as the life giving Spirit!

No! please observe; when we sin as a believer or miss the mark; **Satan comes to accuse us**, and he does this **day and night**. Re 12:10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God **day and night**, has been cast down.

A Clarification: At the beginning of this work, I clarified the matter of interpersonal need to forgive. etc. In discerning the troubling in your inner being; you must consider whether the troubling is in the *Conscience*, which will be troubling you over something you need to deal with; or is the trouble in your mind, as an accusation? If you determine it is in your conscience; you may already actually know why, and if not, ask the Lord to reveal it to you. If you perceive that it is condemning and accusing thoughts; it is most likely the Devil doing his work. In that case, use your authority in Christ, to

rebuke him in Jesus' name. Jas 4:7 Therefore submit to God. Resist the devil and he will flee from you.

Learn to understand 'Satan's Devices

2Co 2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.

3540 νόημα **noema** no'-ay-mah from 3539; n; TDNT-4:960,636; {See TDNT 525}

AV-mind 4, device 1, **thought** 1; 6 1) **a mental perception, thought.**

2) an evil purpose 3) that which thinks, the mind, thoughts or purposes

Here then, Dear Saints; is how this deception from Satan actually in real time works. You sense guilt, or accusation so as a *good Christian*; you run to the prescription given, which is in the cupboard of 1 Jn 1:9. There you apply the medicine of confessing your sin and asking for forgiveness. Question: Have you ever considered you are not **requested to ask for forgiveness?** Now, subsequent to this so called confession, you feel better; thus now concluding therefore; that God has forgiven you, and you are "**good to go.**" However, what has actually transpired, if this is a true issue regarding the confession of sin; and not a troubled conscience, resulting from an interpersonal matter which requires correction. Therefore since you have carried out the so-called confession, *Satan* has now first of all, deceived you into believing that Christ's one sacrifice was *insufficient*; and therefore Satan, now entrenched this mass deception; as to the perceived efficaciousness of this confession; simply by the means of *backing off on the accusation, and condemnation* you had been experiencing. Thus giving you a subjective confirmation that 1 Jn 1:9 works. Now you are *hooked*; in the denial of the **finished work of Christ** in your subjective daily life, and entrenched in the accusatory pattern of the Devil, until such time as light would shine. This then, being one of the **major** wiles of the Devil, to rob us of our liberty, and His Peace, and

His continual Presence in Christ, as a born again Believer. *This is a plague among believers!!*

Gal 5:4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. 5 For we through the Spirit eagerly wait for the hope of righteousness by faith. 6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. 7 You ran well. Who hindered you from obeying the truth? 8 This persuasion does not come from Him who calls you. 9 A little leaven leavens the whole lump.

Gal 2:1 Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), 5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

Gal 2:11 Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed; 12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision. 13 And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy. 14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"

If that is not Enough!

Now, then add to this; many unbiblical teachings such as the A-millennialism for example; a view which among other

heresies states, that Satan is currently *bound*, when scripture plainly says that Satan is as a roaring Lion walking about seeking whom he may devour, whom resist! 1 Peter 5:8

If that is not Enough!

Then add to this, another camp of false teaching, which postulates the real potential of actually loosing their salvation; thus what should be the sure foundation; is now *decimated* in the new believers understanding.

Please observe God's Heart! And Provision! Rom 8:31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33 Who shall bring a charge against God's elect? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ?

Col 2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ. 18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, 19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. 20 Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations – 21 "Do not touch, do not taste, do not handle," 22 which all concern things which perish with the using – according to the commandments and doctrines of men? 23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, *but are of no value* against the indulgence of the flesh.

Who shall bring a Charge? Rom 8:33 Who shall bring a charge against God's elect? **It is God who justifies.** 34 Who is he who condemns? **It is Christ who died, and furthermore is also risen,** who is even at the right hand of God, **who also makes intercession for us.** 35 **Who shall separate us** from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." 37 Yet in all these things we are more than conquerors through Him who loved us. 38 **For I am persuaded** that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, **shall be able to separate us from the love of God** which is in Christ Jesus our Lord.

Far More Than simply a Decision!

Consider further, the singular action of 'me' simply *deciding* for Jesus, which then focuses our thinking ultimately and exclusively on a natural choice, generated by me, then affording me, an alleged Mansion in heaven when I die, and not going to hell. This is the *overwhelmingly common emphasis*, rather than being presented with God's eternal purpose including His choosing, and the entire list of eternal actions taken on His part; including the basis of everything; that being the shedding His own blood to redeem us back to God, by paying the sin debt *in full*, once and for all; which none of us could pay!

Thus, placing the believer in Christ, in His body the Church, and *granting* them the gift of eternal life, which is Christ Himself, the perfect sinless God Man, as seen in 1 Jn chapter 1.

1 Jo 1:2 the life was manifested, and we have seen, and bear witness, and declare to you *that eternal life* which was with the Father and was manifested to us —

Then add to all of this untruth; the proverbial *icing on the cake*; that being the improperly dividing of 1 Jn 1:9, and this new "*decision*" has no standing remaining, to grant one *an eternal hope*!

We are Joined to Him, We are one spirit with Him!

Strong's: joint participation,

1 Co 1:9 God is faithful, by whom you were called into the fellowship **of** His Son, Jesus Christ our Lord.

2 Cor. 1:20 For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. 21 Now He who establishes us with you in Christ and has anointed us is God, 22 who also has sealed us and given us the Spirit in our hearts as a guarantee.

1 Co 6:17 But he who is joined to the Lord is one spirit with Him. Eph 5:30 For we are members of His body, of His flesh and of His bones.

Scripture reveals a number of divine actions using the word *joined*. We will begin with the fact of joining; which is one of *great* mystery. Consider several examples in scripture of joining's, with mysterious and eternal truth imbedded.

The first major joining is recorded in Ge 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

Zec 2:11 "Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.

Next, a joining in Mt 19:5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? Mt 19:6 "So then, they

are no longer two but one flesh. Therefore what God has joined together, let not man separate."

Further to these, we discover another joining in Eph 2:21 in whom the whole *building*, being joined together, *grows* into a holy temple in the Lord,

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Next, Eph 5:30 For we are members of His body, of His flesh and of His bones. 31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This (*Joining*) *writer added*] is a great mystery, but I speak concerning Christ and the church. Application to "*concerning Christ and the Church*" implies a joining in the two becoming one!

1) Strong's 4862 With 1a) implies a coherence, the two who are with each other are intimately connected and goes very much further than μετὰ {See GrkEng 3326} which means being in the same place with a person.

Eph 2:14 For he is our peace, who has made us both one, and has broken down the dividing wall of hostility,

Eph 2:15 by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, 16 and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end.

Eph 2:17 And he came and preached peace to you who were far off and peace to those who were near; 18 for through him we both have access in one Spirit to the Father.

Additional uniting terms are used to describe the relationship of the redeemed to Christ, such as; Joh 15:5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

A living Building! Ps 118:22 The stone which the builders rejected Has become the chief cornerstone.

Da 2:34 "You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay and broke them in pieces. 35 "Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Mt 21:42 Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvelous in our eyes'?

Ac 4:11 "This is the 'stone, which was rejected by you builders, which has become the chief cornerstone.'

Eph 2:20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

1 Pe 2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pe 2:6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame."

1 Pe 2:7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the chief cornerstone,"

Eph 2:21 in whom the whole building, being joined together, grows into a holy temple in the Lord,

1 Co 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God — and righteousness and sanctification and redemption — 2 Co 1:21 Now He who establishes us with you in Christ and has anointed us is God,

2 Co 2:14 Now thanks be to God who always leads us in triumph in Christ, and **through us diffuses the fragrance** of His knowledge in every place.

2 Co 5:17 Therefore, if *anyone is in Christ*, he is a new creation; old things have passed away; behold, all things have become new.

The Complete, once for all Provision! in the work of the cross is God's full answer and sufficient remedy for man's sin, which includes the sinners present alienation from God, by reconciling redeemed man back to God by the work of Christ on the Cross. The *one sacrifice* is completely and thoroughly effective, and eternally complete, testified to and reaffirmed throughout the whole council of God.

Rom 4:21 (*this is what Abraham believed*) and being **fully convinced** that what He (God) had promised He (God) **was also able** to perform. 22 And therefore "it was accounted to him (Abraham) **for righteousness** 23 Now it was not written for his sake alone that it was imputed to him, 24 but also **for us**. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.

In verse 25 we discover *the pivotal reason* for the resurrection of Christ; is that His sacrifice *was accepted* as complete, perfect, and fully satisfied the just requirement of the Law, and was the complete payment for man's sin debt; 'with no more payments to be made', **IT IS FINISHED.**

Rom 5:1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we *have access by faith* into this grace in which we stand and rejoice in hope of the glory of God.

What then, is our actual Belief regarding forgiveness? When we examine the actual teaching in much of evangelical Christianity; it appears that *a full understanding* regarding the complete satisfaction by God for the payment of man's sin **is still lacking**; thus the *assumed and instructed* need for the believer to continually require further, and constant forgiveness; *this being imposed by means of a single misapplied verse, 1 Jn 1:9* found perpetually crashing up against the entire

testimony of the New Testament; which firmly attests to the *finished work of Christ*.

I find myself *deeply pressed* to open a conversation regarding this matter to believers; the topic of which I have agonized over for decades. Firstly as it's victim; and then as one so desirous to see believers rejoice in the present and effective benefit of sins forgiven and cleansed by the Blood of the Lamb of God, on a continuous basis, as provided by His work and our new position in Christ, apart from the confused demand due to a lack of seeing in actuality the finished work regarding all sin; past, present, and future. If this is not the case; then in fact, Christ's one sacrifice, is found to be actually *insufficient*.

Consider; for a moment; the matter of the new birth, being repeated by requirement; many times over, in order for a repentant sinner, to be born again! We would *instantly* decry this as the depths of *heresy*, however; by this one transaction of being born again, we cannot seem to receive the truth, that we have also been completely forgiven forever. This is a profound *blinding* by Satan's religion, and our lack of actually seeing the finished work of Christ. This blindness is primarily supported through the misapplication of 1 Jn 1:9! among a large section of evangelicals. To be *actually* a forgiven one and know it; able to rejoice *actually*; daily; in the effectiveness of the blood of Christ, and the inseparable joining we have been brought into; by the one sacrifice for all time, so making peace; is *greatly lacking* in the life of multitudes of believers due primarily to this blindness, and teaching from 1 Jn 1:9.

No More consciousness of sin! (WHAT?)

Heb 9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. 7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;

8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. 9 It was symbolic for the present time in

which both gifts and sacrifices are offered which **cannot make** him who performed the service perfect in regard to the conscience –

5048 τελειόω teleioo tel-i-o'-ofrom 5046; v; TDNT-8:79,1161; {See TDNT 785} AV-make perfect 12, perfect 4, finish 4, fulfil 2, be perfect 1, consecrate 1; 24.

Perfect

1) to make perfect, **complete** 1a) to carry through completely, to accomplish, finish, bring to an end 2) to complete (perfect) 2a) add what is yet wanting in order to render a thing full 2b) to be found perfect 3) to bring to the end (goal) proposed 4) to accomplish 4a) bring to a close or fulfilment by event 4a1) of the prophecies of the scriptures.

10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

11 **But Christ** came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, *cleanse your conscience* from dead works to serve the living God? 15

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? For the worshipers, **once purified**, would have had no more consciousness of sins.

Heb 10:14 For by **one offering** He has **perfected forever** those who are being sanctified. Question: *Do we hear this?*

Do we truly hear the argument the writer of Hebrews is making? observe the profound and completely logical conclusion arrived at, **(no more consciousness of sin)** This fact we need to grasp in order to truly see the effectiveness of the blood of Christ as the perpetual **Propitiation** for our sin, continuously cleansing the believer in the *daily life* of a true repentant, which became *eternally effective* at the time of conversion of the sinner! **(No more consciousness of sin!)** The shadow sacrifice was continually offered but could not make those who approach **perfect!** However Christ's offering once forever, has accomplished this; thus placing the believer in a constant condition to be able to *have no more consciousness' of sin.*

Ro 3:25 whom God set forth as a **propitiation** by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

Heb 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, to make **propitiation** for the sins of the people.

1 Jo 2:2 And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.

1 Jo 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the **propitiation** for our sins.

Question: As a believer, is it the *real time* and blessed experienced; *to have no more consciousness of sin?* **If not, why not?**

I Am an eyewitness! now for several decades; observing the profound despair of dear saints; in their agonizing over an apparent guilty conscience, mental torment, condemnation, and often culminating in deep despair, including, ultimately having a serious concern for the actuality of their very salvation.

This, largely due to the lack of a clear understanding of the scope and effectiveness contained in the sacrifice which Christ made, to purchase our freedom from sin, and to take us out of darkness and transfer us into the marvelous light of Himself who is The light.

It is my hope to expose the long standing travesty caused by leveraging a single misplaced verse, which is largely responsible for the previous list of negative conditions experienced; that being our application of unenlightened teaching by most evangelicals, drawn singularly from 1 Jn 1:9

We as evangelicals, freely boast in the finished work of Christ in our doctrinal statements; however in our actual belief and practice, the fact of being forgiven of all our sin, seems to be apparently not true!

Please re-consider the powerful and specific declarations of the inspired word of God, as to the forgiveness and removal even from *the memory of God*; of man's sin; contrasted with the perpetual bondage issuing from the teaching in Christianity taken from 1 Jn 1:9.

Mt 5:14 "You are the light of the world. A city that is set on a hill cannot be hidden.

Completely Effective: Please observe each of the descriptions as they relate to the believers, or the church. Note the glorious standing a believer has in Christ, due to the effective provision in the cross.

[The Consummation of the finished work of the Cross, will produce the church, which is His body and will become the completed, and matured, and prepared Bride of Christ, Issuing in The New Jerusalem, as the mutual abode of God with and in redeemed man for all eternity; on the new earth!]

Rev 21:2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband 21:10 And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from

God, 11 having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal.

Re 21:23 The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.

Re 22:5 There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

Rom 4:13 For the promise that he would be the heir of the world was not to Abraham or to his seed **through the law**, but through the righteousness of faith. 14 For if those who are of the law are heirs, **faith is made void and the promise made of no effect,** 15 because the law brings about wrath; for where there is no law there is no transgression. 16 Therefore it is of faith that it might be according to grace, so that the promise might be sure *to all the seed*, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all. 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed – God, who gives life to the dead and calls those things which do not exist as though they did;

18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." 19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb. 20 He did not waver at the promise of God through unbelief, *but was strengthened in faith*, giving glory to God,

21 and being fully convinced that what He had promised He was also able to perform. 22 And therefore "*it was accounted to him for righteousness.*" 23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall *be imputed to us who believe* in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses and was raised because of our justification.

Rom 5:1 Therefore, having been justified by faith, **we have peace with God** through our Lord Jesus Christ,

Eph 2 : 8 For by grace you have been saved through faith, and that not of yourselves; it is *the gift of God*, 9 *not of works*, lest anyone should boast. 10 For we are His workmanship, *created in Christ Jesus* for good works, which God prepared beforehand that we should walk in them. 11 Therefore remember that you, once Gentiles in the flesh – who are called Uncircumcision by what is called the Circumcision made in the flesh by hands – 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, 15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one new man from the two**, thus making peace, 16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. 17 And He came and preached peace to you who were afar off and to those who were near. 18 For through Him we both have access by one Spirit to the Father. 19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

Ga 6:15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Barriers: When considering the various barriers which seem to repeatedly frustrate the believer's walk, as I have observed now over the past fifty five plus years; several specific barriers which come to the forefront, as the most frequently observed obstructions in their attempt to walk with the Lord.

[1] Not actually seeing by revelation, and receiving a proper understanding; as to the **finished work** of Christ on the cross; regarding sin; rather **the focus** is centered seemingly on *[the*

question of, do you want to go to heaven when you die? And not to hell.]

[2] The fear of purported loss of salvation. This due to a lack of understanding of the first point.

[3] 1 Jn 1:9. The lack of proper exegesis regarding the first item, leaves the believer vulnerable to the confusion contained in the second and third points; thus making way for much accusation inwardly, condemnation, guilt, a shrinking back, and despair; and a sense of regular defeat in their Christian life. Many also questioning if they are actually saved.

For many believers, spiritual life is of a [*struggling hope so*] belief; as to Jesus' actual forgiveness, love, and even if in fact they are really saved at all! It goes something like this for the second and third conditions previously listed.

Saved this morning, lost this afternoon, or, in fellowship this evening; but out of fellowship with the Lord ten minutes later.

Why, the Confusion Regarding

1 Jn 1:9?

Some background, and context is required! With the writing of John's first of three communications; the timing of the first, is surrounded by many opinions as to its time of writing. It could be sometime between 95 AD after returning from Patmos, and possibly up to around 100 AD. John, having now returned to Ephesus from the Isle of Patmos, where he received the Revelation which God gave to him.

Back Home: The Apostle John, now living in Ephesus; faces another battle front. That being the initial phases of the gnostic heresy which were immerging; this heresy pressing hard against specific truths of the gospel, for example; regarding the eternal God taking on mortal flesh, to become the God Man, [*the only single and once for all*] ransom payment for man's sin debt, and secondly, the Gnostic philosophy taught that man did not have sin, thus they did not believe in sin!

The Apostle John, perceiving this rising heresy contained in the Gnostic teaching, as a serious and imminent threat; currently fostering confusion regarding the truth of the gospel; particularly in two absolutely crucial aspects, that of God becoming a man, taking on mortal flesh, to be the ransom for the sin of the whole world; and secondly; that of man being a sinner; both of which, the Gnostics fully repudiated. They neither affirmed that Jesus came in the flesh, nor that sin was real, and therefore denied that they had sin. Against this backdrop John *wrote to trumpet the truth clearly, and specifically.*

In human history, it can be observed, whenever believers are engaged in the battle for the truth of the gospel; they will discover the epicenter of the battle is directly issuing from the main philosophies, thinking, and ideologies being fostered at that time in history.

In John's time, *Gnosticism* was an immerging front line battle ground. The teachings of Gnosticism in many ways contravened the truth of the gospel and cut out the heart of the good news regarding the complete provision to redeem man from sin, by the blood of the sinless God-Man; as the 'Single Basis' of the good news.

As mentioned already, a major point was the Gnostic view of the mortal flesh. As an important aside; It is understood in history, that *St Augustine*, for example was strongly influenced by Plato, and gnostic philosophy; and thus promoted the concept of only the spirit and soul of man being qualified to enter heaven, as he saw the mortal flesh of man too corrupt to enter the alleged destination of heaven.

This blindness on his part, *influenced* no doubt by his own filthy and corrupt living; served to strongly influence a trajectory of wrong thinking regarding God's eternal plan for redeemed man. The ongoing general idea of going to heaven, being strongly influenced through pagan thinking, was then woven in his understanding, as to what would qualify a person to attain acceptance in the afterlife, and was also greatly influenced by these two pagan philosophies; and were

eventually woven into in his famous work entitled; THE CITY OF GOD; where much actual overall error was sown into the thinking of the church, regarding God's actual eternal purpose, of His kingdom coming on earth, rather than believers going to heaven for ever. Through his misunderstanding of the power, and eternal purpose, of God's redemption through the perfect sinless God Man, as the Lamb of God. This being evidenced by the continued practice of baptising infants, and the promotion of lifelong confession to a Priest.

In like manner, due to the gnostic view of mortal flesh being corrupt, the Gnostics could not receive the idea that God became a man, to be the perfect sinless Lamb. This was a pivotal factor in the battle for truth in that period of church history.

Trumpeting the Truth: Therefore, at some point in time, during the dates previously indicated, the Holy Spirit moved the Apostle John to document, and trumpet some *truth* facts; to counter the heresy of the Gnostics which was then immersing. By observing the present thinking in our world in the 21st Century; which is directed against the proclamation of the *same gospel*; it is easy to understand the personal tension John would have experienced, in putting out a paper directly and specifically confronting key points coming from those promoting the heresy of the day. *Put yourself in his shoes!*

John's version, of a 95 Thesus!

Please, consider with me a number of key points which may be overlooked in our interpreting of his writing, which due to our disconnect from the specific gnostic influence of his day.

An observation; in his declaration of initial remarks; I would suggest; were very probably directed exclusively toward those promoting the Gnostic heresy; rather than being applied to a requirement of the saints. Consider this! In his opening alliteration of facts, he trumpeted a clear, Biblical truth, '*push back*' regarding the error of the Gnostic heresy!

Consider several points which he Makes.

1. 1 Jo 4:2 By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

1 Jo 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. If they say they have no sin, which was a distinct Gnostic belief, they were liars and the truth was not in them.

3. But if they would confess their sin, He (the God Man) is faithful and just to forgive them, and to cleans them from all unrighteousness.

Next: Let's take note of some additional items, which are clearly absent in John's address.

He begins, with *no greeting at all*; not to believers, nor to a single person, nor a specific church; but rather goes directly to *trumpeting the truth*; exposing the profoundly serious heresy of the Gnostics.

Observe, the *Intentional declaration* in articulating their real time experience of seeing, and handling etc. the Word, which was Jesus, the Godman; in mortal flesh. 1 Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.

Note his bullet points!

- 1. That which was from the beginning. (Eternal)
- 2. Which we have heard,
- 3. Which we have seen with our eyes.
- 4. Which we have looked upon,
- 5. And our hands have handled.
- 6. the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us —
- 7. that which we have seen and heard we declare to you, that you also may have fellowship with us; and

truly our fellowship (a partner, associate, comrade, companion Strong's from 2844;) is with the Father and with His Son Jesus Christ.

Dear Saints, please notice that It is not until later in the document that he refers to the believers. 1 Jn 2:1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

“Fellowship”

What is the current understanding or misunderstanding; as to the true meaning of the word *fellowship*, used in 1 John.

Ps 94:20 Shall the throne of iniquity, which devises evil by law, Have **fellowship** with You?

Fellowship

02266 חָבַר chabar khaw-bar'a primitive root; v; [BDB-287b] {See TWOT on 598} AV-couple 8, join 8, couple together 4, join together 3, compact 1, charmer + 02267 1, charming + 02267 1, have fellowship 1, league 1, heap up 1; 29 1) to unite, **join, bind together, be joined, be coupled, be in** league, heap up, have fellowship with, be compact, be a charmer1a) (Qal)1a1) to unite, be joined 1a2) to tie magic charms, charm1b) (Piel) 1b1) to unite with, make an ally of 1b2) to unite, join, ally 1c) (Pual) 1c1) to be allied with, be united 1c2) to be joined together 1d) (Hiphil) to join together, pile up (words) 1e Hithpael) to join oneself to, make an alliance, league together2844 κοινωνός koinonos koy-no-nos'from 2839; n m; TDNT-3:797,447; {See TDNT 395}AV-partaker 5, partner 3, fellowship 1, companion 1; 10

1) a partner, associate, comrade, companion

2) a partner, sharer, in anything

2a) of the altar in Jerusalem on which the sacrifices are offered

2a1) sharing in the worship of the Jews.

2b) partakers of (or with) demons

2b1) brought into fellowship with them because they are the authors of heathen worship.

Mt 23:30 "and say, 'If we had lived in the days of our fathers, we would not have been **partakers** <2844> with them in the blood of the prophets.'

Lu 5:10 and so also were James and John, the sons of Zebedee, who were **partners** <2844> with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

1 Co 10:18 Observe Israel after the flesh: Are not those who eat of the sacrifice's **partakers** <2844> of the altar?

1 Co 10:20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have **fellowship** <2844> *with demons*.

2 Co 1:7 And our hope for you is steadfast, because we know that as you are **partakers** <2844> of the sufferings, so also you will partake of the consolation.

2 Co 8:23 If anyone inquires about Titus, he is **my partner** <2844> and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ.

Phm 1:17 If then you count me as **a partner** <2844>, receive him as you would me.

Heb 10:33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became **companions** <2844> of those who were so treated;

1 Pe 5:1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also **a partaker** <2844> of the glory that will be revealed:

2 Pe 1:4 by which have been given to us exceedingly great and precious promises, that through these you may be **partakers** <2844> of the divine nature, having escaped the corruption that is in the world through lust.

Partakers

Col 1:12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

Heb 3:1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

Heb 3:14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

Heb 6:4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

Heb 12:8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

Heb 12:10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.

2 Pe 1:4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The continual cycle of Sin confess, Sin confess, placed on a born again believer, is a perversion and blindness, due to a misunderstanding of the New Covenant, connected to a carry over, strongly influenced by Roman Catholicism! And *Not Scripture!*

Please realise, that the early believers did not have this epistle, as it was written some where around one hundred AD. Wherein John is declaring and identifying the need to confess sin, to become righteous, and forgiven; apart from identifying to whom this was directed; which has now become this *erroneous* practice assigned for the believer of (*sin confess sin confess*.) Further, we do not discover in any writings of the Apostle Paul, who wrote two thirds of the new Testament; at any time instruct the believers to *continually*

confess sin, even those at Corinth, he did not exhort to perpetually confess their sins, rather he exhorted them to deal with the situation by turning one over to Satan for the destruction of the flesh that the spirit may be saved in the day of Jesus Christ. 1 Co 5:5 deliver such a one to Satan for the destruction of the flesh, **that** his spirit may be saved in the day of the Lord Jesus.

Consider Paul's grand pronouncement to the church in Corinth; 1 Cor 1:8 Who shall also confirm you unto the end, *(that ye may be)* those were supplied words blameless in the day of our Lord Jesus Christ.

It should read 1 Cor 1:8 Who shall also confirm you unto the end, **blameless** in the day of our Lord Jesus Christ.

Please Notice, Paul states this as their standing; then immediately followed, by addressing a number of issues which the church needs to address; however *at no time* does he imply that they are out of fellowship, due to these glaring issues. All of which were some kind of *sin* which should have invoked a challenge from Paul as to their need to confess their sin and *get back in fellowship with the Lord!*

However, it is just the opposite as seen in vs 8 where he, under the inspiration of the Holy Spirit; affirms that the Lord Jesus Christ shall confirm them blameless in the day of our Lord Jesus Christ; this due to the imputed righteousness.

Jude 1:24 Now to Him who is able to keep you from stumbling, And to present you faultless **Before the presence of His glory with exceeding joy,**

Where are the two or three witnesses?

Nor do we find any corroboration of a single other scripture affirming this practice promoted in 1 Jn 1:9 apart FROM CONFESSING YOUR FAULTS Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. KJV Which throughout scripture this *healing* <2390> is mainly referring to physical healing.

Basic Biblical hermeneutics is seemingly aborted in the isolated interpretation regarding this portion of the document.

For example!

1. *Who, and what exactly; is being addressed in chapter one?*

2. *What is the historical or cultural context of the time?* Ac 17:11
These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

3. Where, is the collection of corroborating scripture, summoned to testify; as to the two, or three witnesses; in affirming the teaching, as inferred from 1 Jn 1:9?

Mt 18:16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

2 Co 13:1 This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established."

1 Co 2:13 These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

2 Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Indisputable foundational Proofs

There are two key **Greek** words for sin, and sins; that must be faced squarely. These serve to clarify and eliminate the possibility of the inaccurate interpretation; thus exposing the serious error, of the widely purported biblical requirement, of the continual confession of sin, for maintaining fellowship with their Saviour, as a believer.

Strong's -# 266 **hamartia** -A Noun

#266 refers to the fallen sin nature, in man's flesh, until we are transfigured at the coming of the Lord.

Strong's -#264 **hamartano**. - A Verb

#264 Refers to individual sins, which from time to time as a believer commits.

Here, I list two crucial Greek words. One refers to our innate sin nature, and the other refers to individual sins, which a believer may commit. The following scriptures indicate which word is applied and should by itself demonstrate; that 1 Jn chapter 1 is not referring to individual sins Committed; after believing, but rather to the sin nature in our flesh.

1 Jn 1:9 If <1437> we confess <3670> (5725) our <2257> sins **<266>**, He is <2076> (5748) faithful <4103> and <2532> just <1342> to <2443> forgive <863> (5632) us <2254> our sins **<266>** and <2532> to cleanse <2511> (5661) us <2248> from <575> all <3956> unrighteousness <93>.

Eph 4:26 "Be angry, and do not sin **<264>**": do not let the sun go down on your wrath,

Heb 10:26 For if we sin **<264>** willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Ro 6:15 What then? Shall we sin **<264>** because we are not under law but under grace? Certainly not!

Indisputable Evidence

If we see what the word sin, in each case is referring to in the Greek; there would be no further need, for this extensive work; to be laid forth. The Greek word for sins in 1 Jn 1:9 is a Noun, in this case it is describing *a thing*; which is the sin as a nature, not as an act; which immediately nullifies the call to confess that sin. We never confess our **sin nature**, over and over; rather **it is put to death** at our believing.

Ro 6:2 Certainly not <3361> <1096> (5636)! How <4459> shall we who <3748> died <599> (5627) **to sin <266>** live <2198> (5692) any longer <2089> in <1722> it <846>?

Ro 6:10 For <3739> <1063> the death that He died <599> (5627), He died <599> (5627) **to sin <266>** once <2178> for all; but <1161> <3739> the life that He lives <2198> (5719), He lives <2198> (5719) to God <2316>. In both cases the sin is identified as a noun, and not a verb.

Please notice It is not until chapter two, where we discover in 1 Jo 2:1 My <3450> little children <5040>, these things <5023> I write <1125> (5719) to you <5213>, so that <3363> <0> you may <264> <0> not <3363> **sin <264>** (5632). And <2532> if <1437> anyone <5100> **sins <264>** (5632), we have <2192> (5719) an **Advocate** <3875> with <4314> the Father <3962>, Jesus <2424> Christ <5547> the righteous <1342>.

This sin, which is 264; is addressed via an Advocate, as apposed to confession!

Sin (264) ἁμαρτάνω (**hamartano**) ham-ar-tan'-o

Matt 18:15 This referrers to individual sins. "Moreover <1161> if <1437> your <4675> brother <80> **sins <264>** (5661) against <1519> you <4571>, go <5217> (5720) and <2532> tell <1651> <0> him <846> his fault <1651> (5657) between <3342> you <4675> and <2532> him <846> alone <3441>. If <1437> he hears <191> (5661) you <4675>, you have gained <2770> (5656) your <4675> brother <80>.

1 Jo 2:1 My little children, these things I write to you, so that you may <264> not sin <264>. And if anyone sins <264>, we have an Advocate with the Father, Jesus Christ the righteous.

1 Jo 5:18 We know that whoever is born of God does not sin **<264>**; but he who has been born of God keeps himself, and the wicked one does not touch him.

Sin (266) ἁμαρτία (**hamartia**) ham-ar-tee'-ah 1

We find in Jn 1:9 sins, are in the Greek noun form, clearly indicating; in this case the sin, referenced is not an individual action verb as a single sin act, but rather to a thing that being the fallen sin nature. Which will not change, and was repented of, and died too; in our believing. We will have this in our mortal body, until our mortal puts on immortality. 1 Co 15:54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

Please observe, each scripture with the Greek word in Strongs number 266; **refers to our innate sin nature**, due to the fall; and not to individual sins, being committed by a born again believer.

Ro 7:17 But <1161> now <3570>, it is no longer <3765> I <1473> who do <2716> (5736) it <846>, but <235> **sin <266>** that dwells <3611> (5723) in <1722> me <1698>.

Ro 7:20 Now <1161> if <1487> <3739> I do <4160> (5719) what <5124> I <1473> will <2309> (5719) not <3756> to do, it is no longer <2089> <3765> I <1473> who do <2716> (5736) it <846>, but <235> **sin <266>** that dwells <3611> (5723) in <1722> me <1698>.

Ro 6:18 And having been set free from sin **<266>**, you became slaves of righteousness.

Ro 6:22 But now having been **set free from sin <266>**, and having become slaves of God, you have your **fruit to holiness**, and the end, everlasting life.

Ro 7:20 Now if I do what I will not to do, it is no longer I who do it, but sin **<266>** that dwells in me.

Ro 8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin **<266>** and death.

Ro 11:27 For this is My covenant with them, When I take away their sins **<266>**."

Heb 1:3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins <266>, sat down at the right hand of the Majesty on high,

Heb 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins <266>.

Heb 10:12 But this Man, after He had offered one sacrifice for sins <266> forever, sat down at the right hand of God,

Heb 10:17 then He adds, "Their sins <266> and their lawless deeds I will remember no more."

Heb 10:18 Now where there is remission of these, there is no longer an offering for sin <266>.

Heb 10:26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins <266>,

1 Pe 2:24 who Himself bore our sins <266> in His own body on the tree, that we, having died to sins <266>, might live for righteousness — by whose stripes you were healed.

1 Pe 3:18 For Christ also suffered once for sins <266>, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

2 Pe 1:9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins <266>.

Scriptures specifically from 1 John

1 Jo 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin <266>.

1 Jo 1:8 If we say that we have no sin <266>, we deceive ourselves, and the truth is not in us.

1 Jo 1:9 If we confess our sins <266>, [sin nature] He is faithful and just to forgive us our sins <266> and to cleanse us from all unrighteousness.

1 Jo 2:2 And He Himself is the propitiation for our sins <266>, and not for ours only but also for the whole world.

1 Jo 2:12 I write to you, little children, Because your sins <266> are forgiven you for His name's sake.

1 Jo 3:4 Whoever commits sin <266> [*sin nature*] also commits lawlessness, and sin <266> is lawlessness.

1 Jo 3:5 And you know that He was manifested to take away our sins <266>, and in Him there is no sin <266>.

1 Jo 3:8 He who sins <266> [*sin nature*] 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 Jo 3:9 Whoever has been born of God does not sin <266>, for His seed remains in him; and he cannot sin, because he has been born of God.

1 Jo 4:10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins <266>.

1 Jo 5:16 If anyone sees his brother sinning a sin <266> which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin <266> leading to death. I do not say that he should pray about that.

1 Jo 5:17 All unrighteousness is sin <266>, and there is sin <266> not leading to death.

4. The clear, and indisputable Error, in establishing such a *contradictory teaching with only one verse* and ignoring the testimony of *the entire body of scriptural affirmation* of the exact opposite pronouncements, with the iron clad declarations of scripture regarding the finished work of Christ, as regarding man's sin, revealed throughout the entire New Testament; and presented *as the new and living way*, seen in the New Covenant.

Consider afresh, or for the first time; the power, and Effectiveness, of the Blood of the New Covenant!

Joh 19:30 So when Jesus had received the sour wine, He said, "**It is finished!**" And bowing His head, He gave up His spirit.

Matt 27:50 **And Jesus cried out again with a loud voice and yielded up His spirit.** 51 **Then, behold, the veil of the temple was torn in two from top to bottom;** and the earth quaked, and the rocks were split,

'Please note the clear and absolute declaration which was being made; by the veil being torn from top to bottom, [not by man's hand] just at the exact time of Christ's death?'

Heb 10:20 by a new and living way which He consecrated for us, **through the veil, that is, His flesh,**

A Sobering Question: Do we *genuinely believe* we have confessed *every single sin* since we believed? *Yes or no!*

If the answer is **no!** *then;* according to the common teaching among Evangelicals regarding 1 Jn 1:9; we are currently cut off from fellowship. *That being the case;* how do we then explain believers ongoing, and unbroken experience of His presence, His leading, His comforting, His anointing, His peace; and His love for the saints; 1 Jo 3:14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

Therefore, if in fact; against the backdrop of the *purported* teaching in Christianity of loss of fellowship when we sin, Is in fact then, the (sin, confess); teaching of 1 Jn 1:9 *actually true?* The answer is **absolutely NO!**

Another sobering Question: Is this teaching then, found to be an additional, incomplete doctrine, promoted in evangelical Christendom? based on errant exegesis of the passage, coupled with the lingering grave cloths, and effects of Satanically blinded religious, tradition; centered around its

purportedly efficacious requirements; of infant baptism, regular confession to a Priest; the Eucharist; supposedly ingesting the body and blood of the Lord; and absolution; being received by a Priest in personally forgiving ones sin.

All, being embraced as efficacious; due to a lack of Biblical enlightenment, coupled with Satan's deliberate sowing of tares; of confusion, deception, and partial truth; including an over-all false religion as his counterfeit; warring against the genuine work of God; as the fully efficacious New Covenant provision, as a gift. Ro 6:23 For the wages of sin is death, but the **gift of God** is eternal life in Christ Jesus our Lord.

Please consider this; in the light of the complete declaration of the whole council of God, as to the believer's position in Christ upon regeneration, and it will be discovered that in **FACT**; this (sin confess) cycle is another error; thus placing the believers at the frequent place of guilt, accusation, condemnation, and spiritual despair.

This inaccurate interpretation of 1 Jn 1:9 by its application; generates in the believer a perpetual sense of on going failure, defeat, and discouragement in the life of a sincere believer; being perpetually generated by the requirement of (*sin, confess sin confess*) popularly and widely taught in evangelical Christianity. *Do we genuinely believe in Justification by Faith?*

Outcomes: The outcome being, a deep and reoccurring frustration in the saints, regarding the actual communion with the Lord, thus fracturing a genuine walk by the Spirit, and the solid and subjective delight of sin's forgiveness, having been dealt with not only at the cross two thousand years ago, but moment by moment the blood is effective in cleansing us from all sin, including present sin; due to our secure position in Christ, and the completeness of the one sacrifice. *Therefore having no consciousness of sin!*

1 Jo 1:5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

1 Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Rightly Dividing!

This, confusion is generated in our lives among other reasons; due to a *subjective interpretation, isolated from other scripture, not caring for the historical situation, the original language*, and massive misuse, or complete ignoring of the use of the Greek word, translated as sin. We must differentiate between the **sin nature**, and **individual sins**; and further; understand that our wrong thinking is further strengthened by a misguided interpretation, as to whom those specific statements were directed; given the clear use of Noun, and verb, in clear and logical placement.

Do we lack a true revelation of the Biblical facts regarding the finished work of Christ? concerning the actual effectiveness of our redemption, and the believer's unshakable and unbreakable fellowship in Christ; based *singularly and only* because of the blood sacrifice of the perfect Lamb, *once for all* at the end of time by means of the cross?

Heb 10:20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

Observe a similar 'confused' example! Rom 8:1

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Many explain the following verse by stating that if we walk according to the Spirit, then there is no condemnation; *implying* that if we do not, there will be condemnation.

The point here of walking according to the Spirit is not subjective but is referring to our firm position as a regenerated believer; who has been joined to the Lord and has become one Spirit with Him.

It is a confused verse, similar nature to that of 1 Jn 1:9.

Rom 8:1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

6 For to be carnally minded is death, but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

8 So then, those who are in the flesh cannot please God.

9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. *We are in the Spirit by means of being joined to the Spirit at our new birth.*

The error in this passage in Romans, is similar to 1 Jn 1:9 by the subjective application, determining condemnation, being equated to the one who walks according to the Spirit; however this is not the point, but rather it is addressing the **position** of a genuine believer as being **in the Spirit**,

positionally by the work of the cross, and the verse goes on to say that if *we have not the Spirit*, we are none of His.

This error has also created a large chasm in the minds of vast numbers of believer's using the enemy's accusations, which are effective due to a lack of truth. However, thankfully the Holy Spirit inspired a clarification as to what according to the Spirit actually is.

Rom 8:9 But you are not in the flesh but in the Spirit, if indeed **the Spirit of God dwells in you**. Now if anyone does not have the Spirit of Christ, he is not His.

Ga 5:25 If we live in the Spirit, let us also walk in the Spirit.

Saints; we can choose to walk by the flesh, but our eternal position secured, due to redemption and regeneration; is that we are in the Spirit, and He is in us!

1 Cor 6:17 But he who is joined to the Lord is one spirit with Him.

Further Facts:

Fact: Our position by God Himself, 1 Co 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption. Now as a born again believer, our new position also is one of **being in the light and being light**; by virtue of the transfer from darkness to light, when we repent and believe, and are then transferred out of the kingdom of Darkness and into the kingdom of light.

Consider the powerful truths revealed in the following passages and compare the statements against the heresy propagated related to 1 Jn 1:9 among *nearly all of so-called evangelicalism*.

Fact: 1 Pe 2:9 But you are a chosen generation, a royal priesthood, **a holy nation**, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Fact: 2 Co 4:6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Fact: Ro 5:20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

Fact: Mt 5:14 "You are the light of the world. A city that is set on a hill cannot be hidden.

Fact: Mt 5:16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Fact: Eph 5:8 For you were once darkness, but now you are light in the Lord. Walk as children of light.

Fact: 1 Th 5:5 You are all sons of light and sons of the day. **We are not of the night nor of darkness.**

Fact: 1 Pe 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Fact: Re 21:11 having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. (referring to His Bride)

Fact: Re 21:24 And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it. (Referring to the Bride as the New Jerusalem)

Fact: 1 Cor 6:9 Do you do not know that the unrighteous will not inherit the kingdom of God. Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor gay people, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Discover the actual truth in the life of the believer because of Christ's provision.

Fact: 1 Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Fact: Ps 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

Fact: Heb 10:12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Fact: Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

Fact: 2 For then would they not have ceased to be offered? For the worshipers, once purified, (would have had no more consciousness of sins.)

A more complete statement!

Fact: Heb 10:7 Then I said, 'Behold, I have come — In the volume of the book it is written of Me — To do Your will, O God.'" 8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

9 then He said, "Behold, I have come to do Your will, O God." **He takes away the first that He may establish the second.**

10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, [which can never take away sins.]

12 **But this Man**, after He had **offered one sacrifice for sins forever**, sat down at the right hand of God,

13 from that time waiting till His enemies are made His footstool.

14 For by **one offering** **He has perfected forever** those who are being sanctified.

15 But the Holy Spirit also witnesses to us; for after He had said before,

16 "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds, I will write them,"

17 then He adds, **"Their sins and their lawless deeds I will remember no more."**

18 **Now where there is remission of these, there is no longer an offering for sin. "no longer"**

19 Therefore, brethren, having boldness to enter the Holiest **by the blood of Jesus**,

20 **by a new and living way** which He consecrated for us, **through the veil, that is, His flesh**,

21 and having a High Priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled from an evil conscience** and our bodies washed with pure water.

23 Let us **hold fast the confession of our hope** without wavering, for He who promised is faithful.

A Missing Link

Heb 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had **no more consciousness of sins**.

A big Question: So if the believer is to have **no more consciousness of sin**, having been made perfect in our standing before a Holy God; **where then does the consciousness of sin come from?**

A Crucial Fact: Saints we must understand who is accusing us!

Fact: Re 12:10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

The Biblical Solution, in real time!

Jas 4:7 Therefore submit to God. **Resist the devil and he will flee from you.** *Resist him with the truth!*

2 Co 10:5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

This to include all which scripture declares about the believer, rather than the lies of the enemy!

Re 12:11 "And they overcame him by the **blood** of the Lamb and by **the word of their testimony**, and **they did not love their lives to the death.**

Our new position in Him, as a new creation!

Eph 1:19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power,

20 which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. 22 And He put all things under His feet and gave Him to be head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.

Eph 2:1 And you **He made alive**, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power

of the air, the spirit who now works in the sons of disobedience,

3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

4 But God, who is rich in mercy, because of His great love with which He loved us,

5 even when we were dead in trespasses, **made us alive together with Christ** (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

Col 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

12 buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

13. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

14 having **wiped out** the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

This sin, confess cycle, is referred to by a well known brother; **as *the Protestant Confessional***, we need to have the light of the scripture placed on the darkness of this false interpretation among evangelicals.

An Unbiblical Preoccupation!

Due to the perpetual, and simplistic emphasis in Christianity; of essentially needing a Saviour, so we can go to heaven, and

not Hell; with little understanding presented regarding God's Eternal Purpose; with the bulk of emphasis, seemingly being placed on 'how to survive' until the rapture!

As a result, the believer is left to navigate; by attempting to understand the vast error being presented; and therefore, not actually coming to an understanding of the profound reality of our new birth; as to what we have been transferred out of, and then into. This to include out of darkness into His Marvelous light, and actually **becoming light**. Eph 5:8 For you were once **darkness**, but now **you are light** in the Lord. Walk as children of light.

The constant focus, and continual inner examination regarding sin; disturbs our inner being; and frustrates the saints from hearing the Lord, combined with the repeated and un-dealt with accusations by Satan, which serve to nullify subjectively, the living faith and trust in the Lord; as to His love, care, speaking, including their actual forgiveness, and thus little motivation for His Eternal kingdom, of which they have become a part, by His grace.

I have personally spoken to many believers over the years, who have expressed a hopelessness in the continual perception of regularly being out of fellowship with the Lord, **due to some sin**. Thus they would *confess*, however not actually being free of the accusing in their conscience, nor being functionally aware, or equipped to address the actual accuser, as well as the despair generated; regarding anticipating, the eventual next sin.

Please consider: As an aside; unfortunately, many things which believers may consider, or are told to be sins, has nothing to do with sin before God, rather the alleged violation of some pharisaical religious rules, or demands. We must all have a thorough read and application of Romans 14.

Romans Chapter 14

Don't skip over this! *you know you are tempted!*

Rom 14:1 Receive one who is weak in the faith, but not to disputes over doubtful things. 2 For one believes he may eat all things, but he who is weak eats only vegetables.

3 Let not him who eats despise him who does not eat and let not him who does not eat judge him who eats; for God has received him.

4 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

5 One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

6 He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord, he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

7 For none of us lives to himself, and no one dies to himself.

8 For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

9 For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

11 For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God."

12 So then each of us shall give account of himself to God.

13 Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

14 I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean.

15 Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.

16 Therefore do not let your good be spoken of as evil;

17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18 For he who serves Christ in these things is acceptable to God and approved by men.

19 Therefore let us pursue the things which make for peace and the things by which one may edify another.

20 Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense.

21 It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. 22 Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves.

23 But he who doubts is condemned if he eats, because he does not eat from faith; for **whatever is not from faith is sin.**

Question: *Have we actually confessed every single sin issuing out from; what was not of faith? Any doubt ever happened? this is unbelief! Heb 3:19 So we see that they could not enter in because of unbelief.*

Ro 10:17 So then faith comes by hearing, and hearing by the word of God.

Saints: Is it not past time, for us all to release the saints into the liberty in Christ? and to be freed from deadening, lifeless, religious bondages, through not believing the essence of the good news.

Ga 5:1 Stand fast therefore in the liberty by which Christ has made us free, and *do not be entangled again with a yoke of bondage.*

Ga 2:4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),

Ga 5:13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

The two shall become one flesh.

Another, powerful testament to our position; and God's Eternal Purpose, is revealed in the following verses.

Ge 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

Matt 19:4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'

5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

Eph 5:31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." 32 This is a great mystery, but I speak concerning Christ and the church.

Saints, When we repent and are born again, we become one with the Lord, in the great mystery , which is Christ and the Church, the Bride groom and the Bride; as the ultimate reality of that pictured in human marriage. God's Eternal Purpose consummates in Re 21:2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a **bride** adorned for her **husband**. Christ and the Church!

1 Cor 6:17 But he who is joined to the Lord is one spirit with Him.

Ge 2:24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

This joining, is the portion of every born of God believer, so profound and mysterious, yet true; and who shall separate us from the love of God? Rom 8:35

On a personal Note

Some twenty four years ago, I was *granted new* understanding on this very crucial theme. Regarding the misapplication of 1 Jn 1:9. As I write this, it is 2023. For years, I had been a preacher of 1 Jn 1:9 as the means, to restore and maintain true fellowship with the Lord.

However, as the years went by the thought of this being a very clumsy and burdensome outcome of a supposed new and better deal. Here, I am not being disrespectful, but simply relating my growing realization, and that which many people had expressed to me; until one day; this new understanding, simply settled in my understanding, as a grand understanding of the finished work, as expressed functionally in 1 Jn 1:7

Some time later, I was leading a meeting of men, who were discussing the matter of being in fellowship with the Lord. I had been with this group of men for a number of times and had a general sense of their understanding; on the topic.

Although, I had previously gained a new understanding of the matter in 1 Jn 1:9, I was still struggling with the former thinking; with a view to help them experience the Lord. As

my eyes panned across the room; *I can still see the scene clearly today*. All at once, I discovered my self, under my breath; saying! “ **it’s not true.**”

[**THE FACT IS, WE ARE ALL FAR TO CARELESS IN OUR WALK**] none of us should be having this **Meaningful** sharing, on walking with the Lord; **if in fact** the teaching, regarding 1 Jn 1:9 *were actually true!*

Following this EXPERIENCE, I then attempted to minister this light in a church setting. However, the push back was so intense; that I was dissuaded from pursuing it. Only, to now over the many years, observe the ongoing frustration; through continuing in the cycle of *sin confess*, blindness. Resulting, in not living in the full provision of our completely forgiven, position in Christ.

A blessed Observation:

Over the passage of much time now, I have observed believers who *were not* actually practicing the sin, confess; cycle, still enjoying the presence of the Lord, His speaking, His leading, His anointing, His burden for the unsaved etc. This produced in me a **profoundly remorseful sense**, over the error of the incorrect and damaging teaching, **which I also had practiced**; this being laid upon saints, as taken from 1 Jn 1:9 misapplication.

The truth is, for one in Christ; who has been transferred out of darkness, and into His marvelous light; is summed up in 1 Jn 1:7 But if we walk in the light as He is in the light, **we have fellowship** with one another, and **the blood of Jesus Christ His Son cleanses us from all sin**. This verse is both; hope to an unbeliever, as well as declaring the truth of the continual cleansing ,and uninterrupted fellowship; apart from perpetual confession; for the born again believer. Amen!

Since, we are transferred from darkness to light; through repentance and regeneration, *we are in the light*. That is our new position as a believer; and the blood of Jesus Christ

continuously cleanses us from all sin, *like a well oiled machine!* This is the good news of the gospel, resulting in us, *being able to live in His peace.*

Isa 48:22 "There is no peace," says the LORD, "for the wicked."

If we are regularly under accusation, and guilt; over our sin, how then, can we actually experience His peace?

[**The Spirit**] also operates in us to cause us to do His will and live by His Spirit subjectively in our daily lives. Eze 36:27 "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.]

Just the Facts

We must seek to rightly divide the word; 2 Ti 2:15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. For us to be able to rightly divide the word of truth, our template must be enlarged to hold the view of the whole council of God, rather than the unbiblical, and narrow repetition of Saved, and then; dying to go to heaven.

In this matter, we must seek to discern what is a statement of fact regarding Christ's work, and the subjective living out of His life in our daily life. If we fail to distinguish between the two, we will misunderstand what scripture is presenting for us to either stand in or walk out in our daily life.

Fact: 1 Co 1:30 But **of Him** are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: This verse for example has much subjective experience issuing out of the truth; however the fact that this was accomplished in the Triune God and given to us as a free gift.

Fact: 1 Pe 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

Fact: Mt 5:14 "You are the light of the world. A city that is set on a hill cannot be hidden.

Fact: Mt 5:16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Fact: Eph 5:8 For you were once darkness, but now you are light in the Lord. **Walk as children of light.**

Fact: 1 Th 5:5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

Fact: Heb 10:12 But this Man, after He had offered one sacrifice for sins **forever**, sat down at the right hand of God,

Fact: Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect

Fact: 2 For then would they not have ceased to be offered? For the worshipers, **once purified, would have had no more consciousness of sins.**

Fact: Heb 10:9 then He said, "Behold, I have come to do Your will, O God." **He takes away the first that He may establish the second.**

10 By that will we have been sanctified **through the offering of the body** of Jesus Christ **once for all.**

11 And every priest stands ministering daily and **offering repeatedly the same sacrifices, [which can never take away sins].**

12 **But this Man**, after He had **offered one sacrifice for sins forever**, sat down at the right hand of God,

13 from that time waiting till His enemies are made His footstool.

14 For by one offering **He has perfected forever those who are being sanctified.**

15 But the Holy Spirit also witnesses to us; for after He had said before,

16 "This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds, I will write them,"

17 then He adds, "Their sins and their lawless deeds I will remember no more."

18 Now where there is remission of these, there is no longer an offering for sin.

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

21 and having a High Priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Fact: 1 Co 1:9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

This powerful section in Romans 8, needs to become faith, breathed into us, by actually hearing in our spirit; what is being said here!

Ro 10:17 So then faith comes by hearing, and hearing by the word of God/4487 ῥῆμα **rhema** hray'-mah.

Simply hearing the word read in our ears ,does not bring faith, it requires us to be given an understanding.

1 Jo 5:20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Do Not Miss This: Without this understanding given by the Holy Spirit; these are simply more doctrinal words which have little meaning, and do not change us. We need the

living word, the breath, wind, as rhema from the life giving Spirit, to have what is truth, become transformational in our lives. 2 Co 3:17 Now the Lord is **The Spirit**; (Jn 7:39) and where the Spirit of the Lord is, there is liberty. 2 Cor 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. The Bible is the place to consistently behold the Glory of the Lord, if we do the beholding of the glory, the glory will transform us from glory to glory, if we have the Rema, if we come to it for dead letters, it will kill us, as well as those we give it to! This is a FACT!

Fact: Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter." 37 Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

His complete Provision

What, then are some practical means by which He supplies and perfects our lives, by His Divine life? while at the same time experiencing His continual cleansing speaking, comfort, and peace etc.

Php. 1:6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ. **Note:** *It will take until the day of Jesus Christ to complete His work in many believers, which He has begun, but it will be completed up to and including the day of Jesus Christ*

For more on this; Read the book The Gardner's Field at davelouden.com.

His work in us listed.

He has given us His word. *He indwells us when born again. -
*He loves us with an everlasting love. - *Whom He loves He
chastens. - *He prunes us to bear more fruit. - *When He tries
us, we shall come forth as gold. - *He rebukes those He loves.
- *He will complete what He has begun. - *He will reward. -
*He will never leave nor forsake. - *My peace I leave with you.
*His mercy is new every morning, *great is your
faithfulness. - *He is the bread of life. - *He is the living water.
- *He is the Seed to re-produce all He is in His believers by the
Divine life in the Seed. Gal 3:16

***Get into the word, and discover verses from these points;
for yourself, which refer to these items of His active
working in the life of the Believer.**

He is also our Advocate.

1 Jo 2:1 My little children, these things I write to you, so that
you may not sin (264). And if anyone sins, we have an
Advocate with the Father, Jesus Christ the righteous.

Advocate / Strong's

3875 παράκλητος parakletos par-ak'-lay-tos.

a root word; n m; TDNT-5:800,782; {See TDNT 593}

AV-comforter 4, advocate 1; 1) summoned, called to one's
side, esp. called to one's aid 1a) **one who pleads
another's cause before a judge**, a pleader, counsel for
defense, legal assistant, an advocate 1b) **one who pleads
another's cause with one**, an intercessor. 1b1) of Christ in his
exaltation at God's right hand, pleading with God the Father
for the pardon of our sins. 1c) in the widest sense, a helper,
succourer, aider, assistant.

- A better Covenant.
- A new and living way.
- From the shadow to the reality.

Question: Is the New Covenant, as is presented regarding continual confessing; actually then, a better Covenant? in most evangelical Christian Understanding, and practice?

From all of the forgoing truths, as revealed in the many scriptures; which purportedly, have a New functioning covenant, actually when considered, appears *weaker*, than the Old Covenant; in that; the Old Covenant provided a **Day of Atonement**, on which, the sins of all the people *that year were atoned for* by the one animal sacrifice, thus covering them for the year.

Now, however; due to the error, purported as truth; regarding 1 Jn 1:9; we have less functional effectiveness against sin; then they; as they were covered for a year, but with us, according to the 1 Jn 1:9 interpretation; *we only have until the next sin*, and then there is **no more sacrifice** for our sin, as the one sacrifice *was apparently insufficient*.

The **one** animal sacrifice atoned for all Israel's sin, for that year, which was part of the shadow; until the real came; which was announced in Joh 1:29. The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God *who takes away the sin* of the world! Not just covered but taken away! Are we hearing these words?

for Review

Please refer back to the long list of statements made in scripture regarding the complete sacrifice which was to **remove all consciousness of sin** etc. Heb 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had **no more consciousness of sins.**

Re 5:6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, **stood a Lamb** as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

Re 7:9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and **before the Lamb**, clothed with white robes, with palm branches in their hands,

Re 14:1 Then I looked, and behold, **a Lamb standing** on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.

Ro 4:25 who was delivered up because of our offenses and **was raised because of our justification**.

Rom 8:31 What then shall we say to these things? If God is for us, who can be against us? 32. He who did not spare His own Son, **but delivered Him up for us all, how shall He not with Him also freely give us all things?**

33 Who shall bring a charge against God's elect? It is God who justifies 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36. As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

37 Yet in all these things we are more than conquerors through Him who loved us.

38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39. nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Historical Perspectives.

It is astonishing to observe the direction which teaching shifted to in the early stages of the church. It was not that long before the matter of justification by faith deteriorated and the emphasis became one of universal infant Baptism, combined with a continual confession of personal sin, and absolution; this to a person of the Clergy.

For the next millennia, the light of Justification by faith upon simply believing, was overshadowed, and then seemingly replaced with outward sacraments such as; water baptism of all, including infants; as their means of being born again. Thus, the belief in Baptismal Regeneration; whereby, they allegedly are born again, and receive the Holy Spirit, completely apart from simply believing, like Abraham.

History records the profound influence Augustine had for example; on the specific teaching and thinking of the time; which served in setting the course for the next Millenia. It is recorded that at age 31 Augustine; while currently living a very debased life; read the following two scripture verses. While doing so, the light dawned in his being, and it is said he converted to Christianity. Which by that time was the official religion of Rome, declared by Constantine.

Rom 13:13 *Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

Augustine, who is a *current*, and major factor in the thinking and teaching among vast numbers in Christendom; was in his life strongly influenced by the teaching of the Manichaeian, and Neoplatonist philosophies, intertwined with that of Plato. Thus he had developed an unbiblical predisposition towards the natural thinking, generating the idea of a heavenly destiny. For example, his unfounded and simply natural ideas beginning with Gen 1:1 *See many confirming documents.* and search out Augustine's profound influences from his thinking; which is held to, and widely promoted to this day.

Is Baptismal Regeneration Theology, Justification by Faith?

It is abundantly clear from his writings, as well as much documentation and affirmation; including his saint hood; from the Roman Catholic system; that he believed in, and practiced baptismal regeneration, as apposed to justification by faith, subsequently being then baptised, he taught that these who were baptised even as babies, should now eventually grow in Christ and live like a Christian.

An honest and Serious Question: Were these ever actually regenerated, or born again as Jesus stated as a “**must**,” by faith in *believing* the gospel? The initial reference to believing in scripture, sets the mark for an accounting of righteousness; that being Abraham believed God, and it was accounted to him for righteousness. Philip told the Ethiopian eunuch if he **believed** with all his heart he could be baptised. Mark 16:16 records that he who does not **believe** will not be saved. The thief on the cross who was about to die, was promised to be with Christ in Paradise, which was the pleasant part of hades, apart from being baptised.

Where is the necessity of believing articulated? Also his entire premise regarding Heaven seems to be based on fantasy, rather than scriptural sound exegesis. Martin Luthur, one day after tremendous torture and struggle experienced the light dawning regarding Justification by faith; eventually moving him to nail his 95 thesis on the door at Whittenburg. Thus began what is referred to as the reformation. With the beginning of the opening again of the truth of the gospel regarding *saving faith being a gift* and receiving this gift by faith alone in believing. And this faith is a gift as well, as indicated in Eph 2:8,9.

However, continuing through the many centuries, the strong influence of, and majority of teaching coming from the source of Martin Luther, and others; is still centered around *baptism, confession; the Eucharist and absolution;* as the functional means to believe and maintain our connection. This is also the emphasis of Orthodox, or often referred as Eastern Orthodox,

which claim three hundred million baptised members. We still struggle greatly under this dark shadow today in the evangelical church, as evidenced by the strong emphases placed on 1 Jn 1:9 which is frequently passed along to a new believer; as their means to *allegedly* keep it all working!

2 Ti 1:9 who has *saved us and called us* with a holy calling, not according to our works, but according to *His own purpose and grace* which was given to us in Christ Jesus **before time began**,

Tit 1:2 in hope of eternal life which God, who cannot lie, promised **before time began**,

Eph 1:4 just as He chose us in Him **before the foundation of the world**, that we should be holy and without blame before Him in love,

Eph 2:7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

Heb 3:1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

Isa 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And **He bore the sin of many**, And made intercession for the transgressors.

Isa 44:22 **I have blotted out, like a thick cloud, your transgressions**, And like a cloud, your sins. Return to Me, for I have redeemed you."

Ac 3:19 "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

Ps 103:12 As far as the east is from the west, So far has **He removed our transgressions from us**.

Ro 5:8 **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.**

'And Yet, His one sacrifice, based on the errant explanation of 1 Jn 1:9 is Seemingly not sufficient, as a once for all solution. Do we see the travesty in this teaching?'

Please, give serious consideration to the solid truth of scripture which declares the repentant person FORGIVEN, *with no strings attached*, and apart from requiring **any** additional **performance** or supplemental demand to be continually performed on our part.

The list of statements in the scripture placed in this work if believed, should adjust our understanding to see long before we ever existed, He chose us and in time became the full payment of our sin debt, and came to indwell us as the life giving Spirit to be our everything. If this light dawns; *the joy and rejoicing of salvation will rise in your understanding and the bondage of perpetual condemnation can be over!*

Ro 6:4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

We are completely forgiven, based on the truth revealed in the volume of scripture we have presented. May the Lord enlighten us to the truth of our great redemption, that we could walk in its reality day by day! *Amen.*

Heb 10:12 But **this Man**, after He had offered **one sacrifice** for sins **forever**, sat down at the right hand of God,

Forever 1) *into, unto, to, towards, for, among* "For" (as used in #Ac 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying, "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

(Forever) is referenced 53 times in the NT, and In the OT 382. He is the Forever God!

Rom 5:20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, 21 so that as sin reigned in death, even so grace might *reign* through righteousness to eternal life through Jesus Christ our Lord.

Rom 6:1 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who *died to sin* live any longer in it? 3 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, 6 knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. 7 For he who has died has been freed from sin. 8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, **He died to sin once for all**; but the life that He lives, He lives to God.

FACT: Saints, we are in the light and as such we walk in the light and thus can experience the effective ongoing cleansing of the once forever sacrifice continuously operating to enable us to live in the peace of Christ.

With all I have shared here, I *deeply* realize it will truly take the Penney dropping in your understanding to clear the current thinking on 1Jn 1:9. I do wish I could be there when it happens to see the profound Joy which will rise from your spirit as the Lord unveils to you His finished work forever in you.

Jer 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

Ro 8:33 Who shall bring a charge against God's elect? It is God who justifies.

As Surely as you are eternally saved, by the one sacrifice on the Cross; by this same sacrifice on the Cross, you are eternally and completely forgiven for all time – *forgiven!* This is the basis of the Gospel, or the good news! Acts 2:39 "For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.

The Final Authority

Due to the continued unbiblical influence from Augustine of Hippo, and Martin Luther, The alleged leader, in the declaration of Justification by Faith, issuing in what is referred to as the Reformation.

These two individuals exerted profound influence, from 400 AD era, and the 1500 AD. era in strengthening beliefs, or intrenching others, while ignoring plain statements in scripture, which are completely pivotal to experiencing saving faith. This tragic error, and a profound affront to the finished work of Christ, and the truth as revealed in Scripture; is marching forward to *this very day* and remains a strong, and unbiblical influence against the truth; among evangelical teaching to this day, regarding the finished work of Christ.

Due to these men's individual and equally enormous influence, they must be examined as to their grasp of the truth regarding Justification by Faith; which will be clearly challenged, by the emphases on unbiblical practices which they strongly supported, and practiced, and enforce on others to align themselves too. Thus, they must be examined as to genuine belief in Justification by faith. In many ways, we ultimately support what we *actually believe!*

The following are statements by these two men, which must be weighed in the light of what Justification by Faith actually indicates!

Selected Statements by each Man.

Southern Baptist theologian John S. Hammett writes, “In fact, Luther, on other issues challenged tradition in the name of Scripture, **used tradition** to argue for infant baptism against the Anabaptists: “Were child baptism now wrong **God would certainly not have permitted it to continue so long**, nor let it become so universally and thoroughly established in all Christendom” (Biblical Foundations for Baptist Churches. 267).

Thus it appears what a great, excellent thing Baptism is, which delivers us from the jaws of the devil and makes us God's own, **suppresses and takes away sin**, and then daily strengthens the new man, and is and remains ever efficacious until we pass from this estate of misery to eternal glory.

The Large Catechism (Infant Baptism) by- Martin Luther,

For this reason let every one esteem his Baptism as a daily dress in which he is to walk constantly, that he may ever be found in the faith and its fruits, that he suppress the old man and grow up in the new. For if we would be Christians, we must practise the work whereby we are Christians. But if any one fall away from it, let him again come into it. For just as Christ, the Mercy-seat does not recede from us or forbid us to come to Him again, even though we sin, so all His treasure and gifts also remain. **If, therefore we have once in Baptism obtained forgiveness of sin, it will remain every day, as long as we live, that is, as long as we carry the old man about our neck.**

More on Luther's Teaching!

Christians often say that the preached word is a means of regeneration but baptism is not. We believe that both are means which God uses to bring His promise to us. **Baptism is the gospel in visible form; thus it gives all of the benefits of the** **gospel.**

We believe in infant baptism. Since infants cannot understand the word, God uses baptism as a means to regenerate them and bring them into the faith. Through it, God gives faith. If faith is truly a gift of God and not a human work, God can certainly do this for an infant. He can also do it through whatever means He has chosen. We believe that baptism is a form of the gospel, not a form of the law. Baptism is an act performed by Christ, through the hands of the administer of the sacrament. It is His gift of life and salvation. It is not a work we do. It is not something we do to profess our faith, or to profess that we will raise our children in the faith. It is a gift of grace through the promise of the gospel.

What we do not believe:

We do not believe that baptism is absolutely necessary for salvation. Since God works through both **word** and **sacrament**, the word is sufficient to regenerate and save. **However**, if one refuses to get baptized, this is evidence that he was never saved since he is denying what Christ has commanded.

We do not believe the Roman Catholic view of baptism. The Roman Catholic church denies that faith is necessarily given at baptism. They also deny that sin remains after baptism. We do not believe that everyone who was ever baptized will be saved. If one rejects God's offer through baptism or does not continue in the faith given at baptism, **his baptism becomes a means of judgement rather than salvation.** This does not mean that we deny justification by faith alone **because we believe baptism saves.** The issue is that baptism and faith are not separate things. Baptism gives and strengthens faith. **Baptism also delivers the promise which**

faith clings to.

These are the main points of the Lutheran view of baptism and how it differs from both the Reformed and Roman Catholic teachings on the subject.

Confession, In the Lutheran Church

Confession in Lutheran Church, (Holy Absolution) is the method given by **Christ** to the Church by which individual men and women may receive the forgiveness of sins; according to the Large Catechism, the “third sacrament” of Holy Absolution is properly viewed as an extension of Holy Baptism.

Abstract

Luther criticized the medieval restriction of baptism to an initiating role in the Christian life and expanded its place on the basis of Romans 6:3–11 to embrace **daily** dying and rising in repentance and reception of forgiveness. God commanded baptism as a form of his Word and **promised forgiveness, life, and salvation through it.** Luther opposed both veneration of baptismal water apart from the Word and rejection of the saving power of the Word connected to the water. He insisted that baptism leads to and requires faith. Christ also commanded confession and absolution. Luther rejected ‘satisfactions’ as a part of this sacrament, stressing **private confession for the forgiveness of sins.**

The Augsburg Confession divides repentance into two parts:

“One is contr conscience and terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ’s sake, sins are forgiven, comforts the conscience, and delivers it from terrors.”

In line with Luther’s initial statement in his Large Catechism, some Lutherans speak of only two sacraments, **Baptism** and the **Eucharist**, although later in the same work he calls Confession and Absolution “the third sacrament.” The definition of sacrament in the Apology of the Augsburg Confession lists Absolution as one of them. **Luther went to confession all his life.** Although Lutherans do not consider the other four rites as sacraments, they are still retained and used in the Lutheran church. Philipp Melancthon speaking about the Confession in the Lutheran Church, claims that “we do not wish to sanction the torture [the tyranny of consciences] of the Summists, which notwithstanding would have been less intolerable if they had added one word concerning faith, which comforts and encourages consciences. Now, concerning **this faith**, which obtains the remission of sins, there is not a syllable in so great a mass of regulations, glosses, summaries, books of confession. **Christ is nowhere read there.**”

The Biblical Declaration

Ro 4:25 who was delivered up because of our offenses and was raised *because* of our justification! *We are completely Justified in Christ!* This is the basis of the good News!

We therefore must resolve in our own mind if these declarations present the truth of Justification by faith! Where is the matter of believing God, and it counting as righteousness? Where is reference to the blood of Christ as the payment for sin, and cleansing us from all unrighteousness bringing Justification? 1 Jo 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ** His Son **cleanses** us from all sin. Heb 9:14 how much more shall **the blood of Christ**, who through the eternal Spirit offered Himself without spot to God, **cleanse** your conscience from dead works to serve the living God?

Or conversely, is the *faith* seen to be actually directed toward the efficacy in some mystical value of the specific sacraments of water baptism, continual confession, the Eucharist, and absolution of sin by a Priest or other clergy? And further; by which their sins are also forgiven, not by God; but by a Priest, or Pastor. The ones forgiving the sin, not God, but they give themselves the standing, as if it were God Himself who forgave. *Seriously*; consider the possible distinction between faith in the finished work of Christ, or faith *allegedly* resulting from doing these four required practices!

At a minimum, this ongoing influence, has given ground among evangelicals in holding to the thinking regarding the assumption of the need to continually confess sin. This due too lacking a full understanding of the *good news*, of sins forgiven once forever, and the lack of understanding of the gospel, is demonstrated in evangelical teaching, by the insistence on, and invoking the requirement of continual confession; as referenced from 1 Jn 1:9 as the means of restoration of alleged cutting off of fellowship, due to unconfessed sin.

1 Pe 1:22 Since you have purified your souls in **obeying the truth** through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

1 Pt 3:20 who **formerly were disobedient**, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us — baptism (**not the removal of the filth of the flesh**, but the **answer** (giving an account of oneself) of a good conscience toward God), through the resurrection of Jesus Christ,

Heb 10:1 For the law, having a **shadow** of the good things to come, and not the very image of the things, **can never** with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 **For then would they not have ceased to be offered?** For the worshipers, **once purified**, would have **had no more consciousness of sins.**

The answer, of a good conscience toward God; is declared in believers' baptism; as one who is already purified by the perfect sacrifice, the result being a **good Conscience**, or as Hebrews says; "would have **NO MORE CONSCIOUSNESS** of sins.

This could look like a testimony; declaring with reality, a good conscience having been cleansed by the blood of Christ; *So then we must honestly ask what removes the filth of the flesh?*

Heb 9:14 how much more **shall the blood of Christ**, who through the eternal Spirit offered Himself without spot to God, **cleanse your conscience** from dead works to serve the living God? Clearly baptism does not cleanse but is an answer a declaration that one has a **good** conscience; Heb 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had **no more consciousness** of sins.

The cleansing of the conscience is singularly by the blood of Christ, which by satisfying the Justice and righteousness of a Holy God. Results in a cleansed conscience; whereby there is **no more consciousness of sin**. The word, *answer* of a good

conscience' is a declaration in the act of baptism, thereby a statement a defense; an answer! testifying to a **cleansed conscience** by the blood of Christ. **Herein is a distinction of emphasis, which must not be blurred!**

Heb 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

1906 ἐπερώτημα eperotema ep-er-o'-tay-mahfrom 1905; n; TDNT-2:688,262; {See TDNT 260}

AV-answer 1; 1) an enquiry, a question 2) a demand 3) earnestly seeking 3a) craving, an intense desire.

Heb 10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2 For then would they not have ceased to be offered? **For the worshipers, once purified, would have had no more consciousness of sins.** 3 But in those sacrifices, there is a reminder of sins every year. 4 For it is **not possible** that the blood of bulls and goats could take away sins.

5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me. 6 In burnt offerings and sacrifices for sin You had no pleasure. 7 Then I said, 'Behold, I have come — In the volume of the book it is written of Me — To do Your will, O God.'" 8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

9 then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. **10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.** 11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12 But this Man,

after He had offered **one sacrifice for sins forever**, sat down at the right hand of God,

Do we actually believe this?

The last thing The Lord desires, is to cut us off from fellowship into which we are called; for; the very sin which He paid the ultimate price to deal with. 2 Co 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. 1 Co 1:9 God is faithful, by whom you were **called into the fellowship** of His Son, Jesus Christ our Lord. *What is your actual thinking as to what fellowship is according to the Bible, rather than some fuzzy idea? It is clearly not the common thinking!*

Rom 4:22 And therefore "it was accounted to him (Abraham) for righteousness." 23 Now it was not written for his sake alone that it was imputed to him, 24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up **because of our offenses**, and was raised **because of** our justification.

Rom 5:1 **Therefore, having been justified by faith**, we have **peace** with God through our Lord Jesus Christ, 2 through whom also we have **access by faith**(*not by confession! commentary added*) **into this grace in which we stand, and rejoice in hope of the glory of God.**

1 Jo 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Question: Is it simply in the finished work of Christ, procured at the cross, and approved of by the Father, in raising Christ; because of, not for our Justification?

It appears that the case for Justification by Faith alone in Christ alone; is at best suspect. Where does a believer then align themselves; actually?

- *What sacrament did our Father Abraham engage in?*
- *What sacrament did the Thief on the cross engage in?*

Luther

“The receiver of God’s grace **must have sacramental faith** in the promise in order for the **sacrament or sign to take place**. Grace is made real through the faith in the promise that has been made between God and humans.”

The second sacrament Luther recognizes is Baptism, although it is different than how he views the Lord’s Supper. Baptism is much more important in his eyes. **Baptism saves humans from the (Original Sin) that we inherited in the fall from God.** It is a divine promise from God and whoever believes he is saved will be saved. Luther believes this promise is more crucial than any other promise, vow, or order that men take. This is the promise that salvation depends upon, because without faith there can be no salvation. Without believing in God’s grace, Baptism means nothing and this is what is bothering Luther. He is convinced that Christians are forgetting their baptism and the promise, but if they remember their baptism then their faith will be strengthened just as if they participate in the Lord’s Supper. Luther calls on all children of God, at all stages of life, to remember their covenant with God by living a penitent and Christ-like life. The reason that people are **forgetting their baptism** is because people are easily distracted and deceived by outside sources. He believes the ceremonies and rituals that the papacy emphasizes (**only take away from the promise given in baptism,**) for these ceremonies have not been commanded by Christ. Scripture and faith in God’s His Body, His Blood, (the Eucharist), and Our Baptism 146 promises, **especially (Baptism) and (the Lord’s Supper), are the only paths to salvation** according to Luther, and they should be the focus of people’s lives.

8 Luther, The Babylonian Captivity of the Church, 288.

9 Luther, The Babylonian Captivity of the Church, 267

10 Bainton, Here I Stand, 107

His Body, His Blood, and Our Baptism: Martin Luther’s True Sacraments Emma Kate McMurtry

Where is Believe in all of this?

Ac 8:12 But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

Ac 8:13 Then Simon himself also believed; and when he was baptized, he continued with Philip, and was amazed, seeing the miracles and signs which were done.

Ac 18:8 Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed, and were baptized.

**Please NOTE : *Here*, The Spirit was
obviously given, before water Baptism!**

Acts 10:44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word 45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they heard them speak with tongues and magnify God. Then Peter answered, 47 **"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"**

Please notice: The Holy Spirit was given before baptism: contrary to the teaching of Catholicism or Martin Luther; where they say, you receive the Holy Spirit when you are baptized, with no mention of **actually believing**, or repenting; which is magnified as error, in the baptism of infants, as they are completely incapable of believing, repenting, or receiving; Joh 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

1 Co 12:13 For by one Spirit we were all baptized into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit.

Mr. 16:16 "He who believes and is baptized will be saved; but he who does not believe will be condemned.

John 3:15 "that whoever **believes** in Him should not perish but have eternal life.

John 3:16 "For God so loved the world that He gave His only begotten Son, that whoever **believes** in Him should not perish but have everlasting life.

John 3:18 "He who **believes** in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 3:36 "He who **believes** in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

John 5:24 "Most assuredly, I say to you, he who hears My word and **believes** in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

John 12:44 Then Jesus cried out and said, "He who **believes** in Me, believes not in Me but in Him who sent Me.

John 12:46 "I have come as a light into the world, that whoever **believes** in Me should not abide in darkness.

Ac 13:39 "and by Him everyone who **believes** is justified from all things from which you could not be justified by the law of Moses.

Ro 1:16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who **believes**, for the Jew first and also for the Greek.

Ro 4:5 But to him who does not work but **believes** on Him who justifies the ungodly, his faith is accounted for righteousness,

Ro 9:33 As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever **believes** on Him will not be put to shame."

Ro 10:11 For the Scripture says, "Whoever **believes** in Him will not be put to shame."

1 Jo 5:10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar

because he has not believed the testimony that God has given of His Son.

The Final Question: *What has one's so-called faith been placed in? This question must be faced squarely! Is it singularly, in the Finished work of Christ, and His efficacious Blood; as the one sacrifice forever?*

Jn 6:27 "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."
28 Then they said to Him, "What shall we do, that we may work the works of God?" 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

Have you truly discovered the full effectiveness of the Justification by faith solely; in the once for all time and eternity, full payment for sin, by the shed blood of the Lord Jesus Christ? Completely apart from continual confession after you believe.

The single, and once-for-all time, and eternity; Sacrifice by the God-Man, Jesus Christ; in shedding His pure, and spotless blood, has singularly purchased, and provided, for our redemption, regeneration, and forgiveness of all sins, once forever; including ongoing continual cleansing by the same blood; *apart from our continual confession*; that **we could** walk in newness of life, **having no consciousness of sin**; enjoying our new life in Christ, rejoicing in hope, proclaiming His Kingdom coming to a new earth for eternity, reigning with Him forever as the Lamb's Wife, the church, and consummating in the New Jerusalem; for all eternity! This is Completely apart from ongoing confession of sin throughout their lives. *This is the finished provision in the gospel for all who believe and receive Him.* As a free gift.

Jn 6:28. Then they said to Him, "What shall we do, that we may work the works of God?" 29 Jesus answered and said to them, "**This is the work** of God, that you **believe in Him** whom He sent."

This is the **(Good News)** we have been invited to proclaim to every nation, and then the end shall come.

An Anointing

Joh 16:13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

1 Jn 3:9 Whoever has been born of God does not sin, for **His Seed remains in him**; and he cannot sin, because he has been born of God.

Gal 3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

1 Jn 2:27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

1 Jo 2:20 But you have an anointing from the Holy One, and you know all things.

2 Co 1:21 Now He who establishes us with you in Christ and has anointed us is God, 5548

Lu 4:18 "The Spirit <4151> of the LORD <2962> is upon <1909> Me <1691>, Because <1752> He has anointed <5548> (5656) Me <3165> To preach the gospel <2097> (5733) to the poor <4434>; He has sent <649> (5758) Me <3165> to heal <2390> (5664) the broken hearted <4937> (5772) <2588>, To proclaim <2784> (5658) liberty <859> to the captives <164> And <2532> recovery of sight <309> to the blind <5185>, To set <649> (5658) at <1722> liberty <859> those who are oppressed <2352> (5772);

Developing

Developing

Developing

Developing

Developing

Developing