

Confession is Good for the Soul I John 1:5-10

1 John 1:5–10 (NKJV)

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. ⁶ If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 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.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just 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.

Introduction:

There is an old tale told of Emperor Frederick the Great when he visited the Potsdam Prison. In speaking with the prisoners, he heard one after the other protest their innocence—they were victims of the system. One prisoner sat quietly. “And you, sir, who do you blame for your situation?” asked the emperor. “No one,” he replied. “I am guilty and I deserve my punishment.” Startled, the emperor called for the warden. “Come and get this man out of here before he corrupts all these innocent people.”

Cleansing starts with the confession, a true catharsis of the soul that requires leveling rather than lying.

[Confession of Sin: From Abyss to Bridge]

Jones, P. R. (2009). [1, 2 & 3 John](#) (L. Andres & R. A. Culpepper, Eds.; p. 47). Smyth & Helwys Publishing, Incorporated.

The verb “confess” (*homologeō*) is used 26x in the NT: 6x in John’s epistles (1:9; 2:23; 4:2, 3, 15; 2 John 7

Storms, S. (2016). [Biblical Studies: First John](#) (1 Jn 1:1–10). Sam Storms.

Matthew 3:5–6 (NKJV)

⁵ Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶ and were baptized by him in the Jordan, confessing their sins.

James 5:16 (NKJV)

¹⁶ Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Acts 19:17–19 (NKJV)

¹⁷ and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸ And many who had believed came confessing and telling their deeds. ¹⁹ Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all.

Confession can be public (Luke 18:13) and private (Ps. 32:5), individual (Ezra 10:1) and corporate (Neh. 9:3). We can confess personal sins (Matt. 3:6) and even the sins of others (Dan. 9:20). Confession can be made to others (Josh. 7:19–21), to those offended (James 5:16), and always to God (Ps. 51:1–4

O'Donnell, D. S. (2015). [1-3 John](#) (R. D. Phillips, P. G. Ryken, & D. M. Doriani, Eds.; 1st ed., p. 25). P&R Publishing.

Right along side of the Study practice of the Bible and prayer is the need for continual confession.

Confession is good for the Soul... It brings relief, restoration, healing, joy, life and forgiveness and cleansing.

Without it, your bones dry up, you are overcome with guilt, your conscience weighs heavy on your heart. Agony and anxiety become your bedfellows.

For the believer, confession is not a Job to perform, it is a fruit of regeneration.

Confession is as natural to the believer as breathing. Not to confess has the same response as holding your breath.... You just have to let it out sometime.

Important Note:

Some have tried to argue that this passage is written to unbelievers and is not applicable to a believer. The point is argued to allow for the belief that the christian does not have to confess his Sin because it has already been paid for and forgiven.

But it is clear from the words and the context that John is clearly addressing believers

A couple of points will satisfy the proof of this.

1. The “We”

It is clear that the we is a inclusive “We” of all professing believers.

1 John 1:5–2:3 (NKJV)

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.

⁶ **If we say that we have fellowship with Him**, and walk in darkness, we lie and do not practice the truth.

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.

⁸ **If we say that we have no sin, we deceive ourselves**, and the truth is not in us. ⁹ **If we confess our sins**, He is faithful and just 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.

2 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.

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

³ Now by this **we know that we know Him**, if we keep His commandments.

Paul uses this all inclusive WE all through out the book to refer to the professing church.

1 John 2:28–3:2 (NKJV)

²⁸ And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. ²⁹ If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

3 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. ² Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

1 John 5:14–15 (NKJV)

¹⁴ Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. ¹⁵ And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

2. Another reason why this is addressed to professing believer is John's statements of the **relationship of the believer to remaining sin.**

He is giving this information

So that there Joy may be full 1:4

That they may not sin 2:1

That they may know they have eternal life 5:13

John recognizes the point that Christians will sin and need to understand how to deal with it. Does it's presence mean you are not a Christian and if not, what are we to understand about its remaining presence and the believers response to it.

There are some who would teach that as a believer, you no longer sin.... While others may go as far as to say that the nature has been so radically changed that you no longer have sin in you.

Others might argue, that if you sin at all, that would mean that you are not a Christian.

John deals with all of this.

In fact, it could be stated, that what you think about sin and how you deal with sin is an indicator as to whether you are a believer at all....

The sin question for the believer is a huge issue. It is a defining issue. It is a clarifying issue. It sets the true believer apart from the professing believer or the unregenerate pagan.

What you think of sin and how you respond to it in your life is of eternal consequence. Not that the response makes you saved or lost, but rather it shows whether you are saved or lost.

There are other reasons that we could show the John is writing to believers here, but I believe those 2 are sufficient/

Lesson

I. The Absolute

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.

Scripture reveals two fundamental principles that flow from the foundational truth that God is light.

First, **light represents the truth of God**, as embodied in His Word. The psalmist wrote these familiar words:

Psalm 119:105 (NKJV)

¹⁰⁵ Your word *is* a lamp to my feet

And a light to my path.

Psalms 119:130 (NKJV)

¹³⁰ The entrance of Your words gives light;

It gives understanding to the simple.

Proverbs 6:23 (NKJV)

²³ For the commandment *is* a lamp,

And the law a light;...

2 Peter 1:19 (NKJV)

¹⁹ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

2 Corinthians 4:4 (NKJV)

⁴ whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

The light and life of God are inherently connected to and characterized by truth.

Second, Scripture also links **light with virtue and moral conduct**. The apostle Paul instructed the Ephesians,

Ephesians 5:8 (NKJV)

⁸ For you were once darkness, but now *you are* light in the Lord. Walk as children of light
Isaiah 5:20 (NKJV)

²⁰ Woe to those who call evil good, and good evil;
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter!
Romans 13:12 (NKJV)

¹² The night is far spent, the day is at hand.
Therefore let us cast off the works of darkness, and
let us put on the armor of light.

MacArthur, J. (2007). [1, 2, 3 John](#) (pp. 24–25). Moody Publishers.

John 8:12 (NKJV)

¹² Then Jesus spoke to them again, saying, “**I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.**”

John 12:46 (NKJV)

⁴⁶ **I have come as a light into the world, that whoever believes in Me should not abide in darkness.**

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.

When John refers to God as Light in this context, He primarily has in mind that in God there is only Holiness, purity and righteousness and there is truth that leads to life and there is absolutely NO Sin or evil and there is NO error or lies.

no darkness at all.

καὶ σκοτία **οὐκ** ἔστιν ἐν αὐτῷ **οὐδεμία.**

oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. [3762](#) (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition).

[[3762](#) /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

This is the foundation thought of John. God does not have error or lies, and He does not have Sin or evil. He is absolutely Holy. There is no darkness, absolutely none in him.

5 , that God **is** light and in Him **is** no darkness at all.

ὅτι ὁ θεὸς φῶς **ἔστιν** καὶ σκοτία οὐκ **ἔστιν** ἐν αὐτῷ οὐδεμία.

ἔστιν. P.A.I

eimi: I exist, I am

Original Word: εἰμί

Part of Speech: Verb

Transliteration: eimi

Phonetic Spelling: (i-mee')

Definition: I exist, I am

Usage: I am, exist.

1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. **1510** (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits).

1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, **1510** (eimí) is aptly

used in Christ's great "I am" (ego eimi . . .) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc.

This is not a temporary condition of God. It is not referring to God having the power to overcome the potential for error or evil.

HE is always Light and Always truth and Always Holy. There has never and never will be Evil or Error in God.

Exodus 15:11 (NKJV)

¹¹ “Who *is* like You, O Lord, among the gods?
Who *is* like You, glorious in holiness,
Fearful in praises, doing wonders?

1 Samuel 2:2 (NKJV)

² “No one is holy like the Lord,
For *there is* none besides You,
Nor *is there* any rock like our God.

Psalms 71:19 (NKJV)

¹⁹ Also Your righteousness, O God, *is* very high,
You who have done great things;
O God, who *is* like You?

Revelation 4:8 (NKJV)

⁸ *The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

This is the foundation of the next statements He makes regarding the true believers reaction to sin.

If you are a true believe who have the God in whom no darkness dwells living inside of you... then there will be a reaction to sin. You cannot know the one true God who is absolutely Holy and True and desire to tolerate lies and sin.... The two don't match.

So this leads him to his first point.....

I. The Absolute

II. The Antithesis

6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

If we say that we have fellowship with
Him
'Εὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
αὐτοῦ

This is the first of 5 conditional statements given by John. They are all 3rd class, which considered the statement as unfulfilled or it could be understood as maybe you say this.

These are hypothetical situations that **if true** then they bring us to certain absolute conclusions..

It is important to understand the critical nature of what John is saying here. He is speaking in hypotheticals that are teaching us absolute truth.

He is saying that you could be claiming one thing but denying that claim by what you do. Or another way of understanding this, is that how you relate to your own personal sin is a direct reflection of whether or not you know the one who has no sin.

Throughout the book of first John, John writes in absolutes. You either are or you aren't. You are either in or you're out. You are either in darkness or in life. You either know the truth or you don't know the truth. You are either alive or you are dead. But it is also important to realize that he uses present

tense verbs throughout the text. He does this to indicate a pattern of life, not a perfection of life.

If we **say** that we have fellowship with Him

say- Aorist— if we should say at any time in our past or now.

we have fellowship

Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

ἔχομεν. P.A.I

echó: to have, hold

Original Word: ἔχω

Part of Speech: Verb

Transliteration: echó

Phonetic Spelling: (ekh'-o)

Definition: to have, hold

Usage: I have, hold, possess

fellowship

koinónia: fellowship

Original Word: κοινωνία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: koinónia

Phonetic Spelling: (koy-nohn-ee'-ah)

Definition: fellowship

Usage: (lit: partnership) (a) contributory help, participation, (b) sharing in, communion, (c) spiritual fellowship, a fellowship in the spirit.

2842 koinōnía (a feminine noun) – properly, what is shared in common as the basis of fellowship (partnership, community).

1 John 1:3 (NKJV)

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.

Philippians 1:3–5 (NKJV)

³ I thank my God upon every remembrance of you, ⁵ for your **fellowship** in the gospel from the first day until now,

1 Corinthians 1:9 (NKJV)

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

2 Corinthians 6:14 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

Here in this context, John is using fellowship in the sense of our saving relationship....not just communion. Not just good relational terms of emotional enjoyment. But our entering into a relationship or partnership with God.

6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

So if we say at any given time that we are having a saving relationship with God...and....

walk in darkness

peripateó: to walk

Original Word: περιπατέω. **P.A. Sub.**

Part of Speech: Verb

Transliteration: peripateó

Phonetic Spelling: (per-ee-pat-eh'-o)

Definition: to walk

Usage: I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.

4043 peripatéō (from 4012 /perí, "comprehensively around," which intensifies 3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

Mark 7:5 (NKJV)

⁵ Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?”

Acts 21:21 (NKJV)

²¹ but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs.

Romans 6:4 (NKJV)

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.

Romans 8:1 (NKJV)

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.

Ephesians 2:2 (NKJV)

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,

1 Corinthians 3:3 (NKJV)

³ for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?

Proverbs 2:11–13 (NKJV)

¹¹ Discretion will preserve you;
Understanding will keep you,
¹² To deliver you from the way of evil,
From the man who speaks perverse things,
¹³ From those who leave the paths of uprightness
To walk in the ways of darkness;

Proverbs 4:18–19 (NKJV)

¹⁸ But the path of the just *is* like the shining sun,
That shines ever brighter unto the perfect day.
¹⁹ The way of the wicked *is* like darkness;
They do not know what makes them stumble.

John 12:35 (NKJV)

³⁵ Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

So this is a walk, not a run

Not a position but a practice

It is not something we have done once, but act we continue to do.

It has direction and intention. It is purposeful and practical.

6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

If we have a continual pattern or practice of living in darkness and living in a habitual pattern of unrepentant sin, we

Lie P.M. I. we are lying for ourselves or about ourselves

pseudomai: to lie

Original Word: ψεύδομαι

Part of Speech: Verb

Transliteration: pseudomai

Phonetic Spelling: (psyoo'-dom-ahee)

Definition: to lie

Usage: I deceive, lie, speak falsely.

HELPS Word-studies

5574 pseúdomai (from pseudō, "to falsify, lie") – properly, lie (falsify), willfully misrepresent (mislead).

do not practice the truth. P.A.I

poieó: to make, do

Original Word: ποιέω

Part of Speech: Verb

Transliteration: poieó

Phonetic Spelling: (poy-eh'-o)

Definition: to make, do

Usage: (a) I make, manufacture, construct, (b) I do, act, cause.

I. The Absolute

II. The Antithesis

III. The Argumentation

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.

These are all present tense verbs.

If we are walking in the light as he is continually in the light the we are are continually having a saving

relationship with one another (God and man) and the blood of Jesus Christ is continually cleansing us from all sin.

He is not saying that the practice of walking in the light of purity, holiness and truth is what causes you to be cleansed of all sin,

Rather, he is saying that if you are one who is walking in light, purity, obedience, holiness and truth, then, it shows that you are one who is being made clean from sin.

He verify or prove that you are His. This is the one who's speech matches his walk. This is a true Christian.

cleanses us from all sin.

katharizó: to cleanse

Original Word: καθαρίζω

Part of Speech: Verb

Transliteration: katharizó

Phonetic Spelling: (kath-ar-id'-zo)

Definition: to cleanse

Usage: I cleanse, make clean, literally, ceremonially, or spiritually, according to context.

Cognate: 2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). [See 2513](#) (katharos).

Ephesians 5:25–26 (NKJV)

²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ²⁶ that He might sanctify and cleanse her with the washing of water by the word,

Titus 2:14 (NKJV)

¹⁴ who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Hebrews 9:14 (NKJV)

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?

the blood of Jesus Christ His Son
cleanses us **from all sin.**

Ephesians 1:7 (NKJV)

⁷ In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

Revelation 1:5 (NKJV)

⁵ and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.

To Him who loved us and washed us from our sins in His own blood,

1 John 2:12 (NKJV)

¹² I write to you, little children,
Because your sins are forgiven you for His name's sake.

1 John 1:9 (NKJV)

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

Colossians 2:13–14 (NKJV)

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.

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.

So the ones that are walking in the light are the ones that have all their sins forgiven and cleansed.

To walk in the light presupposes an on going response to the sin issue.

To be in the light, to be walking in the light as God is in the light means that you deal with sin as God would deal with sin and evil

God would always speak the truth about sin

God would always want to put the evil out of his sight.

Habakkuk 1:13 (NKJV)

¹³ *You are* of purer eyes than to behold evil,
And cannot look on wickedness....

Psalm 5:4 (NKJV)

⁴ For *You are* not a God who takes pleasure in wickedness,
Nor shall evil dwell with *You*.

Psalm 11:7 (NKJV)

7 For the Lord *is* righteous,
He loves righteousness;
His countenance beholds the upright.

So since the true believer in the light as God is in the light, he then will react to sin the same way that God will react to sin.....

- I. The Absolute
- II. The Antithesis
- III. The Argumentation

IV The Application

Here is the Litmus test

LITMUS TEST is a test in which a single factor (such as an attitude, event, or fact) is decisive.

<https://www.merriam-webster.com/dictionary/litmus%20test>

This is THE test to determine whether or not you are in the light or not.

It is your recognition, attitude and response to the sin in you life.

How you respond to sin is the issue that defines you as lost or saved. forgiven or not.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and just 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.

Here, John gives 2 failures of the test and one success in the test. The 2 Failures take many forms from culture to culture and time to time. But the one success is universal, unchangeable and pervasive in the life of a true believer...

Lets take the first 2 failures first, then we will conclude with the success in the test given.

Failure number one.

To fail the test of whether you are truly in the light and truly saved you have to....

1. Deny that you have a sinful nature.

Or we could say you have denied that you have a sinful disposition.

Or in the modern vernacular. We could say that man is basically good.

⁸ If we say that **we have** no **sin**, we deceive ourselves, and the truth is not in us.

sin, hamartia: a sin, failure. singular

Original Word: ἁμαρτία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: hamartia

Phonetic Spelling: (ham-ar-tee'-ah)

Definition: a sin, failure

Usage: prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.

266 hamartía (a feminine noun derived from 1 /A "not" and 3313 / méros, "a part, share of") – properly, no-share ("no part of"); loss (forfeiture) because not hitting the target; sin (missing the mark).

John, here is not talking about individual sins or acts of sinning. He is talking about the disposition of sin or the bent of sin or propensity of sin.

This is the view of modern evolutionary thought. This is Darwinians in its basic form. This the view of Psychology and Psychiatry. That man is basically

good and is affected by illness and sickness but not sin. Guilt is bad and should be ignored.

This is the sadly even the view of some in the visible church. Some popular preachers who have massive following rarely address the sin issue if ever. They pronounce that you are basically good.

Norman Vincent Peale (May 31, 1898 – December 24, 1993) was an American Protestant clergyman,^[1] and an author best known for popularizing the concept of [positive thinking](#), especially through his best-selling book *The Power of Positive Thinking* (1952)

Robert Harold Schuller (September 16, 1926 – April 2, 2015) was an American [Christian televangelist](#), pastor, motivational speaker, and author. In his five decades of television, Schuller was principally known for the weekly *Hour of Power* television program. He was also the founder of the [Crystal Cathedral](#) in [Garden Grove, California](#),

He stated the man's primary problem of sin was low self-esteem.

Joel Osteen

Osteen does not even use the word “sin” or “sinners,” as he himself observed above. In its place apparently is something like “mistake.” No longer “falling short

of the glory of God” (Rom 3:23), sin is falling short of my best life now. “Is it hard to lead a Christian life?”, asked Larry King. “I don’t think it’s that hard,” Osteen replied. “To me it’s fun. We have joy and happiness....I’m not trying to follow a set of rules and stuff. I’m just living my life.”

<https://wscal.edu/resource-center/what-ever-happened-to-sin>

One popular poll asked professing evangelicals if man was basically good or bad. The astounding results showed that 77% believed man was basically good. Perhaps we should not be surprised by this as many preachers are preaching messages that are based on making people “feel good” about themselves.

Ever since the fall, mankind has tried to deny the reality of sin, even though every human being is innately aware of its presence.

For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, on the day when, according to my [Paul’s] gospel, God will judge the secrets of men through

Christ Jesus. (Rom. 2:14–16; cf. Eccles. 7:20; Rom. 5:12; Gal. 3:22)

People today minimize and redefine sin, often alleging that the “failures” of their lives and certain “disorders” exist because of how others have treated them. The victim mentality reigns supreme as popular culture comforts itself in affirming that people are basically good and whatever may be wrong is not really wrong, but merely a preference of personal freedom. Instead of accepting responsibility for their behavior, people demand to be accepted as they are. They reclassify serious and heart issues “illnesses” and “addictions” and try to “cure” them with prescription drugs and psychotherapy. But because that fails to deal with sin, the actual root cause of the problem, society goes from bad to worse. In contrast to all that delusion, Jesus taught that every person is sinful at the very core of his or her being:

That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things

proceed from within and defile the man. (Mark 7:20–23; cf. Gen. 6:5; Jer. 17:9; James 1:15; 4:1)

Yet, many in the church today seem to be reluctant to make the diagnosis Jesus did, for fear they might offend someone or be deemed “unloving.” Thus, sin is explained away in culturally acceptable terms.

The apostle John faced a similar situation in the churches to whom he wrote his letter. Flooding into Ephesus and the other cities and churches of Asia Minor were deceitful, sin-denying false teachers (cf. 2:18; 4:1–3; 2 Peter 2:1–2; Jude 4). In addition to the heresies of Docetism (that said Christ’s body only appeared to be physical) and Cerinthianism (that claimed that Christ’s “divine spirit” descended upon the human Jesus at His baptism but departed just prior to His crucifixion), John had to contend with Greek philosophical dualism (the basis of Gnosticism)—a view that denied the reality of sin and evil. Those who held to this mystical, elitist philosophy argued the spiritual was always good and the physical was always bad; they therefore created an artificial dichotomy between the spiritual realm and the physical world—contending that spiritual realities were all that mattered, and that what was done in the flesh (including sin) was a nonissue. As John encountered this heresy, he had

to unmask those who denied sin's existence and thereby sidestepped their own responsibility for it and its consequences.

MacArthur, J. (2007). [1, 2, 3 John](#) (p. 27). Moody Publishers.

To say that you have no sin or that man is basically good is a flat out denial of the truth

⁸ If we say that **we have** no **sin**, we deceive ourselves, and the truth is not in us

Romans 3:9–18 (NKJV)

⁹ What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;*

There is none who seeks after God.

¹² *They have all turned aside;*

They have together become unprofitable;

There is none who does good, no, not one.”

¹³ *“Their throat is an open tomb;*

With their tongues they have practiced deceit”;

“The poison of asps is under their lips”;

¹⁴ *“Whose mouth is full of cursing and bitterness.”*

- 15 *“Their feet are swift to shed blood;*
 16 *Destruction and misery are in their ways;*
 17 *And the way of peace they have not known.”*
 18 *“There is no fear of God before their eyes.”*

Failure number two:

To fail the test of whether you are truly in the light and truly saved you have to....

2. Deny that you have sinned

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

have not sinned,

ἡμαρτήκαμεν
 we have sinned
[V-RIA-1P Perfect](#)

Here John is talking about a detail of individual sins.

they**say that they have** never **sinned**. By making that ridiculous assertion they blasphemously **make**

God a **liar** (cf. Titus 1:2; 1 John 5:10–11) in two ways.

First, they explicitly deny His teaching that all have sinned

Genesis 6:5 (NKJV)

⁵ Then the Lord saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

Job 15:16 (NKJV)

¹⁶ How much less man, *who is* abominable and filthy,
Who drinks iniquity like water!

Proverbs 6:18 (NKJV)

¹⁸ A heart that devises wicked plans,
Feet that are swift in running to evil,

Romans 3:23 (NKJV)

²³ for all have sinned and fall short of the glory of God,

Ecclesiastes 7:20 (NKJV)

²⁰ For *there is* not a just man on earth who does good

And does not sin.

Galatians 3:22 (NKJV)

²² But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

second, they implicitly deny the need for a Savior

Isaiah 53:10–11 (NKJV)

¹⁰ Yet it pleased the Lord to bruise Him;
He has put *Him* to grief.

When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the Lord shall prosper in His hand.

¹¹ He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.

Matthew 1:21 (NKJV)

²¹ And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

After all, why would they need a Substitute to take their punishment for something they claim to have never committed?

MacArthur, J. (2007). [1, 2, 3 John](#) (p. 30). Moody Publishers.

Failure number one.

To fail the test of whether you are truly in the light and truly saved you have to....

1. Deny that you have a sinful nature.

Or we could say you have denied that you have a sinful disposition.

Or in the modern vernacular. We could say that man is basically good.

⁸ If we say that **we have** no **sin**, we deceive ourselves, and the truth is not in us.

Failure number two:

To fail the test of whether you are truly in the light and truly saved you have to....

2. Deny that you have sinned

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

But

The only Success in this Litmus test of Sin is in verse 9

1 John 1:9 (NKJV)

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

Let's begin with the obvious question that all will have when considering this verse.

How is it that we need to confess our sins and that our sins are forgiven and cleansed if Jesus has already died for ALL of my sins and forgiven me of ALL my sins and trespasses.

Why are we bring this up at all.

I thought all my sins were dealt with not he cross!!!!

First, it is true that ALL of your sins were dealt with and paid for and the wrath satisfied for on the cross. ALL have been paid for and are eternally forgiven

Hebrews 7:27 (NKJV)

²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Hebrews 9:24–28 (NKJV)

²⁴ For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; ²⁵ not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—²⁶ He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. ²⁷ And as it is appointed for men to die once, but after this the judgment, ²⁸ so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10:12–14 (NKJV)

¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,.....¹⁴ For by one offering He has perfected forever those who are being sanctified.

Colossians 2:13–14 (NKJV)

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.

1 John 1:7 (NKJV)

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.

Acts 10:43 (NKJV)

⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

Yet this verse in I John 1:9 assumes that as true believers, we will be confessing our sin and we are are forgiven and cleansed.

It is necessary to recognize that divine forgiveness consists of two interrelated aspects: the judicial (or legally forensic) and the sanctifying (or personal, paternal)

MacArthur, J. (2007). [1, 2, 3 John](#) (p. 35). Moody Publishers.

One is Positional and Judicial
 The other is
 Practical and Parental

One removes wrath from the Judge
 the other
 removes Discipline from the Father

One has Eternal Consequences
 the other
 has temporary Consequences

One results in Justification
 the other
 results in the process of sanctification.

One reconciles the sinner with God
 The other
 restores the relationship with the Father.

Jesus gave a beautiful illustration of this in

John 13:3–10 (NKJV)

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."

The all-cleansing bath represents God's forensic application of Christ's death to repentant sinners, completely and forever justifying them (Acts 13:39; Rom. 3:22, 24; 4:6–8; 5:1; Gal. 2:16), and freeing them forever from eternal hell. Washing feet, on the other hand, represents the paternal forgiveness of sanctification. Although repentant sinners have already been justified once-for-all, they have not yet

been delivered from the presence and power of sin in their daily lives (Rom. 7:15–20; Gal. 5:17).

Therefore believers need to confess and forsake sin regularly, thereby washing the metaphorical dirt of sin off their feet (cf. Pss. 38:18; 97:10; 139:23–24; Prov. 28:13; Rom. 8:13; 12:9; Col. 3:5; Heb. 12:1). But in so doing, since they have already been fully cleansed, they come to confess, not to a condemning Judge (cf. Matt. 25:41; Rev. 20:11–15), but rather to their loving Father (1 John 2:5; 4:16; cf. Ps. 36:7; Rom. 5:5; 8:39; Eph. 2:4), endeavoring to avoid His displeasure and discipline (cf. Heb. 13:17). It is this kind of forgiveness that confessing Christians seek, and why they forgive others so that God does not withhold the relational forgiveness that blesses (Matt. 6:14–15).

MacArthur, J. (2007). [1, 2, 3 John](#) (p. 36). Moody Publishers.

While all of this is true regarding the confession and forgiveness of sins from a more theological perspective,

that is not what John is teaching here.

He is not giving us a lecture on the Judicial, propitiatory, and practical understanding of the Substitutionary death of Christ for the forgiveness of sins.

His primary point is for all of this is

1 John 1:4 (NKJV)

⁴ And these things we write to you that your joy may be full.

1 John 5:13 (NKJV)

¹³ These things I have written to you..., that you may know that you have eternal life, and that you may *continue to believe* in the name of the Son of God.

John desires that you have a full and joyful relationship with Christ.

And this depend directly on how who respond to Sin

And,

John wants you do know what traits identify a true believer.

And this depends directly on how you respond to Sin

1 John 1:9 (NKJV)

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

If we confess our sins

ὁμολογῶμεν
 we should confess
 V-PSA-1P

homologeó: to speak the same, to agree

Original Word: ὁμολογέω

Part of Speech: Verb

Transliteration: homologeó

Phonetic Spelling: (hom-ol-og-eh'-o)

Definition: to speak the same, to agree

Usage: (a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.

3670 homologéō (from 3674 /homoú, "together" and 3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse).

[3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

The idea behind “confess” is that this is an admission to the truthfulness of something, often of one’s guilt before a judge. The popular adage that confession means “saying the same thing” as God says about sin is also contained in the basic meaning of this verb, though it implies more than just agreement with God. It indicates here taking responsibility for those sins as well. Thus, instead of denying guilt (1:8) or disagreeing with God about the presence of sin (1:10), or instead of

asking for forgiveness in a generic or ceremonial sense (because we were commanded to), the person goes to God and says, “I stand guilty before You because I have sinned and it is my nature to sin as expressed by my willful acts.” Those willful acts are then recounted to God. This form of confession is heartfelt and consciously specific.

Derickson, G. W. (2012). [*First, Second, and Third John*](#) (H. W. House, W. H. Harris III, & A. W. Pitts, Eds.; pp. 107–108). Lexham Press.

He is **faithful** and just to forgive us *our* sins

Nehemiah 9:17 (NKJV)

¹⁷ They refused to obey,
 And they were not mindful of Your wonders
 That You did among them.
 But they hardened their necks,
 And in their rebellion
 They appointed a leader
 To return to their bondage.
 But You *are* God,
 Ready to pardon,
 Gracious and merciful,
 Slow to anger,
 Abundant in kindness,
 And did not forsake them.

Psalm 103:8 (NKJV)

⁸ The Lord *is* merciful and gracious,
Slow to anger, and abounding in mercy.

Joel 2:13 (NKJV)

¹³ So rend your heart, and not your garments;
Return to the Lord your God,
For He *is* gracious and merciful,
Slow to anger, and of great kindness;
And He relents from doing harm.

Jonah 4:2 (NKJV)

² So he prayed to the Lord, and said, "Ah, Lord, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You *are* a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.

He is faithful and **just** to forgive us *our* sins

δικαίος

1342 *díkaios* (an adjective, derived from *dikē*, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). [See 1343](#) ("dikaiosynē").

["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, [1343](#) /*dikaiosynē* ("righteousness").]

1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

This means it is a righteous and just thing for God to forgive and cleanse.

It is not unrighteous because the debt has been paid. He does not have to hold you liable because the penalty has been paid.

Chris is the Propitiation. His shedding of blood is the just payment.

But also

it is important to note that it would be unrighteous for God NOT to forgive you...since all your sins have been paid for.

He can't and won't go back on Word because He is faithful and won't deny you forgiveness since it has already been paid for.

Also the words forgive and cleanse are both aorist in there verb tense.

The aorist puts the focus on the completion of the act, not the result [TH, Ws].

Anderson, J. (2008). [An Exegetical Summary of 1, 2, and 3 John](#) (2nd ed., p. 33). SIL International.

forgive

The term John uses here (ἀφίημι) has a range of meanings that go from dismissing someone from one's presence, to causing someone to separate from another, distancing oneself from another, to releasing someone from a moral obligation or debt. It is this final sense John intends here. God pardons us by releasing us from that debt (Burge, 83). This same term is used by Jesus when He taught the disciples to pray, "Forgive me of my debts as I have forgiven my debtors" (Matt 6:12)

Derickson, G. W. (2012). [*First, Second, and Third John*](#) (H. W. House, W. H. Harris III, & A. W. Pitts, Eds.; p. 110). Lexham Press.

This attitude and practice of confession is the characteristic of a true believer

It is the manifestation of the God of light living in you.

It is the response of the Regenerated soul to the presence and conviction of the Holy Spirit.

It is what separates the goats from the sheep. The true from the False. The wheat from the tares.

We who are true children of God recognize these words as the pleas of our own souls....

Psalm 51:1–6 (NKJV)

¹ Have mercy upon me, O God,
According to Your lovingkindness;

According to the multitude of Your tender mercies,
Blot out my transgressions.

- 2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.
- 3 For I acknowledge my transgressions,
And my sin *is* always before me.
- 4 Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.
- 5 Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
- 6 Behold, You desire truth in the inward parts,
And in the hidden *part* You will make me to know
wisdom

Psalm 32:5 (NKJV)

- 5 I acknowledged my sin to You,
And my iniquity I have not hidden.
I said, “I will confess my transgressions to the
Lord,”
And You forgave the iniquity of my sin.

Selah

Psalm 40:11–12 (NKJV)

- 11 Do not withhold Your tender mercies from me, O
Lord;

Let Your lovingkindness and Your truth continually preserve me.

¹² For innumerable evils have surrounded me;
My iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
Therefore my heart fails me.

Psalm 41:4 (NKJV)

⁴ I said, "Lord, be merciful to me;
Heal my soul, for I have sinned against You."

Proverbs 28:13 (NKJV)

¹³ He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

Confession is Good for the Soul.....