

## Second Example: Denial of the ISTA (v. 8)

**VERSE 8 If we say that we have no sin, we are deceiving ourselves and the truth**

**is not in us** (ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν [*part ean if + aor.act.subj.1p. eipon say + conj. hoti that + noun acc.f.s. hamartia sin + neg ouk + pres.act.ind.1p. echo have + pro.acc.m.p. heautou we ourselves + pres.act.ind.1p. planao deceive + conj kai + d.a.w/noun nom.f.s. aletheia truth + neg ouk + pres.act.ind.3s. eimi + neg ouk + pres.act.ind.3s. eimi + prep en + pro.loc.m.p. ego*]).

**ANALYSIS: VERSE 8**

1. The first example of a false assertion in v. 6 concerns anyone who disagrees with the doctrine of Christology set forth in the Prologue.
2. Rejection and distortion of that doctrine is to walk in darkness and shuts the door to a viable Ph 2.
3. This second example of a false assertion is to deny the existence of the ISTA/OSN.
4. John uses the term ‘sin’ for the underlying reason people sin in the same way Paul uses it in Rom. 7:17 (“So now, no longer am I the one doing it, but sin which dwells in me.”; cp. vv. 18, 20).
5. The sin nature is apart of our genetic code; hence the synonym, “flesh” in certain verses (ex. Rom. 8:4 “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.”).
6. When Adam and Eve ingested the fruit the tree of the knowledge of good and evil their DNA was changed.
7. This, along with the death gene, was passed down to their progeny.
8. Yet, there were those in John’s day who were claiming to be sin-free (we are not told how they imagined this to have come about).
9. All the exhortations in Scripture not to engage in sinful activities would be unnecessary, if the sin nature was eradicated at salvation.
10. Numerous Scriptures can be cited that document sin on the part of believers (Eccl. 7:20 “Indeed, there is not a righteous man on earth who *continually* does good and who never sin.”; Jam. 3:2 “For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect/mature man, able to bridle the whole body as well.”).
11. Such a person is self-deceived and the truth is not in that person, John asserts.
12. Only Jesus was free from inherent sin and personal sin due to the virgin birth and a life of resisting temptation (2 Cor. 5:21 “He [God the Father] made Him who knew no sin *to be* sin on our behalf, so that we might be made the righteousness of God in Him.”; 1 Pet. 2:22 “WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH.”; 1 Jn. 3:5 “You know that He appeared to take away sins, and in Him there is no sin.”; Heb. 4:15 “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are, yet* without sin.”

## The Promise Based on Compliance (v. 9)

**VERSE 9 If we confess our sins, He is faithful and righteous to forgive us our**

**sins and to cleanse us from all unrighteousness** (ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,

πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρισις ἡμᾶς ἀπὸ πάσης ἀδικίας

[part ean + pres.act.subj.1p. homolego confess, acknowledge, cite + d.a.w/noun acc.f.p.

hamartia sin + pro.gen.p. ego + adj.nom.m.s. pistos faithful + pres.act.ind.3s. eimi + kai +

adj.nom.m.s. dikaios righteous, just + conj hina + aor.act.subj.3s. aphiemi forgive + pro.1p. ego

+ d.a.w/noun acc.f.p. hamartia + conj kai + aor.act.subj.3s. katharizo cleanse + pro.acc.m.s.

ego + prep apo + adj.abl.s. pas + noun abl.f.s. adikia unrighteousness]).

**ANALYSIS: VERSE 9**

1. Genuine fellowship with God is negated if: (1) the doctrine of the God-Man is rejected (v. 3); (2) if believers are walking in darkness, that is, carnality and/or not associated with sound doctrine (v. 6); (3) denial of the doctrine of the sin nature (v. 8).
2. The fourth example of frustrated fellowship is found in verse 10.
3. “If we confess our sins” is a 3<sup>rd</sup> class condition (as in vv. 6, 7, 8 & 10), which carries the idea of, ‘maybe yes, or maybe no.’
4. The verb “confess” (pres.act.subj.3p) is *homologeō* and occurs 23X in the Greek NT (Matt. 7:23; 10:32/Lk. 12:8; Matt. 14:7; Jn. 1:20; 9:22; 12:42; Acts 7:17; 23:8; 24:14; Rom. 10:9, 10; 1 Tim. 6:12; Titus 1:16; Heb. 11:13; 13:15; 1 Jn. 1:9; 2:23; 4:2, 3, 15; 2 Jn. 1:7; Rev. 3:5).
5. The related meanings include: confess, admit, cite, acknowledge, declare; claim, give thanks in Heb. 13:15.
6. “Our sins” refers to any type of STA activity, including mental attitude sins, sins of the tongue, and overt sins.
7. The second half of this verse declares what God will do for the believer who confesses personal sin.
8. It is a contingent promise for those will to exercise this technique.
9. We here at Maranatha Church call this Rebound.
10. Rebound is the second adjustment in God’s directive will for believers.
11. The first is the salvation adjustment that never needs to be repeated and is based on faith in Christ for eternal salvation.
12. The third adjustment is to grow in grace and knowledge, leading to maturity, and requires the production of divine good.
13. Works on the part of the believer is not apart of the first and second adjustments (faith plus works for the maturity adjustment).
14. First, God is “faithful” (adj. *pistos*) which carries the ideas of trustworthy and reliable.
15. In other words, God never fails to forgive those who implement rebound.

16. God's faithfulness to His word is based on the attribute of immutability and +R.
17. God cannot deny His promises (cf. 1 Pet. 4:19; Heb. 10:23; 11:11; 2 Tim. 2:13; 1 Thess. 5:24; Ps. 119:86).
18. In addition to being faithful, God is righteous (adj. *dikaios* righteous or just).
19. Forgiving us our sins does not violate God's perfect character.
20. He forgives the sins of all who believe in Christ (Matt. 26:28; Lk. 1:77; 7:38; 23:47; Acts 10:43; 26:18; etc.).
21. The rider, so to speak, is "and to cleanse us from all unrighteousness."
22. Sinful behavior is like dirt, but here, the uncleanness is spiritual in nature and soils the soul/heart (Jam. 4:8 "Draw near to God and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded."; Heb. 9:14).
23. The cleansing agent is "the blood of Jesus His Son cleanses us from all sin."
24. Since "we all stumble in many ways" (Jam. 3:2), we need to rebound as often as we need to.
25. Jesus taught us to pray—"forgive us our sins..." (Lk. 11:4).
26. When a believer is out of fellowship he/she is grieving God the Holy Spirit who indwells all believers (Eph. 4:30 "Do not grieve the Holy Spirit of God, by whom you were sealed (eternal security) until the day of redemption (Rapture).")
27. When a believer is in fellowship he/she is filled with the Spirit.
28. 1 John 1:9 provides the mechanics for commands like: Rom. 12:1 "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living sacrifice, acceptable to God, *which is* your service of worship."; 13:12 "Let us therefore lay aside the deeds of darkness and put on the armor of light."; Eph. 4:22 "that, in reference to your former manner of life, you lay aside the old self (ISTA), which is being corrupted in accordance with the lusts of deceit."; 4:25 "Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another."; Col. 3:8-10 "But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid the old self with its practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him." "; Heb. 12:1 "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us."; 1 Pet. 2:1-2 "Therefore, laying aside all malice and all deceit and hypocrisy and envy and all slander, like newborn infants, desire the pure milk of the word, so that by it you may grow in respect to salvation."
29. Absolutely nothing else is required on the part of a believer to achieve forgiveness of personal sins—just confession before God.
30. Restoration to fellowship is instantaneous at the point of rebound just like when a person believes in Christ for salvation.
31. Both are based on grace not human merit.
32. 1 John 1:9 is to the believer what John 3:16 is to the non-believer.
33. Rebound is one of three aspects of prayer including intercession and thanksgiving.
34. Rebound was depicted under the ceremonial code of Israel in the symbolism of the bronze laver (Ex. 40:30-32).
35. The requirement to wash at the bronze laver that sat before the curtain in front of the Holy Place illustrates the fact that all acceptable service in Ph 2 is based on being in fellowship.
36. Jesus taught this doctrine when He washed the feet of His disciples (Jn. 13:5-8).

Fallacy of Sinless Perfectionism (v. 10)

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

**not in us** (ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν [part. ean + aor.act.subj.1p. eipon say + conj. hoti + neg ouk + perf.act.ind.1p. hamartano to sin + noun acc.m.s. pseutes liar + pres.act.ind.1p. poieo make + pro.acc.m.s. autos + conj. kai + d.a.w/noun nom.m.s. logos + neg ouk + pres.act.ind.3s. eimi + prep en + pro.loc.p. ego]).

**ANALYSIS: VERSE 10**

1. “If we say” (aorist subjunctive 3<sup>rd</sup> class condition) parallels verses 6 and 8 introducing the 3<sup>rd</sup> and last example of pseudo spirituality.
2. What is the difference between this example and the one in v. 8 since these two examples are dealing with a supposed sinless state?
3. In verse 8 we have a present active indicative of *echo* (to have) with the negative (*ouk*) plus the noun ‘sin’ (*hamartia*).
4. ‘Sin’ in the singular sometimes refers the indwelling STA/OSN (cf. Rom. 5:12-13; 6:2-23; 7:8-25; 8:2; 1 Pet. 2:24).
5. Personal sin is featured in verse 7 while the ISTA is featured in verse 8 (also at 2:1; 3:4, 5, 8, 9; 5:16, 17).
6. In this verse we have the perfect active indicative of the verb ‘to sin’ with the negative.
7. The idea espoused by some in John’s day (and in ours) is the false concept of sinless perfectionism.
8. This false doctrine is featured in the Nazarene Church and in the Keswick movement (for the latter they appeal to Rom. 6:11 “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.”).
9. As with the first example of supposed sinlessness, this goes up against all the many texts that assert that believers, even adjusted believers, sin throughout Ph 2.
10. John gives three negatives of those espousing sinless perfectionism: (1) They are self-deluded; (2) They make God out to be a liar, and are as such guilty of perpetual blasphemy; (3) The truth is not in them.
11. Avoid those who deny the presence of the lust pattern or the existence of personal sinning.
12. These types walk in darkness and are not worthy of our fellowship.

END: 1 John Chapter One  
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