



# CAPITOL COMMISSION™

## 1 JOHN 1:8-9- FALSE CLAIM #2: NOT RESPONSIBLE!

COLORADO

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*Thus, righteousness is the first test of genuine faith in Christ and still the test of the truth and reality of our Christian profession. God and sin are mutually exclusive. God is light, and those who truly know God will walk in the light. (1 John 1:7) Thus, John exposes this first contradiction expressed by those who claim to know Christ but the habit of their life reveals a different reality. John cares about his readers and does not want anyone to be deceived about the condition of their souls. Nothing is more important. You cannot sidestep your responsibility for sin or the consequences. Those who walk in the light will find the "blood of Christ", the Divine remedy, available for cleansing and forgiveness for any sin. Such forgiveness is provided only by the sacrifice of Christ.*

### I. 1 JOHN 1:8-9- FALSE CLAIM #2- NOT RESPONSIBLE!

*"If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." 1John 1:8-9*

John declares that sin is caused by the human will and it involves man in guilt. It is inherent in our nature and therefore undeniable. The second claim made is more astonishing than the first because it is a failure to acknowledge human, personal sinfulness. This is the second hindrance to true fellowship with God, denying any responsibility for sin and thus deceiving ourselves.<sup>1</sup> Misconceptions about true salvation can come, as folks want fellowship with God on easy terms. Profession must be tested by behavior. John denounces sin and offers the Divine remedy through the cleansing and forgiveness made possible through the death of Christ. The only way to have fellowship with God is not to deny sin, but confess sin.<sup>2</sup>

### A. "IF WE SAY THAT WE HAVE NO SIN"- 1 JOHN 1:8A

It was astonishing that anyone could say that they have no sin. Because "sin" is singular, it refers to all sin in general, inherited in our nature. They didn't just ignore their sin, they claimed to have no sin and that is completely misunderstanding their condition. John says, "If we say that we have no sin" as distinguished from the verb "to sin" refers to the inner sinful nature as distinguished from the act of sin. This is an absolute rejection of Scriptural truth regarding the fall of all humanity. This would deny our sinful nature and would imply that human nature is inherently good, requiring only personal growth and development.<sup>3</sup> Psalm 51:5 clearly states, "Behold I was brought forth in iniquity, and in sin my mother conceived me."

Thus, whenever this principle of sin is denied, what follows is a denial of responsibility for that sin. These folks cannot

benefit from the cleansing claims of Jesus because they say they have no sin. What would they need to be cleansed from?

### B. "WE ARE DECEIVING OURSELVES"- 1 JOHN 1:8B

John repudiates this thought. To say we have no sin means, "we have deceived ourselves." When we claim we have no sin in our nature and that we are basically all good, this deception is our own doing. We are leading ourselves astray John is saying. And we have no one to blame but ourselves.

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"deceiving" Greek "planao" is a verb that refers to leading astray from the right path and implies a serious departure from the truth.

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This refers to not just a simple mistake, but an action that will have serious, eternal consequences, unless we are willing to submit to God's truth found in Scripture! Look at Ephesians 2:3 where Paul reminds us all that "we are by nature children of wrath." Do not be deceived about the condition of your soul.

### C. "AND THE TRUTH IS NOT IN US"- 1 JOHN 1:8C

Anyone who denies the existence of sin reveals clearly that the "truth is not in" them. They cannot be believers in Jesus Christ. Romans 3:10-23 makes human depravity (sinfulness) plain. "There is none righteous, not even one." (Romans 3:10) "For all have sinned and fall short of the glory of God." (Romans 3:23) Jesus Christ, the God/man, is the only human Who could ever claim to be without sin. "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." (Hebrews 4:15) So all who make such an outlandish claim are only fooling themselves. It is not until all believers are glorified in heaven that they are without sin and their sanctification is complete. (Romans 8:19, 23)<sup>4</sup> So not only do we fail to do the truth, but we are void of it also. Because if the truth was in us, we would be aware of our sinfulness. To those who deny the guilt of sin or the fact of sin by seeking to interpret it solely in terms of physiological, psychological or social, thus trying to shift personal blame. It will not work when you stand before God one day.<sup>5</sup> When John uses "and" in this phrase, he implies a close connection to the previous phrase, meaning this deception is possible only by a deliberate refusal to accept the revealed truth.

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"truth" Greek "he aletheia" refers to a specific body of truth, denoting revealed truth of the gospel.

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## BIBLE STUDIES

LEGISLATORS, GOVERNOR & SPOUSES: TUESDAY AT 7:15AM, CAPITOL BASEMENT, ROOM 0109

STAFF, LOBBYISTS, JOURNALISTS & SERGEANTS: TUESDAYS AT NOON, [SSB 1525 SHERMAN, RM #603- ACROSS COLFAX FROM CAPITOL](#)

# Colorado

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If we exclude the Divine Light, and don't have the truth in us (1 John 1:5), that opens us up to the darkness of sin, to fables, myths, notions of all kinds which aren't true, as well as sin.<sup>6</sup>

### D. "IF WE CONFESS OUR SINS"- 1 JOHN 1:9A

Rather than deny their sin, a believer will confess it. This is the only place in the New Testament where this Greek refers to confession of sin. The true Christian will admit their sin, that is agree with God that our sin is wicked and wrong.

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**"confess"** Greek **"homologeō"** present tense verb, means to say the same thing.

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To confess means that we would say the same thing that God would. It means to admit sins and call them what God calls them. We are sinners not only by nature but also by practice. Confession of our sins acknowledges the truth of our sinful nature as the source of our sin. And such confession isn't a general acknowledgment of sin, rather we must honestly confront and honestly confess the sins we are guilty of without defending ourselves or excusing our own sinful deeds. And because *"confess"* is a present tense verb, this means such confession is to be our continual practice to God.<sup>7</sup>

We must remember it's not confession which earns a right standing before God or satisfies His just judgment against sinners. Only the perfect, substitutionary death of Christ can satisfy God. Only the righteous life of Christ credited to our account could make us acceptable to God. (2 Cor. 5:21)<sup>8</sup>

### E. "HE IS FAITHFUL AND RIGHTEOUS TO FORGIVE US OUR SINS"- 1 JOHN 1:9B

God's favorable response to our sin is assured by His nature—because He is faithful and righteous! God is *"faithful"* to forgive because He has promised to do so. And He is *"just"* or *"righteous"* to do so because His Son died for our sins. Yes, God must punish sin to the utmost. And He has dealt with sin through His only begotten Son, Jesus Christ. In Christ, God has executed His judgment on our sin. It is because God acted

justly in punishing His own beloved Son for us that He can justly forgive our sins. God is faithful in forgiving our sins. Justice is associated in our minds with punishment and not forgiveness. How can God rightly forgive sin and be just? The cross is the only moral ground on which God can forgive sin for there the blood of Jesus was shed that He might be the payment of our sins.<sup>9</sup> Since Christ has fully atoned for our sins, God is bound by His righteousness and love to forgive our sin. (Romans 3:25-26)

### F. "AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."- 1 JOHN 1:9C

The more we grow in Christ, and the greater our hatred for sin becomes, the deeper is our repentance and sorrow for our sin. Paul saw himself as the chief of all sinners even near the end of his life. (1 Timothy 1:15)

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**"forgive"** Greek **"aphe"** to remove, to send away as a deliberate act.

**"cleanse"** Greek **"kathariseō"** aorist verb, stain removed, unclean and made clean.

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As a failure to conform to God's law, our sins make us guilty and subject to punishment. However, when we confess our sins to God, He acts to forgive our sins so they no longer stand between God and us. *"As far as the east is from the west, so far has He removed our transgressions from us."* (Psalm 103:10-12)

And our sins not only make us guilty, but also make us unclean. To *"cleanse"* means to cleanse us from the pollution of our sin and continues to cleanse us from future sins. Sin produces a defilement that only God can remove and He removes *"all unrighteousness"*. This indicates the cleansing is total not partial. The blood of Jesus is the cleansing agent. Sin is our failure to measure up to God's standard of right as set forth in Scripture. This total cleansing restores fellowship with God.

Sinners are saved by faith in Christ, demonstrated when overwhelmed by their sin and inability to keep God's holy law will cry out to Him for mercy to receive His pardon and cleansing. Thanks be to God!

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<sup>1</sup> Erdman, Charles R., *The General Epistles: An Exposition*. The Westminster Press: Philadelphia, PA, 1919. Pg. 118.

<sup>2</sup> Stott, John R., *The Epistles of John*. Wm. B. Eerdmans Publishing Company: Grand Rapids, MI, 1964, Pg.72-74.

<sup>3</sup> Hiebert, D. Edmond, *The Epistles of John: An Expository Commentary*. Bob Jones University Press: Greenville, SC, 1991. Pg. 64-65.

<sup>4</sup> MacArthur, John, *MacArthur Commentary Series on 1-3 John*. Moody Press: Chicago, IL, 2007. Pg. 30.

<sup>5</sup> Stott, John R., *The Epistles of John*. Wm. B. Eerdmans Publishing Company: Grand Rapids, MI, 1964, Pg.77.

<sup>6</sup> Hiebert, D. Edmond, *The Epistles of John: An Expository Commentary*. Bob Jones University Press: Greenville, SC, 1991. Pg. 65.

<sup>7</sup> Hiebert, D. Edmond, *The Epistles of John: An Expository Commentary*. Bob Jones University Press: Greenville, SC, 1991. Pg. 65-66.

<sup>8</sup> MacArthur, John, *MacArthur Commentary Series on 1-3 John*. Moody Press: Chicago, IL, 2007. Pg. 34-35.

<sup>9</sup> Hamilton, Ian, *Let's Study the Letters of John*. The Banner of Truth Trust: Edinburgh, UK, 2008. Pg. 9.