

# Series: The Confident, Loving Church – week 4

CDOBC – beginning on 2/14/10

Title: “Staying In the Light”

*1 John 1:8-9 ~ March 14, 2010*

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**OBJECTIVE:** To help us realize how vital confession is in the life of the believer.

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## Announcements

- Welcome / guests – communication cards
- New web-site! [www.cdobaptist.org](http://www.cdobaptist.org)
- Fall Festival Cook Book – Recipes needed! Follow directions on web-site home page – or call the church office
- All-Church Work Day – March 27<sup>th</sup> – sign-up in courtyard General, plumbing, "finishes" or painting, patching, caulking, and also landscape is the other category
- Men's Ministry Golf Outing – April 10<sup>th</sup> – 9 a.m. start! - \$75.00 (includes green fees, cart, lunch, prizes)
- Welcome Class 3/24 & 3/31 – 6:30 – 8:00

## Opening Prayer

John is addressing three false beliefs that in this section that seem to be affecting the believers throughout Asia Minor. All three of these false beliefs have to do with our view of sin. Especially, our view of sin as it relates to our faith in Christ.

Last week we looked at the first false belief (vs. 6) – that I can be a Christian and I can walk in darkness – I can sin all I want – because my sin doesn't matter. I'm saved, so it doesn't matter how I live my life. We saw how this is not true – and that God calls us to walk in the light – and the blessings of walking in the light include deeper Christian fellowship and the cleaning of our sins.

Today, we will look at the other two false beliefs here in chapter 1. We find the first one in verse 8:

**1 John 1:8**

“If we claim to be without sin, we deceive ourselves and the truth is not in us.”

**The false belief of Christian perfection vs. 8**

Present tense of “be without sin” or “to have no sin” – meaning that at one time they were, but now they have no sin in their life. This person is saying that before they came to Christ, they had sin in their life, but since they have put their faith in Christ – they no longer sin. They have reached a point in their life where they no longer sin! Amazing!

There is one primary problem with this belief... Scripture says the opposite.

**Romans 3:10** (Psalm 14:3b)

“There is no one righteous, not even one”

**Galatians 5:16-17**

“So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.”

**Romans 7:14-19**

“We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. <sup>15</sup> I do not understand what I do. For what I want to do I do not do, but what I hate I do. <sup>16</sup> And if I do what I do not want to do, I agree that the law is good. <sup>17</sup> As it is, it is no longer I myself who do it, but it is sin living in me. <sup>18</sup> I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. <sup>19</sup> For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing.”

The clear testimony and statements of Scripture is that all humanity is sinful – “For all have sinned and fall short of the glory of God.” – **Romans 3:23**

When someone understands this truth and the implications it has with their judgment and condemnation before the holy God, and they put their faith in Christ, their position before

God changes – they become “justified” in His eyes. Because of their new faith, they are no longer guilty of their sins because Jesus took on their guilt and the punishment of their sins when He hung on the cross. However, their sinful nature has not been removed – just the divine condemnation of their sins has been removed! They are still sinners...but now they are saved sinners...they are sinners who have been forgiven by God!

For those who think that now – since they have Christ in their life – or that over the years they have somehow attained to a level of perfection where they no longer have any sin in their life, John says that they are “deceiving themselves”.

“...we deceive ourselves” – not only that we have been deceived, but in fact, if we believe this, we are both the deceived and the deceiver!

### **The false belief of human perfection vs. 10**

#### **1 John 1:10**

“If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.”

Vs. 10 – Perfect tense (different from vs. the present tense of vs.8) “we have not sinned” – means that they never did sin – they never had sin in them! This is the person who claims that there is no such thing as sin. They would claim that they are not – and have never been a sinner!

This is indeed a serious claim (false claim) because it not only reveals a lying spirit, but it contradicts the statements of God! **Rom. 3:23, 1 Kings 8:46**, etc. – this belief / claim makes God out to be a liar because it contradicts what He has said about all humanity!

**John Calvin**, *“For we see that he (God) everywhere represents the whole race of man as guilty of sin. Whosoever then tries to escape this charge on war with God, and accuses him of falsehood, as though he condemned the undeserving. To confirm this he adds, “and his word is not in us”; as though he had said, that we reject this great truth, that all are under guilt.”*

**John Calvin**, *“We hence learn, that we then only make a due progress in the knowledge of the word of the Lord, when we become really humbled, so as to groan under the burden of our sins and learn to flee to the mercy of God, and acquiesce in nothing else but in his paternal favor.”*

**Proverbs 28:13**

“He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy.”

**God’s solution to our sinfulness.** vs. 9

**1 John 1:9**

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.”

“confess” is in the present tense – which means a continuous action. This does not mean that we need to continually confess a single sin, but it points out the reality we are all too familiar with that once we commit – and then confess a particular sin, then we’ll have another sin we have committed

that we are called to confess. Indeed, it's a continual activity in the life of a believer!

“confess” = *homologeō* – *homo* = the same – *lōgeō* = to speak / to say something. When it's put together, it means to say the same thing about our sin that God says. This is not just simple acknowledgment of our sin – but includes the implications of our sin, the heart of God toward our sin, His commands toward our sin, etc.

This describes what those who “walk in the light” do when they are confronted with their sin. They don't deny it, but they confess it.

God's response is obviously important. Why did John use these two words to describe God's reaction / response to our confession? Because when we realize that “...God is light, in Him there is no darkness at all.” We may be fearful of confessing our sin – our darkness to the God of light! But John reassures us that God will not reject us when we sin – He will not condemn us when we sin – He will not sever the relationship we have with Him. No, none of these things describe God's response to our confession. John says He will be “faithful”. Faithful to what? He is faithful to his promises (cf. Rom 3:25; 1Cor 10:13; Heb 10:23; 11:11). God has promised to forgive the sins of those who come to Him with a contrite heart, “I will forgive their wickedness and will remember their sins no more.” (**Jer 31:34**; cf. Micah 7:19-20).

John also says God will be “just”. Just in what regards? He is just in that He has told us that when we confess – when we repent of our sins, He will forgive us. God will apply Jesus' sacrifice on the cross – His payment for your sins – to your account – and He will also impute you with the righteousness

of Jesus! God is just – He acts in a righteous way because this is what He has promised to do.

Forgiveness is the Gr. word *aphiemi* – which means to send, to send away from, to dismiss, set free. **It's in the aorist tense, which points to a completed action. So, the forgiveness that John is pointing to here is not a "new" forgiveness – but the forgiveness that occurred in the past.** The 'point in the past' (aorist) can point to either the point in time of your own conversion – when you first put your faith in Christ...God is saying that the total and complete forgiveness you received at your salvation is still valid – and it covers your sin today! Or, it is looking back at the completed work of Christ on the cross – His sacrifice and payment for your sins! In other words, when you confess your sin, it's as if God gently lifts your chin – points back at the cross with Jesus on it – and says *"The guilt and price of your sin was taken care of there!"*

When we sin, we often will carry around the guilt and burden of that sin – it will imprison us with guilt. But God is faithful to forgive you – to send your sin and your guilt away!

The forgiveness and cleansing may be synonymous (repeated for emphasis), or, they may refer to two different things.

Forgiveness of the guilt from our sins (not justification, but sanctification) and the cleansing from the power of sin in our life – our ability to free ourselves from sin's captive power!

Nothing destroys sins hold on our life like confession of that sin. It destroys sins power over us ("the power of sin is the law" – 1 Cor. 15:56-57)

**1 Cor. 15:56-57**

“The sting of death is sin, and the power of sin is the law.

What does Paul mean when he says that the power of sin is the law? It means that when I sin, the law condemns me – it reveals my guilt – and I stand without excuse. So the full power of sin, the guilt and pain of sin, is directly connected to the law because the law shows me my sin!

But the cleansing nature of the blood of Jesus is not only active at our conversion – at our justification, but it’s a continual work in our life so that the sins we commit after coming to faith – the sins we commit as we do our best to walk in the light of God – do not condemn us before God, but we are daily cleansed by the blood of Christ!

<sup>57</sup> But thanks be to God! He gives us the victory through our Lord Jesus Christ.”

**John Calvin**, “...*hell reigns where there is no peace with God.*”

**Isaiah 43:25**

“I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.”

## **Application**

Confess your sins to God – seek His forgiveness.

Our passage today applies specifically to the believer – to keep a short account of sins – to daily seek God’s grace and forgiveness, which will increase your awareness of sin in your life.

Secondly, if you have never sought the forgiveness of Christ – if you have never placed your faith in Christ, now is your opportunity!

**Admit** your sin to God – confess – *homologeo* – speak the same words about your sin that God does.

**Believe** that Jesus died to give you life. Place your faith in Him – Jesus said, “No one comes to the Father except through me.” John 14:6b

**Choose** to follow Jesus. Jesus came not only to be the holy sacrifice for our sins – not only to pay the price that we couldn’t pay – but He came to call us to a better, more fulfilling life! Commit yourself to seeking after the Lord.

Close in prayer – rededication / salvation prayer.