

HHBC



1st John 1:9 & 1:10

Confession of Sin



I John 1: 7,8 & 9,10

6 If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; 7 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. 8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

9 **If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.**

10 **If we say that we have not sinned, we make Him a liar and His word is not in us.**



1st John 1:9

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

- **'If'** is our conjunction, once again in this passage of 'if's: Vs 6: 'if' we say we have fellowship with Him'; Vs. 7: but 'if' we walk in the light as He Himself is in the light; Vs. 8: (and) 'if' we say we we have no sin
- Which sets us up for another subjunctive Verb phrase:
- We 'confess our sins': Present; Active; Subjunctive; 1st person.

Confess:

- **homologeō;** *same/ logos= word;* to say the same words as another; usually rendered 'say the same as'
- Compare to: Verse 8's ***"If we say we have no sin"*** (but God sure says that we do!) Thus: we are not saying the same thing as God says about our sins. In context, it makes perfect sense! Result: we deceive ourselves
- And Verse 10's man: ***"If we say we have not sinned..."*** (in making another hypothetical 3rd class conditional argument- not in agreement) with God here- Often, we ourselves internally make this very argument



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Our Sins:

- **Hamartia-** is sin; *missing the mark; falling short*. ‘Of the glory of God’ the mark. God’s perfect, unchanging pure and virtuous nature, which in context is His light.
- Sins: **of-** commission, omission, past, present, future, act, deed, thought, attitude, mindset, disposition
- **Sin:** The focal point of Christ’s cross. The main issue of God sending His Son as a man to make a satisfaction for this issue. Sin is the reason we need to be redeemed from the marketplace; pulled out of the place of death it has put us; sin has put us in separation from God, and the cross removes the separation



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He is:

faithful:

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righteous:

* 1:9 in diagram shows us the top-line emphasis on God's Side: HE IS- and the emphasis on His character: faithful & righteous

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Sentence diagram: adapted from Dr. John McLean, 1993



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Faithful:

- **pistos** - *worthy of TRUST; one worthy of placing confidence in- in a transaction, in the execution/ discharge of duties; one who performs perfectly in their fiduciary duties...*

Righteous:

- **dikaios** – innocent, faultless, guiltless
- **Dikē** – the noun, meaning just; ... a suit at law, *also a judicial hearing or the execution of the hearing; can be avenging justice....*
- **adikos** - then, is unrighteousness
- Both Faithful and Righteous together: to sum, is God's essential nature and character; infinite in these two adjectives



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Forgive:

- **Our main topic: forgiveness**
- **aphiēmi** - *Aor; Active; subjunctive in the 3rd Person; From ἀπό; and hiemi (to send, an intensified form of eimi, to go); send away from; to leave; go away from; let go of a debt*
- Even pertaining to a husband sending away a wife in divorce

TWO ASPECTS of Forgiveness:

1. **Judicial:** once for all believers at the cross, and for all sins. Applied as a legal outcome of a righteous judgment of God on Christ, but the writ of satisfaction was given to us.
2. **Familial:** Chafer, Ironside, others make this distinction. Dealing with how a Father deals with an erring child. John's 1st epistle is weighted on this aspect throughout the letter



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Forgive:

TWO ASPECTS of Forgiveness:

1. **Judicial = our Standing = our Position**
2. **Familial = our State of affairs moment by moment = our Condition = Practical**
 - a. Example: the prodigal son returning to his father in Luke 15. Forgiveness also entails restoration of relationship: e.g.: the 1 sheep sought after even though there are 99 more; the woman who sweeps her entire house looking for the 1 lost coin out of the 10 she had, also Luke 15.
 - b. The resultant rejoicing and satisfaction of (a) our Father, (b) the prodigal's father, (c) the shepherd when the 1 is restored to wholeness
- The aim of our walk, **peripateō**, is to REMAIN where we started. On the estate with dad, in the woman's purse, with the shepherd. **In the Light (John 1:7)** and not in the darkness of sin.
- Because: we went / we go AWAY FROM where we started (Definition of **ap-hiēmi** previous slide)



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Cleanse:

- **Katharizō:** *Verb; Aorist; Act; Subjunct; TO CLEAR, PURIFY*

John 13:4-10: (Jesus) got up from supper, and *laid aside His garments; and taking a towel, He girded Himself.

Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "**What I do you do not realize now, but you will understand hereafter.**" Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "**If I do not wash you, you have no part with Me.**" Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head."

Jesus said to him, "*He who has bathed needs only to wash his feet, but is completely clean; [katharos] and you are clean, but not all of you.*"

- So many sermons, messages, moral of this story preachers give on Jesus' washing of the disciples' feet is on SERVICE; which is not wrong at all (later in ch. 13 service is stressed)
- But this prologue above highlights Jesus' washing of our sins conditionally. Even though prior to we are "completely" bathed positionally by His death, burial and resurrection.



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- **Katharizō:** *Verb; Aorist; Act; Subjunctive; TO CLEAR, PURIFY*

1 “I am the True Vine, and My Father is the Vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. 3 **You are already clean [katharos]** [Pres.; Active; an **Indicative fact**; NO subjunctive here...] because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

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. 6 If anyone does not abide in Me, [**Pres.; Active; Subjunctive!**] he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. 7 If you abide in Me [**Aorist; Active; Subjunctive!**] , and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. John 15



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Cleanse:

- **Katharizō:** *Verb; Aorist; Act; Subjunctive; TO CLEAR, PURIFY*
- ‘Takes away’: does not mean get rid of! Not cut out and eject, Not 3 strikes and you’re out....

“takes away”= **airō** to raise up, elevate, lift up ; to raise from the ground, take up: stones ; to raise upwards, elevate, lift up: the hand; to draw up: a fish; to take upon one's self and carry what has been raised up, to bear

1 “I am the True Vine, and My Father is the Vinedresser. 2 Every branch in Me that does not bear fruit He **takes away**; and every *branch* that bears fruit He **prunes/purges**, that it may bear more fruit. 3 **You are already clean** because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 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. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. John 15



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Cleanse:

- **Katharizō:** *Verb; Aorist; Act; Subjunctive; TO CLEAR, PURIFY*
- ‘Prunes’: does not mean cut from; cut away; snipped out.
- ‘Purges’/ ‘Purgeth’ (K.J.V.) does not mean “*an abrupt and violent removal.*” Does not mean to “*rid of something unwanted*” to “*evacuate*” of things unpleasant (e.g.: to purge a manhole of built-up gasses) (all English dictionary definitions)
- I must not fail to mention here, especially after a few days of the flu this week: vomiting is a modern usage
- The Greek word for prune/purgeth here is: **kathairō !!!**
- **To cleanse:** *from filthy impurity. And an obvious: to prune a branch of useless shoots; to clear of guilt is the meaning of kathairō*

1 “I am the True Vine, and My Father is the Vinedresser. 2 Every branch in Me that does not bear fruit He **takes away**; and every *branch* that bears fruit He **prunes/purges**, that it may bear more fruit. 3 **You are already clean** because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me..... JOHN 15



1st John 1:10

If we say that we have not sinned, we make Him a liar and His word is not in us.

- 'If' is our conjunction, once again, for a final time in this passage; 3rd class conditional statement; and is the final nail in the hypothetical questions to those who are in denial of walking in darkness, or not sinning practically, or having no Sin Nature at all.
- A way to think of this question is: God reveals sin; reveals the Sin Nature in His Word. Before the beginning of time, He drafted up the Eternal Covenant with the Lord Jesus Christ to take care of the sin issue
- The Incarnation commenced, Jesus Christ was here to fulfil the Eternal Covenant (Heb. 13:20); and He died, was buried and God raised Him up in satisfaction of the Eternal Covenant . . .
- There is no way, no reason, no justification, no basis that anyone could say the hypothetical statement quoted in verse 10, without:
- Calling God a liar, without claiming that God doesn't have possession of all of our facts, being delusional in our mindset
- Truly: if someone actually believed Vs. 10's claim: (a) he lies and does not practice the truth (1:6); (b) we deceive ourselves (1:8) and the truth is not in us. We are not in His Light, but darkness.



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Final Thoughts. . .

Col. 1:13,14

For He rescued us from the **domain of darkness**, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins...

Marvelous Grace of our loving Lord, Grace that exceeds our sin and our guilt, Yonder on Calvary's mount outpoured— there the blood of the Lamb was spilt. Grace, grace, God's Grace, Grace that will ***pardon and cleanse within***;
Grace, grace God's grace, Grace that is greater than all our sin.

'Grace Greater than All our Sin, Julia H. Johnson 1849-1919 © 1938 A.P. Towner- Hope Publishing Co.



Think of this blessed One, in whose name forgiveness of sins is proclaimed (Acts 13:38,39)— seek to get before (my)/your heart something of His greatness and preciousness. He is the One who, from eternity, was God's delight, and who came into this world to bring the full revelation of God into it,

And at the same time to present absolute perfection in manhood to the eye of God in the very scene and circumstances where Adam and his children had so thoroughly broken down;

He was One able to make atonement, to over come death, to vanquish Satan, to spoil principalities and powers, and to glorify God as to the whole question of sin;

He was the One who filled up and presented in His own person every prophetic blessing, whether connected with the Son of David, the Son of Abraham, the Son of man, or the Son of God;

He is the One who has finished the work God gave Him to do, and who has glorified God by bringing every divine attribute into full and eternal display, and who has set the nature of God free to have its own way in blessing, even in a scene where everything had been ruined by sin;

He is the One now raised by the glory of the Father, and seated in heavenly exaltation at the right hand of the majesty on high.

Spiritual Blessings: 'Forgiveness of Sins', C.A. Coates; Kingston Bible Trust, Rear of Wembley Avenue, Lansing Sussex, England