

11.02.21 Q & A

- Passages on forgiveness and confession for Christians – if I John 1:9 is for non-Christians.
- “Confess” means to acknowledge. It is not an act of contrition which makes us worthy of forgiveness. Rather it is an act of humility, of reliance upon Christ for our salvation.
exomologeō (ex-om-ol-og-eh'-o); from NT:1537 and NT:3670; to acknowledge or (by implication of assent) agree fully:
- It is OK to use I John 1:9 as long as you
- Understand your “Position” in Christ. We differentiate between our temporal earthly experiential relationship with God and our Position in terms of eternity
- Understand the Doctrines of Imputation and Propitiation
- And can teach confession in the light of these passages
- Analogy – “Bible”
- Analogy – “church”
- Analogy – Psalm 51:1-4, 9-12
- The passages which use this word in Holy Scriptures
 - Matthew 10:32*
32 "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven
 - Romans 10:9*
, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;
 - Philippians 2:11*
11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.
 - James 5:16*
16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much
 - 1 John 1:9*
9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.
 - 1 John 4:3*
3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.
- We ask for forgiveness for the sake of the relationship and not for salvation.
 - Jeremiah 3:13-14*
13 'Only acknowledge your iniquity,
That you have transgressed against the LORD your God
And have scattered your favors to the strangers under every green tree,
And you have not obeyed My voice,' declares the LORD.
14 'Return, O faithless sons,' declares the LORD;
'For I am a master to you,
And I will take you one from a city and two from a family,
And I will bring you to Zion.'
 - Luke 15:17-19*
17 "But when he came to his senses, he said, 'How many of my father's hired men have more

than enough bread, but I am dying here with hunger! 18'I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; 19 I am no longer worthy to be called your son; make me as one of your hired men."'

- We ask for forgiveness from our parents for the sake of the relationship, not to insure the maintenance of our physical/genetic birth.
- In the same way we are exhorted to confess our sins to one another – for the relationship, not for salvation.
- Application: We confess our sins to God and in doing so may claim all those passages which speak to our salvation as long as we understand that after you are born again confession and salvation are no longer linked.

- Prayers Before the Throne of Grace

Hebrews 4:16 *Let us therefore draw near with confidence to **the throne of grace**, that we **may receive mercy** and **may find grace to help in time of need**.*

- Repentance: “I turn from this sin (these sins) – O Lord God”
- Experiential Mercy

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, **but according to His mercy**, by the washing of regeneration and renewing by the Holy Spirit,

- Forgive Sins – “I plead the Blood of Christ O Lord God”
- Deliver from the consequences – “The consequences due have fallen on Jesus as my Substitutionary sacrifice, O Lord God.”
 - Experiential Grace
 - Restore Prosperity – “Jesus has paid the debt in full, I have been purchased as His adopted brother, because of His Propitiatory sacrifice as payment for my debt I receive your blessings, O Lord God.”
 - Grant Grace in Abundance – “All that is Jesus’ has been bequeathed to me O Lord God.”
 - Train, Purify & Refine – “I submit to Your good and loving discipline in total peace, without any fear, knowing that Your response to my sin, though sometimes painful, will always be merciful, gracious, good and beneficial - O Lord God.”
 - Thankfulness for all of this – Words fail me O Lord God, accept instead the prayers supplied by Your Holy Spirit.

Book of Common Prayer (page six)

Most merciful God, we confess that we have sinned against You in thought, word and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of Your Son Jesus Christ have mercy on us and forgive us; that we may delight in Your will and walk in Your ways to the glory of Your name. AMEN

- 1 Peter 3:18

(Blue indicates my notes as added to Matthew Henry’s Commentary)

Christ’s sufferings

The example of Christ is proposed as an argument for patience under sufferings, the strength of which will be discerned if we consider the several points contained in the words; observe therefore,

- Jesus Christ himself was not exempted from sufferings in this life, though he had no guilt of his own and could have declined all suffering if he had pleased.

- The reason or meritorious cause of Christ's suffering was the sins of men: Christ suffered for sins. The sufferings of Christ were a true and proper punishment; this punishment was suffered to expiate and to make an atonement for sin; and it extends to all sin. (Note: We now know that this word is properly translated Propitiation)
- In the case of our Lord's suffering, it was the just that suffered for the unjust; he substituted himself in our room and stead, and bore our iniquities. He that knew no sin suffered instead of those that knew no righteousness.
- The merit and perfection of Christ's sacrifice were such that for him to suffer once was enough. The legal sacrifices were repeated from day to day, and from year to year; but the sacrifice of Christ, once offered, purgeth away sin, Hebrews 7:27; 9:26,28; 10:10,12,14.
- The blessed end or design of our Lord's sufferings was to bring us to God, to reconcile us to God, to give us access to the Father, to render us and our services acceptable, and to bring us to eternal glory, Ephesians 2:13,18; 3:12; Hebrews 10:21-22.
- The issue and event of Christ's suffering, as to himself, were these, he was put to death in his human nature, but he was quickened and raised again by the Spirit. Now, if Christ was not exempted from sufferings, why should Christians expect it? If he suffered, to expiate sins, why should not we be content when our sufferings are only for trial and correction, but not for expiation? If he, though perfectly just, why should not we, who are all criminals? If he once suffered, and then entered into glory, shall not we be patient under trouble, since it will be but a little time and we shall follow him to glory? If he suffered, to bring us to God, shall not we submit to difficulties, since they are of so much use to quicken us in our return to God, and in the performance of our duty to him?
- I Peter 3:19 & 20
- The so called Apostles Creed was not written by the Apostles. It was begun in the fourth century in Rome and reached its final form in the 7th century in France.
- The apostle passes from the example of Christ to that of the old world (By this the author is refereeing to the period before Christ's Incarnation), and sets before the Jews, to whom he wrote, the different event of those who believed and obeyed Christ preaching by Noah, from those that continued disobedient and unbelieving, intimating to the Jews that they were under a like sentence. God would not wait much longer upon them (the present day Jews). They (the present day Jews) had now an offer of mercy; those that accepted of it should be saved, but those who rejected Christ and the gospel should be as certainly destroyed as ever the disobedient in the times of Noah were.
- Salvation in the Bible...
- Before Jesus: That He would come
1 Peter 1:10-12
10 As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, 11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven — things into which angels long to look.
- During Jesus earthly ministry: That He has come
John 11:27

27 She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

- After Jesus ascension; That He had come

Romans 10:9-10

9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

1 Peter 1:8-9

8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.

- For the explication of this we may notice,

1. The preacher-Christ Jesus, who has interested himself in the affairs of the church and of the world ever since he was first promised to Adam, Genesis 3:15. He went, not by a local motion, but by special operation, (I Peter 1:11) as God is frequently said to move, Genesis 11:5; Hosea 5:15; Micah 1:3. He went and preached, by his Spirit striving with them, and inspiring and enabling Enoch (Jude 1:14 & 15) and Noah to plead with them, and preach righteousness to them, as (2 Peter 2:5). Due to the oneness of God and the inseparable nature of the Trinity all that one member does, entails all the members.

(When I became a Christian I shared Christ with many of my classmates, some of whom now are in prison. This is also true of some I shared Christ with during my University ministry. I can accurately say, "I made proclamation to these students, now in prison". It does not mean I visited them in prison. Rather they had a chance for a different life, they turned it down and now they are in prison. Even so Jesus made proclamation to the Jews (I Peter 1:11) who are now in Hell. That does not mean Jesus went to Hell.)

2. The hearers. Because they were dead and disembodied when the apostle speaks of them, therefore he properly calls them spirits now in prison; not that they were in prison when Christ preached to them, (I Peter 1:11) as the vulgar Latin translation and the popish expositors pretend

3. Jesus made proclamation through Enoch, Noah and the Prophets (then) to the lost, who because of their rejection of the message - who are (now) in Hell.

(from Matthew Henry's Commentary on the Whole Bible: New Modern Edition, Electronic Database. Copyright © 1991 by Hendrickson Publishers, Inc.)

- Why I do not believe that this passage teaches that Jesus went to Hell and preached the Gospel to those in Hell.
- *"It is finished" John 19:30*
30 Therefore when Jesus had received the sour wine, He said, "It is finished !" And He bowed His head and gave up His spirit.
- *"Today" Luke 23:43*
43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise ."
- When Jesus instructed the Disciples as to His sacrifice, no mention was ever made of going to Hell.
Luke 9:22
22 saying, " The Son of Man must suffer many things and be rejected by the elders and chief

priests and scribes, and be killed and be raised up on the third day ."

Luke 18:31-34

31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be accomplished. 32 " For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, 33 and after they have scourged Him, they will kill Him; and the third day He will rise again."

Luke 24:46-48

46 and He said to them, " Thus it is written, that the Christ would suffer and rise again from the dead the third day , 47 and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

- **The finality of Judgment warrants no special appearance or proofs by Christ in Hell.**

Hebrews 9:27

27 And inasmuch as it is appointed for men to die once and after this comes judgment,

- **Christ reins over Hell with God the Father. There is no need for Him to have descended there.**

Revelation 14:10-11

10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."

- **Christ need not go to Hell to prove He was right. Hell itself will be proof enough. Not only this but God will see to it that all acknowledge Jesus. Jesus need not go to Hell after His death on the cross to prove this.**

Philippians 2:8-11

*8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, 10 so that at the name of Jesus **EVERY KNEE WILL BOW**, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*