

1 Jn 1:8: Apodosis: the Deceived Do Not Have Truth & become Legalists or Progressives; 1 Jn 1:9: Confession: Homologeo in the Subjunctive

29. The confirmation of this person's lack of doctrinal defenses comes next in the verse beginning with the connective conjunction **καί, kai** followed by the article **ἡ, hē** and the noun **ἀλήθεια, alētheia**: "and the truth."
30. There are eight categories of articles in the koine Greek and the one that fits here is called "monadic" which points out a unique object or "one-of-a-kind." It is in agreement with the noun *alētheia* which is unique to God and is His revelation to us. The emphasis of this is brought into the English translation by the omission of the definite article and is translated, "and truth."
31. If we were to use the definite article it would imply that "truth" is being singled out from a broader class of truths. "Truth" is unique and therefore monadic, or one-of-a-kind.
32. We then find out where "truth" is *not* located, the negative conjunction **οὐκ, ouk** and the present active indicative of the verb:
- εἰμί, eimi -** "is not"
- present: Retroactive progressive, denotes that which has begun in the past and continues into the present. What should be the case for a person positive to the Word, but with the negative *ouk* it means "truth is *not* in us."
- active: The cosmic, deluded believer produces the action of not having truth in his soul.
- indic.: Declarative, it's a fact.
33. While John is directly addressing the false teachings of the Gnostics, his message is also aimed at any believer that is self-deceived and living in the cosmic systems.
34. Truth is directly associated with reality and those without truth are divorced from reality. They have literally thought themselves into the quagmire of the cosmic systems and live in darkness.

1 John 1:8 - [protasis of a third class condition] If we assert that we do not have an old sin nature, *then* [introduces the apodosis, the main clause which expresses the conclusion or result of a conditional sentence] we deceive ourselves and truth is not in us.

35. There are two dangers of assuming you have no sinful nature: (1) if you are ascetic, the assumption is that your self-conceived standards are good and right ,while (2) if you are lascivious, the assumption is that others' standards violate your free expression and those who impose them are totalitarians, Nazis, fascists, censors, and worst of all Christians.
36. The ideas, professions, and behaviors of the deluded are common among Christians and such individuals are poor witnesses to unbelievers. They are emissaries of Satan, doing his bidding in performing human good and evil.
37. While functioning in the delusion of "having no sinful nature" and thus "no personal sin," these types build up a backlog of mental, verbal, and overt sins.
38. They are in league with Lucifer, who is the ruler of this world, while being held captive by their own sinful nature that rules their lives.
39. This was not always the case since at salvation all their presalvation sins were forgiven; they were indwelt and filled by the Holy Spirit, and received divine operating assets designed for spiritual growth.

40. But subsequently, one of two things occurred: (1) some failed to use these assets and immediately returned to the lifestyle they had facilitated in unbelief, or (2) some, after having grown in grace, retrogressed and reassumed the lifestyle that defined them while in unbelief.
37. The only exit visa available to the self-deluded is the subject of our next verse: confession alone to God alone. But first, a corrected translation for the first eight verses of First John:

1 John 1:1 - [Expanded translation] What was from the beginning of the Incarnation, what we have heard Him say to us, what we have perceived with our own eyes of His physical person on the Mount of Transfiguration, what we have analytically observed and touched with our hands, concerning the Word of Life—

v. 2 - And the Life was revealed, and we have both seen and testified, and proclaimed the Eternal Life, the One Who was with the Father and was manifest to us—

v. 3 - What we have both seen and heard, we also proclaim to you in order that you also may keep on having fellowship with us; furthermore, our fellowship is also with the Father and with His Son, Jesus Christ.

v. 4 - We write these things so that your state of true happiness might be completed.

v. 5 - And this is the message which we have heard from Him and have communicated to you that God is Light and in Him there is no darkness, no, no darkness at all.

v. 6 - If we assert that we have continuous fellowship with God and continue to make choices for facilitated wheel-tracks in the sphere of the cosmic systems, therefore, we keep on lying because we keep on deceiving ourselves and we habitually do not practice truth.

v. 7 - If we habitually function inside the Light of the operational divine power system as He is in the Light of the prototype divine power system, then we keep on having fellowship with one another and the blood of Jesus—His substitutionary, sacrificial, spiritual death on the cross—His Son, keeps on cleansing us from all sin.

1 John 1:8 - If we assert that we do not have an old sin nature, then we deceive ourselves and truth is not in us.

XVI. 1 John, Chapter 1:9:

1. In the war of delusion versus reality, this verse returns to reality by presenting the biblical problem-solving device that can extract the cosmic believer out from the darkness of delusion: carnality, the cosmic systems, and reversionism, and back into the light: the divine power system.
2. This verse is the fourth in a series of five consecutive uses of the third-class condition. Of the three we have noted their protases are as follows:
 - 1) Verse 6: If we assert that we have continuous fellowship with God and continue to make choices for facilitated wheel-tracks in the sphere of the cosmic systems ...
 - 2) Verse 7: If we habitually function inside the Light of the operational divine power system as He is in the Light of the prototype divine power system ...
 - 3) Verse 8: If we assert that we do not have an old sin nature ...

3. John presents delusions in verses 6 and 8 and realities in verses 7 and 9. Verse 9 characteristically begins with the conditional particle **ἐάν, ean** which introduces the protasis of a third class conditional sentence. It is followed by the verb in the subjunctive mood:

ὁμολογέω, homologeō - “If we cite, admit, acknowledge, name, or confess”

present: Customary. Denotes that which habitually occurs, or may be reasonably expected to occur. The action is usually repeated but not without interruption.

Adam’s original sin was imputed to the genetically formed sinful nature at physical birth, thus we are born physically alive but spiritually condemned.

Every sin committed by members of the human race—past, present, or future—were judged in Christ on the cross, but not forgiven. Forgiveness occurs periodically based on two volitional decisions: (1) faith alone in Christ alone results in the forgiveness of all presalvation sins while (2) confession alone to God alone results in forgiveness of postsalvation sins. The former occurs only once while the latter is to become customary.

active: Believers in carnality, the cosmic systems, or reversionism produce the action

subj.: Potential, implies a future reference and has the element of contingency which means volition is the issue in its fulfillment or rejection. For more details on this mood we go to:

Wallace, Daniel B. *Greek Grammar: Beyond the Basics*. (Grand Rapids: Zondervan, 1996), 469-70:

The Subjunctive Mood: Specific Uses: In Dependent Clauses:

Subjunctive in Conditional Sentences: Definition. This is the use of the subjunctive in the protasis of conditional sentences. The conditional element is made explicit by the particle **ἐάν [ean]**. Both the particle and the subjunctive [mood of the verb **ὁμολογέω, homologeō** in 1 John 1:9] give the condition a sense of contingency. (p. 469)

Clarification and Semantics. The third class condition encompasses a broad range of potentialities in Koine Greek. It depicts what is *likely to occur* in the *future*, what could *possibly occur*, or even what is only *hypothetical* and will not occur. (p. 470)

4. These three potentialities are all represented in the context of 1 John 1:9. Believers who are out of fellowship are the only ones who are qualified to use this problem-solving device.
5. Each used his volition to exit the divine power system which trades status quo spirituality for status quo carnality. Prolonged residence in this condition makes him susceptible to involvement in the cosmic systems and the various stages of reversionism.
6. The contingency concept takes into account that each individual has the free will to utilize rebound or neglect it. Therefore, (1) some may use it habitually which means its potential use is “likely to occur,” (2) others may use it on rare occasions which means its potential use could “possibly occur,” while (3) some may never get around to it which means its potential use “is only hypothetical and will not occur.”
7. Since rebound is only functional for the believer out of fellowship it is the only problem-solving device that is not dependent upon the filling of the Holy Spirit.