

Review (56): *It's a Wonderful Life*: Purification of an Adulterous Marriage: Rebound: 1 John 1:9b: The Apodosis

11. What follows is the apodosis, the main clause of the conditional sentence. If we confess our sins in the protasis then God will do something in the apodosis.
12. God the Father already judged our sins on the cross. Consequently, since presalvation sins were forgiven through a non-meritorious function so also must postsalvation sins.
13. Naming your sins to God and trusting Him to forgive you is the same kind of non-meritorious expression as was your faith in Christ for salvation.
14. Just as nothing can be added to faith in Christ for salvation, so nothing can be added to confession of our sins to God for forgiveness. Both are totally compatible with the grace of God.
15. The apodosis begins with the present active indicative of the Greek verb:

εἰμί / eimi / - “He (God) is ...”

present: Durative; a state that began in eternity past and which continues into the present.

active: God produces the action of the verb.

indicative: A statement of fact that perpetually exists into the present and is stated next beginning with the Greek word:

πιστός / pistis / - “faithful” The faithfulness of God means that He always does exactly the same thing. In addition God is said to be:

δίκαιος / dikaios / - “righteous.” By remaining faithful in fulfilling the condition of the apodosis, God does not compromise His integrity. He remains righteous.

His faithfulness is always the same and His righteousness is never compromised when He fulfills the apodosis therefore it always has the same result, indicated by the conjunction:

ὥστε / hina / - “with the result that ...”

The fulfillment of the apodosis is stated next by the aorist active subjunctive of the verb:

ἀφίημι / aphiemī / - “to set aside, to leave in peace, to remit, to pardon, to cancel, to forgive”
Forgive us of what?

ἐγὼ ἁμαρτία / ego hamartia / - “our sins”

1 John 1:9 - If we confess our sins, God is faithful and righteous with the result that He will forgive us our sins ...

ἀφίημι / aphiemī /, forgiveness, means the sins that broke our fellowship with God are removed along with divine punitive action from the Supreme Court of Heaven. God cancels the repercussions of sin and turns it into suffering for blessing.

The final phrase of 1 John 1:9 adds a very interesting and sometimes misunderstood result of utilizing the problem-solving device of rebound. It begins with the aorist active subjunctive of the verb:

καθαρίζω / katharizo / - “to cleanse or to purify.”

That from which we are purified is mentioned next beginning with the ablative of separation from the preposition **ἀπό / apo /** plus the singular adjective:

πᾶς / pas / - When used with a singular noun without an article, “a,” “an,” or “the,” it emphasizes the individual members of the class denoted by the noun and can be translated, “every,” “each,” or “any,” and is scarcely different in magnitude from the plural “all.” [Arndt & Gingrich, s.v. **πᾶς / pas /** .] Thus, we are said to be purified “out from all.”

The class of behavior from which we have been purified is identified next by the singular noun:

ἀδικία / adikia / - “wrongdoing”

There is something different here that we have failed to note in past studies of 1 John 1:9. The protasis is a third class condition that indicates that recovery of the filling of the Holy Spirit requires that we do something to initiate it and that is confession of our sins. This is the only thing mentioned in the protasis for us to do. Consequently, the protasis requires confession alone to God alone.

Then we are taken to the apodosis where we are told that as a result of our confession, God is faithful to do something for us that does not compromise his integrity. This means that when we confess our sins God will always do the same thing based on the work of Jesus Christ on the cross.

Two things that God faithfully does are now stated. First of all He forgives us of our sins. The word “forgives” is **ἀφίημι / aphiemī /**, and refers to the forgiveness of all postsalvation sins.

But secondly, we are told He purifies us, the verb **καθαρίζω / katharizo /**. The KJV and NASV translate this word as “cleanse.” But the NIV has it right, “purify.” God will purify us from what? Out from **ἀδικία / adikia /**: “wrongdoing.”

A question arises: is there any substantial difference between “our sins”: **ἐγὼ ἁμαρτία / ego hamartia /** and “all wrongdoing”: **πᾶς ἀδικία / pas adikia /**? And the answer is yes. And understanding the answer will contribute greatly to one’s recovery from a biblically erroneous divorce and any subsequent adulterous marriages. For involved in both is a great deal of wrongdoing.