

God Is Faithful & Righteous to Forgive Confessed Sin; Divine Integrity Is Not Compromised; Provision of Rebound Is Proof We Sin; God also Cleanses

48. This does not compromise God’s integrity because His justice has already judged every sin in Christ. This leads to the next attribute, **δικαιος, dikaios**: “righteous.”
49. This emphasizes the integrity of God as the source of forgiveness. The perfection of divine righteousness demands perfection. What righteousness demands, justice must execute.
50. Because of the sacrificial substitutionary spiritual death of Christ, our sins have been judged and confession of these judged sins by a believer enables the Father to forgive them.
51. This grace act does not compromise the integrity of God since the judgment of sin has removed it as an issue. The issue becomes fellowship which is maintained by functioning under the filling of the Holy Spirit.
52. This leads to the introduction of a result clause by the conjunction **ἵνα, hina** which is translated, “so that.” It is followed by the aorist active subjunctive of the verb:
ἀφίημι, aphīēmi - “to forgive”
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| aorist: | Gnomic: a generally accepted fact or truth may be regarded as so fixed in its certainty or axiomatic in its character that it is described by the aorist, just as though it were an actual occurrence. |
| active: | God produces the action every time a believer confesses his sins to Him. |
| subj.: | Potential; with <i>hina</i> it results from the believer’s confession of sins. |
53. The objects of the forgiveness are: **ἡμῖν τὰς ἁμαρτίας, hēmin tas hamartias**: “us our sins.”

1 John 1:9a - [Protasis] If [ἐάν, ean] we confess [subjunctive mood of ὁμολογέω, homologeō] our sins, He is faithful and righteous so that He forgives us our sins ...

54. The fact that we remain sinful after salvation yet are forgiven for what we do by simple confession of them to God requires us to address the question, “Why doesn’t God’s forgiveness of our sins compromise His integrity?” Here are a few principles addressing this idea:
- 1) Since the integrity of God judged all sins on the cross, He is free to forgive us our sins and to do so apart any emotional or obligatory efforts on our part.
 - 2) Nothing can be added to the sacrificial work of Christ for either salvation or for forgiveness of postsalvation sins.
 - 3) Attempts at salvation by works causes the person to remain in his sins and in status quo condemnation.

Galatians 2:16 -Knowing that a man is not justified by means of the works of the law but by means of faith in Jesus Christ even we have believed in Jesus Christ that we might be justified by faith in Christ and not by the works of the law. For by the works of the law shall no person be justified.

- 4) Attempts at rebound by works causes the person to remain “unclean” and in status quo carnality.

Isaiah 64:5b - You [God] are angry [anthropopathism to describe the righteous rejection of a believer's carnal status], we have sinned [rebound] and we continued in them from days of old [dispensation of Israel]. Shall we be delivered [at the Second Advent]?

v. 6 - For all of us have become like one who is unclean [polluted in the eyes of the Law], and all our righteous deeds [human good/works] are like a filthy garment [sanitary napkin]. We do all wither as a leaf and our iniquities, like the wind, have scattered us abroad [the Diaspora].

- 5) These passages document that neither salvation nor fellowship are acquired by human works of self-righteousness but rather by the grace of God, expressed through His faithfulness and righteousness.
55. That we continue to sin following salvation is made apparent by the provision of rebound in verse 9. It contradicts the assertion in verse 8: “we do not have an old sin nature” and refutes the claim of verse 10: “we have no sin.”
56. Nevertheless, believers must be conscientious about using rebound since failure to use it prolongs their stay in darkness making it increasingly difficult to recover fellowship with each passing day.
57. Because rebound is available does not mean that the carnal, or cosmic, or reversionistic believer will use it to extract himself from the Dark Side.
58. Confession alone to God alone results not only in forgiveness of the sins cited but it also cleanses us from all wrongdoing. The final clause of the apodosis begins with the conjunction **καί, kai** plus the aorist active subjunctive of the verb:
- καθαρίζω, katharizō** - “to cleanse from filth,” “to purify”
- aorist: Gnomic; a generally accepted fact or truth may be regarded as so fixed in its certainty or axiomatic in its character that it is described by the aorist, just as though it were an actual occurrence.
- active: God produces the action by cleansing the confessed sinner of all wrongdoing.
- subj.: Potential; when the conjunction *hina* is used then the result is considered probable. It coincides with the probabilities indicated by the subjunctive mood of *homologeō* in the protasis.
59. The probability that one will confess his sins under the third class condition is threefold. It is “likely to occur” for those who use rebound regularly; it will “possibly occur” for those who confess their sins occasionally; and it “will not occur” for those who don’t use it at all.
60. But on every occasion that it *is* used by a believer it *will* result in the forgiveness of sins and cleansing of all wrongdoing.

