

Gloria  
Friday, April 30, 2021  
Prepared by Patrick J. Griffiths

*I disagree with the below comments regarding the tentative nature of forgiveness and the necessity of confession to restore fellowship. This is just an example of a common understanding of 1 John 1:9.  
~ Pastor Pat*

Homologeō

[http://www.wenstrom.org/downloads/written/word\\_studies/greek/homologeō.pdf](http://www.wenstrom.org/downloads/written/word_studies/greek/homologeō.pdf)

1 John 1:9

1. The verb Homologeō in 1 John 1:9 means, “to confess.”
2. The English word “confess” is more accurate a translation of this word here in 1 John 1:9 than “admit,” or “acknowledge” because “confess” means stating somewhat formally an admission of wrongdoing, crime or shortcoming whereas “acknowledge” implies making a statement reluctantly often about something previously denied and “admit” implies acknowledging something under pressure.
3. **The believer must “confess” any known sins to the Father in order to be restored to fellowship.**
4. He is restored to fellowship because of the merits of the Lord Jesus Christ and His finished work on the Cross the Father is faithful and righteous to forgive the believer his sins.
5. God’s faithful and righteous character demands that we be forgiven these personal sins that we confess and **restored to fellowship.**
6. This confession of sin is to the Father in private and does not refer to the public acknowledgment of sin.
7. **Homologeō here refers to the confession of personal sin to the Father in the privacy of the believer’s royal priesthood and based upon the merits of the Person and Work of Christ at the Cross, the Father restores the believer to fellowship.**
8. The Father is faithful in keeping His Word to **restore the believer to fellowship** when the believer confesses his personal sins.
9. He is righteous because it is only fair that the Father **restore the believer to fellowship when he confesses his sins** since it is the merits of Christ and His work on the Cross, **which enables the Father to restore the believer to fellowship.**
10. At the moment of salvation the believer received the forgiveness of his sins in the positional sense.

11. Ephesians 1:7, "In Him (the Lord Jesus Christ) we have redemption through His blood (metaphor for our Lord's spiritual death), the forgiveness of our trespasses, according to the riches of His grace."
12. He **"experiences" the forgiveness of his sins when he confesses his personal sins to the Father after salvation.**
13. Although the believer experiences the forgiveness of sins at the moment of salvation, **the moment he sins, he must confess these post-salvation sins so that he can once again experience the forgiveness of sins**, which is already been appropriated by him at the moment of salvation positionally and will be his for all of eternity.
14. **Restoration to fellowship is contingent upon the believer acknowledging his personal sins to the Father in the name of the Lord Jesus who paid for the believer's sins with His voluntary substitutionary spiritual death on the Cross (cf. 1 Jn 1:9).**
15. The believer is adjusted to the holiness of God when he applies the principle stated by 1 John 1:9.
16. **It is absolutely essential to apply 1 John 1:9 in order to experience fellowship with the Father since He is holy and does not tolerate sin or evil.**

## Homologeō [verb] in the New Testament

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“The biblical concepts expressed by the words "confess" and "confession" have in common the idea of an acknowledgment of something. This is the root idea of the two verbs that lie behind the great majority of occurrences of the words "confess" and "confession" in the English Bible: Hebrew *yadaa* [h'd'y] (in the hiphil root) and Greek *homologeō* [o]mologeōw]. English versions such as the NIV therefore sometimes translate these verbs as "acknowledge." **From this common root emerge two distinct theological senses: the acknowledging or confessing of faith (in God, Christ, or a particular doctrine), and the acknowledging or confessing of sins before God.**"<sup>1</sup>

Is 1 John the only passage that speaks of a believer confessing their sin? If so, is this idea sustainable if the word is never used in that way anywhere else? If the NT never speaks of a believer confessing their sin, then why do we ask believers to confess their sin?

### I. Homologeō as used by God

#### A. Concerning the unbelieving

Mt 7:23 And then will I **profess** unto them, I never knew you: depart from me, ye that work iniquity.

#### B. Concerning the believing

Mt 10:32 Whosoever therefore shall **confess** me before men, him will I **confess** also before my Father which is in heaven.

Lu 12:8 Also I say unto you, Whosoever shall **confess** me before men, him shall the Son of man also **confess** before the angels of God:

### II. Homologeō as used by man

Mt 14:7 Whereupon he **promised** with an oath to give her whatsoever she would ask.

Joh 1:20 And he **confessed**, and denied not; but **confessed**, I am not the Christ.

Ac 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees **confess** both.

### III. Homologeō used for the confession of Jesus as the Christ

Joh 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did **confess** that he was Christ, he should be put out of the synagogue.

Joh 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not **confess** him, lest they should be put out of the synagogue:

Ac 24:14 But this I **confess** unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Ro 10:9 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.

A. Here confession is used as a synonym for believing.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast **professed** a good profession before many witnesses.

Tit 1:16 They **profess** that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

B. The Apostle John in 1 John likewise states the inseparable link between one's confession of Jesus and love for His Church. What Titus speaks of and John speaks of are the same.

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and **confessed** that they were strangers and pilgrims on the earth.

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips **giving thanks** to his name.

1Jo 1:9 If we **confess** our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that **acknowledgeth** the Son hath the Father also.

1Jo 4:2 Hereby know ye the Spirit of God: Every spirit that **confesseth** that Jesus Christ is come in the flesh is of God:

1Jo 4:3 And every spirit that **confesseth** not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

1Jo 4:15 Whosoever shall **confess** that Jesus is the Son of God, God dwelleth in him, and he in God.

2Jo 1:7 For many deceivers are entered into the world, who **confess** not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

C. Nowhere is the word "confession" ever used in the way it is commonly used among Bible believing churches.

**Homologia** [noun] in the New Testament  
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“A conclusion embraced by common confession (profession, affirmation).”<sup>2</sup>

2Co 9:13 Whiles by the experiment of this ministration they glorify God for your **professed** subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good **profession** before many witnesses.

1Ti 6:13 ¶ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good **confession**;

Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our **profession**, Christ Jesus;

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our **profession**.

Heb 10:23 Let us hold fast the **profession** of our faith without wavering; (for he is faithful that promised;)

“Some have the idea that a public confession of sin is not necessary. They ridicule the idea of one coming down the aisle and confessing his sins before all. They would liken this to a Catholic confessional. But it ought to be self-evident to the Bible believer that when one sins publicly he should confess the sin publicly. James say, "Confess yours faults one to another" (Jas. 5:16). John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). **Just here, I want to say a word to some who are claiming that God will forgive the Christian of "certain kinds" of sins without the guilty confessing those sins. There is no Bible for such an idea. All sin is washed away or cleansed (whether one be an alien or a Christian) by the blood of Christ (Rev. 1:5; 1 Jn. 1:7). But according to 1 John 1:9 God is faithful to forgive the Christian's sin and to cleanse (by the blood of Christ) him from all unrighteousness, if he confesses his sin.** Where is the passage that reveals God forgiving the erring Christian's sins (any sins) without confessing and forsaking them? So, one is to confess before the Father in heaven and he is to acknowledge his sins before others, if they are of a public nature.”<sup>3</sup>

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<sup>1</sup> <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/confess-confession.html> Douglas J. Moo

<sup>2</sup> <http://biblesuite.com/greek/3671.htm>

<sup>3</sup> <http://www.truthmagazine.com/archives/volume32/GOT032235.html> “**Public Confession**,” Dennis C. Abernathy, Gladewater, Texas, Guardian of Truth XXXII: 16, pp. 494-495, August 18, 1988.