

The Necessity of Confession of sin when a believer misses it:

This N. T. book reveals God as light, love, and life. John deeply desires his spiritual children to have the same close communion and FELLOWSHIP with the Father God that he does. Because God is light, to engage in FELLOWSHIP with Him we must walk in the light and not in darkness. As we walk in the light there is an automatic cleansing of UNKNOWN sin. But if we miss the mark and our heart and conscience tells us we have sinned, we must CONFESS that sin and thereby stay in FELLOWSHIP with God. John is telling the church that there are two major roadblocks that will hinder us from walking in the light. One is falling in love with the world, and the other is falling for the lies of false teachers.

God is love. As children of God we must also walk in love. If we do not walk in the love of God we really do not know God intimately at all. Love is more than mere words. Love is action. Love gives. God's love is unconditional in its nature. If we walk in this kind of love we are keeping the law of the New Covenant.

God is life. If we are to FELLOWSHIP with God we must walk in His quality of life. John is telling the church that there is a difference between RELATIONSHIP and FELLOWSHIP.

THE ENTIRE LETTER OF 1 JOHN IS TO EXHORT BELIEVERS TO WALK IN THE LIGHT OF THE NEW BIRTH THEY ALREADY HAVE IN CHRIST JESUS. One must understand the difference between RELATIONSHIP and FELLOWSHIP. Here John is explaining HOW TO STAY IN FELLOWSHIP WITH THE LORD JESUS CHRIST. WHEN A BELIEVER SINS THEIR FELLOWSHIP IS BROKEN WITH GOD NOT THEIR RELATIONSHIP. In order to walk in the light and have FELLOWSHIP with God the believer must own up, acknowledge, or confess their sin when they miss it. This is what John is talking about in [1 John 1:9](#). The word FELLOWSHIP is mentioned FOUR TIMES in chapter one letting us know without question that this is his SUBJECT.

Therefore 1 John 1:9 should never be used in connection with the sinner as it belongs to the believer. The following is proof of this fact!

"If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness." [1 John 1:9](#) (KJV)

- The personal pronoun "we" is referring to the apostle John and the church. This alone is proof he is talking to believers and not sinners.

The word "CONFESS" here is:

Greek Word: ὁμολογέω

Transliteration: homologeō

Phonetic Pronunciation: hom-ol-og-eh'-o

Root: from a compound of the base of <G3674> and <G3056>

—Strong's Talking Greek & Hebrew Dictionary

Usage Notes: lit., "to speak the same thing" (*homōs*, "same," *legō*, "to speak"), "to assent, accord, agree with," denotes, (a) "to confess, declare, admit," [John 1:20](#); e.g., [Acts 24:14](#); [Heb. 11:13](#); (b) "to confess by way of admitting oneself guilty of what one is accused of, the result of inward conviction," [1 John 1:9](#); (c) "to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts," [Matt. 7:23](#); [Matt. 10:32](#) (twice) and [Luke 12:8](#) (see next par.); [John 9:22](#); [John 12:42](#); [Acts 23:8](#); [Rom. 10:9, 10](#) ("confession is made"); [1 Tim. 6:12](#) (RV); [Titus 1:16](#); [1 John 2:23](#); [1 John 4:2, 15](#); [2 John 1:7](#) (in John's Epistle it is the necessary antithesis to Gnostic doceticism); [Rev. 3:5](#), in the best mss. (some have No. 2 here); (d) "to confess by way of celebrating with praise," [Heb. 13:15](#); (e) "to promise," [Matt. 14:7](#).

—Vine's Expository Dictionary of Old and New Testament Words

- Notice that the word confess means to "acknowledge" or "admit".

Notice the following scripture is talking about people in the church who need to repent for going astray. REPENTANCE is not only for the sinner at conversion, but is a WAY OF LIFE FOR THE BELIEVER. IT IS NOT A SIN CONSCIOUSNESS BUT RATHER AN INWARD ADMISSION OF OUR TOTAL DEPENDENCY UPON THE POWER OF GOD TO SUSTAIN US AND CHANGE US WHEN WE MISS THE MARK OR SIN.

"And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, **25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; **26** And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Tim 2:24-26](#) (KJV)

- NOTICE THE WORD "ACKNOWLEDGE" HERE MEANS TO:

In [1 John 2:23](#), "acknowledgeth" translates the verb *homologeō*, "to confess," RV, "confesseth."—Vine's Expository Dictionary of Old and New Testament Words

- One of the meanings of the word acknowledge is to "admit to be real or true; recognize the existence, truth, or fact of: to *acknowledge one's mistakes*."

- NOTICE CLOSELY THE WORD "RECOVER". THIS WORD PROVES THAT PAUL IS TALKING ABOUT BELIEVERS WHO HAVE ERRED FROM THE FAITH AND NEED TO REPENT.

Greek Word: ἀνανήφω

Transliteration: ananēphō

Phonetic Pronunciation: [an-an-ay'-fo](#)

Root: from [<G303>](#) and [<G3525>](#)

—Strong's Talking Greek & Hebrew Dictionary

Original Word: ἀνανήφω, *ananēphō*

Usage Notes: "to return to soberness," as from a state of delirium or drunkenness (*ana*, "back," or "again," *nēphō*, "to be sober, to be wary"), is used in [2 Tim. 2:26](#), "may recover themselves" (RV marg., "return to soberness," AV marg., "awake"), said of those who, opposing the truth through accepting perversions of it, fall into the snare of the Devil, becoming intoxicated with error; for these "recovery" is possible only by "repentance unto the knowledge of the truth."

—Vine's Expository Dictionary of Old and New Testament Words

- NOW NOTICE VERY CAREFULLY THIS VERSE WHERE OUR LORD JESUS CHRIST HIMSELF TELLS BELIEVERS TO REPENT AND THE MEANING OF REPENTANCE:

"And unto the angel of the church of the Laodiceans write;"
[Rev 3:14](#) (KJV)

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."
[Rev 3:19](#) (KJV)

Notice the word REPENT and what it means:

Greek Word: μετανοέω

Transliteration: metanoeō

Phonetic Pronunciation: [met-an-o-eh'-o](#)

Root: from [<G3326>](#) and [<G3539>](#)

Cross Reference: TDNT - 4:975,636

—Strong's Talking Greek & Hebrew Dictionary

Usage Notes: lit., "to perceive afterwards" (*meta*, "after," implying "change," *noeō*, "to perceive;" *nous*, "the mind, the seat of moral reflection"), in contrast to *pronoēō*, "to perceive beforehand," hence signifies "to change one's mind or purpose," always, in the NT, involving a change for the better, an amendment, and always, except in [Luke 17:3, 4](#), of "repentance" from

sin. The word is found in the Synoptic Gospels (in Luke, nine times), in Acts five times, in the Apocalypse twelve times, eight in the messages to the churches, [Rev. 2:5](#) (twice), 16,21 (twice), RV, "she willeth not to repent" (2nd part); [Rev. 3:3, 19](#) (the only churches in those chapters which contain no exhortation in this respect are those at Smyrna and Philadelphia); elsewhere only in [2 Cor. 12:21](#). —Vine's Expository Dictionary of Old and New Testament Words

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; AND IF HE REPENT, FORGIVE HIM. ⁴ And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, SAYING, I REPENT; thou shalt forgive him."

[Luke 17:3-4](#) (KJV)

- NOTICE , "...again to thee, SAYING, I REPENT..."
- If it is important for one to confess to another person when they have wronged them, how much more is it important to confess to our Father God when we have wronged Him. Does He deserve anything less? Indeed if a believer does not need to confess to God when they miss it, then why would God expect us to do something that He does not require of Himself. There would be no need to SAY, I REPENT to a fellow brother.
- **NOTICE TO REPENT HERE MEANS TO SAY SOMETHING. THIS IS CONFESSION. HOW WOULD ONE KNOW IF A BROTHER REPENTED UNLESS HE SAYS SOMETHING!**

In relation to [1 John 1:9](#) we also find in the Word of God the following:

"He that covereth his sins shall not prosper: but WHOSO CONFESSETH AND FORSAKETH *them* shall have mercy." [Prov 28:13](#) (KJV)

You may say, "But this is in the Old Testament." OK then what about this verse?

1 John 5:16 (KJV)

¹⁶ If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

NOTICE: "...HE SHALL ASK..." This is talking about prayer which agrees perfectly with 1 John 1:9.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

1 "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. **2** Wash me thoroughly from mine iniquity, and cleanse me from my sin. **3** For I acknowledge my transgressions: and my sin is ever before me. **4** Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. **5** Behold, I was shapen in iniquity; and in sin did my mother conceive me. **6** Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. **7** Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. **8** Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. **9** Hide thy face from my sins, and blot out all mine iniquities. **10** Create in me a clean heart, O God; and renew a right spirit within me. **11** Cast me not away from thy presence; and take not thy holy spirit from me. **12** Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. **13** *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. **14** Deliver me from bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. **15** O Lord, open thou my lips; and my mouth shall shew forth thy praise. **16** For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering. **17** The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" [Psalms 51:1-17](#) (KJV)

- THIS PRAYER IS FOR BROKEN FELLOWSHIP AFTER DAVID COMMITTED ADULTERY AND MURDER.
- ALTHOUGH DAVID WAS NOT BORN AGAIN AS WE ARE TODAY, YET HE HAD THE HOLY SPIRIT AND PRAYED THAT GOD'S SPIRIT WOULD NOT BE TAKEN AWAY FROM HIM. THIS IS PROOF THAT THIS IS A TYPE OF BROKEN FELLOWSHIP.
- The only *confession* a sinner makes is the *Lordship of Jesus Christ!*

9 That if thou shalt **confess with thy mouth the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. **11** For the scripture saith, Whosoever believeth on him shall not be ashamed. **12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **13** For whosoever shall call upon the name of the Lord shall be saved. Romans 10:9-13 (KJV)

NOW THE FOLLOWING SCRIPTURE IS FOR THE BELIEVER NOT THE UNBELIEVER:

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. **27** Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man **examine himself**, and so let him eat of *that* bread, and drink of *that* cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **30** For this cause many *are* weak and sickly among you, and many sleep. **31** For **if we would judge ourselves**, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor 11:26-32 (KJV)

NOTICE TWO PHRASES IN THE ABOVE SCRIPTURE:

1. "EXAMINE HIMSELF."
2. "IF WE WOULD JUDGE OURSELVES."

- Let's notice the meaning of the above phrases. The word *examine* is the word:

Original Word: δοκιμάζω, *dokimazō*

Usage Notes: "to test, prove," with the expectation of approving, is translated "to prove" in [Luke 14:19](#); [Rom. 12:2](#); [1 Cor. 3:13](#), RV (AV, "shall try"); [1 Cor. 11:28](#), RV (AV, "examine"); [2 Cor. 8:8, 22](#); [2 Cor. 13:5](#); [Gal. 6:4](#); [Eph. 5:10](#); [1 Thess. 2:4](#) (2nd part), RV (AV, "trieth"); [1 Thess. 5:21](#); [1 Tim. 3:10](#); in some mss. [Heb. 3:9](#) (the most authentic have the noun dokimasia, "a proving"); [1 Pet. 1:7](#), RV (AV, "tried"); [1 John 4:1](#), RV (AV, "try"). See [APPROVE](#).

—Vine's Expository Dictionary of Old and New Testament Words

- The overall meaning of this word is to **TEST!** After having tested our own heart we may eat of the Lord's Table. If we need to make any adjustments, then we must confess those to ourselves and to God alone, unless we have wronged another man. In that case we should go to that person and ask forgiveness.
- *If we would judge ourselves.*

Original Word: διακρίνω, *diakrinō*

Usage Notes: primarily signifies "to make a distinction," hence, "to decide, especially judicially, **to decide a dispute**, to give judgment," [1 Cor. 6:5](#), AV, "judge;" RV, "decide," where church members are warned against procuring decisions by litigation in the world's law courts.

—Vine's Expository Dictionary of Old and New Testament Words

from <G1223> (dia) and <G2919> (krino); to *separate thoroughly* i.e. (literal and reflexive) to *withdraw* from, or (by implication) *oppose*; figurative to *discriminate* (by implication *decide*), or (reflexive) *hesitate* :- contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

—Strong's Talking Greek & Hebrew Dictionary

Notice the above meaning ***is to decide a dispute!*** ***NO DISPUTE CAN EVER BE SETTLED WITHOUT SOMEONE OPENING THEIR MOUTH!***

This implies that at communion one judge's his or her own heart and makes any changes if necessary. This is done by ***talking to yourself and to God!*** This is **CONFESSION!**

18 ***And many that believed came, and confessed,*** and shewed their deeds. **19** Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver. **20** So mightily grew the word of God and prevailed. Acts 19:18-20 (KJV)

Notice that in the above scripture those who confessed were those ... "that believed."

18 Many also of those who were now believers came making full confession *and* thoroughly exposing their [former deceptive and evil] practices. **19** And many of those who had practiced curious, magical arts collected their books and [throwing them, book after book, on the pile] burned them in the sight of everybody. When they counted the value of them, they found it amounted to 50,000 pieces of silver (about \$9,300). Acts 19:18-19 (AMP)

REPENTANCE BELONGS TO THE BELIEVER AS A WAY OF LIFE:

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. **9** Now I rejoice, not that ye were made sorry, **but that ye sorrowed to repentance**: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. **10** **For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.** **11** For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. 2 Cor 7:8-11 (KJV)

THESE WERE NOT SINNERS PAUL WAS WRITING TO BUT RATHER BELIEVERS IN THE CHURCH AT CORINTH!

- Now notice these verses in the book of James which also tells us plainly that the PRAYER OF FAITH NOT ONLY SAVES THE SICK BUT ALSO SAVES FROM SINS! These verses are plainly talking about BELIEVERS in the church!
- **James 5:13-16 (KJV)**
 - ¹³ Is any among you afflicted? let him pray. Is any merry? let him sing psalms.
 - ¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
 - ¹⁵ And the *prayer of faith shall save the sick*, and the Lord shall raise him up; *and if he have committed sins, they shall be forgiven him.*
 - ¹⁶ *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

Sanctification from P.C. Nelson Bible Doctrines pp. 74-79

As a gifted writer has said, "If regeneration has to do with our nature, justification with our standing, and adoption with our position, then sanctification has to do with our character and conduct. In justification we are declared righteous in order that in sanctification we may become righteous. Justification is what God does for us, while sanctification is what God does in us. Justification puts us into a right relationship with God, while sanctification exhibits the fruit of that relationship—a life separated from a sinful world and dedicated to God."

1. SANCTIFICATION HAS A TWOFOLD MEANING: (1) SEPARATION FROM EVIL; (2) DEVOTION TO GOD.

First Thessalonians 4:3 says: "For this is the will of God, even your sanctification, that ye should abstain from fornication." (See also 2 Chron. 29:5, 15-18; 2 Tim. 2:21; Ex. 19:20-22.) In sanctification we are to cleanse ourselves from all filthiness of the flesh and spirit and at the same time perfect holiness in the fear of God (2 Cor. 7:1). But it is not enough to be separated from evil, the person or thing sanctified must be devoted to the use and service of God. Thus we read of sanctifying a house to be holy unto the Lord; part of a field to be God's possession. The first-born children were to be sanctified unto the Lord; and even Jesus himself was set apart ("sanctified") by the Father to
74

carry out His will in the world. (See Lev. 27:14-16; Num. 8:17; John 10:36.)

2. IN ONE ASPECT SANCTIFICATION IS AN INSTANTANEOUS WORK.

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "We are sanctified through the offering of the body of Jesus Christ once for all.... For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10, 14).*

When we believe on the Lord Jesus Christ and accept Him as our Saviour, we are justified by faith in Him and stand before God without any condemnation on our souls; we are regenerated, that is, born again through the operation of the Holy Spirit and the Word of God, and have become new creatures. We are also separated from sin and cleansed and purged by the blood of Jesus (1 John 1:7), and by our own will we set ourselves apart to the service of God, and Christ is now our "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). For this reason, all believers are designated "saints" in the New Testament, and

Paul addresses the Corinthian believers (who were far from perfect) as "sanctified" (1 Cor. 1:2).

3. IN ANOTHER SENSE, SANCTIFICATION IS A PROGRESSIVE WORK.

*Heb. 9:13.14: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

75

In **“How to turn your faith loose”** by Kenneth E. Hagin we read the following:

9 The second kind of confession is the believer's confessing his sin when he has broken fellowship. We lose our testimony the moment we sin. Sin always puts the light out. Faith trembles in the darkness of broken fellowship. In Psalm 137 we have a type of broken fellowship. Israel had sinned and was carried away into captivity. They remembered Zion. Their harps were hung on the willows and their enemies asked for a song. They cried, "How shall we sing the Lord's song in a strange land?" (Psa. 137: 4). Here is a picture of broken fellowship. *Faith has no song when fellowship is broken.*

1 John 1:3-7 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Notice that the word "fellowship" was mentioned four times in these verses. These words are not written for the sinner. They are written for the believer! First as a warning against broken fellowship, and second, to show the way back into fellowship. If we say we have fellowship with Him and walk in darkness,

He said we lie. In other words, if I'm out of fellowship and I declare that I'm all right, I'm not telling the truth. If I say I have not committed sin and yet the fellowship is broken, then my faith is feeble. Then He says that if I confess my sins, He is faithful and just to forgive my sins and to cleanse me from all unrighteousness.

If you've sinned, you know it. If you don't know it, don't be trying to drag up something to condemn yourself. When you are always finding something to condemn yourself, you are robbing yourself of faith. When you sin you know it. We have a monitor inside us which lets us know when we've done wrong. If you miss the mark in some way, don't wait. Say right then, "Lord, I missed it. Forgive me." And He will, and you'll continue walking in fellowship.

The moment I confess my sins He forgives me and I stand in His presence as though sin had never been committed. We need not confess our sins over and over again. This builds weakness, doubt, and sin consciousness into our spirits. If we've confessed it once, He forgave you and He forgot it. So you must forget it. "I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins" (Isaiah 43: 25). If He doesn't have any memory of the thing that broke your fellowship, why should you? That isn't God condemning you. It's Satan trying to take advantage of you. In Hebrews 8: 12 we read, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

I've heard people say, "I don't know whether the Lord will heal me or not. I've sinned. I've failed." But God said, "I will

be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." If you've asked Him to forgive you, He doesn't remember that you ever did anything wrong. The believer must be willing to forgive himself just as the Father is willing to forgive him. And many people have robbed themselves of faith because they are not willing to forgive themselves. They hold themselves in a state of condemnation and it robs them of their faith.

