

Representative Analogy: Real Animal Blood Represents Figurative Blood of Christ; Unlimited Atonement, 1 Jn 1:7; Illusion versus Reality, 1 Jn 1:6-10

- 16) Therefore we are able to conclude the following principles:
- (1) The animal blood of the Levitical offerings was literal with a figurative connotation, while the “blood of Christ” is figurative with a literal connotation.
 - (2) Thus we have a representative analogy. A real analogy would be a literal death compared with a literal death.
 - (3) What we have in our analysis is quite different. We have an animal dying a literal death which is representative of the spiritual death of Jesus Christ on the cross.
 - (4) A representative analogy compares something literal with something figurative or visa versa.
 - (5) There is no literal analogy between the blood of animals and the blood of Christ because the Lord did not bleed to death on the cross.
 - (6) The blood of Christ is not a real but a representative analogy in which the physical death of the animal on the altar represents the spiritual death of Jesus Christ on the cross.
 - (7) The “blood of Christ” is a phrase which includes redemption toward sin, reconciliation toward man, and propitiation toward God.
 - (8) The blood of Christ depicts salvation adjustment to the justice of God and is the basis for rebound adjustment to the justice of God.
 - (9) Therefore, in 1 John 1:7, the phrase “the blood of Jesus His Son cleanses us from all sin” refers to forgiveness of presalvation sins at salvation which makes forgiveness of postsalvation sins through rebound possible.
 - (10) “Walking in the Light” results in “fellowship.” This is possible because rebound is made available to us by the “blood of Jesus.”
 - (11) The judgment of Jesus Christ on the cross is the basis for the cleansing of our sins in time and the only way to reenter the divine power system.
 - (12) This judgment and subsequent propitiation is the basis for the rebound technique which is a three-step process:
 1. Execute the problem-solving device of confession alone to God alone.
 2. Apply the doctrine of judicial imputation number one: our sins imputed to Christ on the cross and their judgment, and
 3. Draw the doctrinal conclusion that you are forgiven of the sin, restored to fellowship with God, filled with the Holy Spirit, and placed back inside the divine power system.
- 17) The verse concludes with the pronoun **ἡμῶν, egō** translated “us.”
- 18) This refers in context to believers but it also includes unbelievers under the principle of unlimited atonement.
- 19) The “blood of Christ”—His spiritual death—cleanses from all sins. This includes believers at any point in human history but it also applies to unbelievers since all they have to do is place their faith in Christ for forgiveness, salvation, and eternal life.

- 20) The “cleansing” of the “blood of Christ” is therefore efficacious in two categories:
- (1) At salvation, since Jesus Christ died spiritual death for all mankind, a doctrine confirmed in Romans 5:9; Ephesians 1:7; Hebrews 9:22; 1 Peter 1:18-19.
 - (2) At rebound, since confession manages all postsalvation sins as per Jeremiah 3:13; Romans 6:13, 12:1; 1 Corinthians 11:31-32; Ephesians 4:22, 5:13-14; Hebrews 12:1, 12-13; James 1:21; and 1 John 1:9.
- 21) The principle of unlimited atonement is expressed next by the prepositional phrase **ἀπὸ πάσης ἁμαρτίας, apo pasēs hamartias:** “from all sin.”

1 John 1:7 - If [ἐάν, ean: Protasis of a 3d class conditional sentence] we habitually function inside the Light of the operational divine power system as He is in the Light of the prototype divine power system, then [οὖν, oun: apodosis] we keep on having fellowship with one another and the blood of Jesus—His substitutionary, sacrificial, spiritual death on the cross—His Son, keeps on cleansing us from all sin.

- 22) The spiritual death of Christ solved the sin problem of the human race. Faith in this act of saving grace results in the forgiveness of all presalvation sins.
- 23) Since *all* sins were judged on the cross then *anyone* that believes in Christ is saved, not just a predetermined few.
- 24) And also any believer who confesses his sins to the Father is forgiven of his postsalvation sins and is purified from all wrongdoing.

XIV. 1 John, Chapter 1:8:

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

1. First John 1:6 introduces a set of delusions by which the believer who is living in darkness deceives himself. In verse 6 he asserts he has fellowship with God but in reality is walking under the influence of the cosmic systems.

1 John 1:6 - If we assert that we have continuous fellowship with God and continue to make choices for facilitated wheel-tracks in the sphere of the cosmic systems, therefore, we keep on lying because we keep on deceiving ourselves and we habitually do not practice the truth.

2. In verse 7 the accurate doctrinal position on the issue is stated, that if we walk in the Light we have fellowship with each other.

1 John 1:7 - If we habitually function inside the Light of the operational divine power system as He is in the Light of the prototype divine power system, then we keep on having fellowship with one another and the blood of Jesus—His substitutionary, sacrificial, spiritual death on the cross—His Son, keeps on cleansing us from all sin.

3. Verse 8 introduces the warfare of Illusion versus Reality and takes up a second deception of the ascetic, self-righteous Gnostic who asserts that he has no sin, thus the truth is not in him.
4. Verse 9 supplies the biblical problem-solving device that can extract the cosmic believer out from darkness and back into the Light: confession alone to God alone.

5. Finally, verse 10 returns to the circumstance of the cosmic believer that refuses to *use* the problem-solving device of rebound: he contends this under a third delusion that he has not sinned and doesn't *need to use* rebound and therefore makes God a liar in the process.
6. Verse 8's illusion is that since we have no sin then mankind is inherently good. Good according to whom? Every ideology, every philosophy, every theology, and every cult draws those who think they have discovered the truth and if followed will make them good people and save the world from those who aren't.