

Confession of Sin
Romans 8 and I John 1:9

God has determined that our forgiveness is *irrevocable, inviolable, and individual*. It cannot be cancelled nor ever be removed. If God is for us in this sense, "who can be against us" (and win)? (Romans 8:31).

If God gave us the greatest Gift, His own Son in death, to secure our forgiveness, will He not give us whatever lesser gift is necessary to sustain that forgiveness. Romans 8:33 says, "*Who will bring a charge against God's elect?*" Paul is clearly saying "Who can successfully bring an accusation that sticks? God is the one that justifies, there is no superior judge and if we are acquitted by God, if we are declared righteous by God based upon the work of Jesus Christ, there is no higher court, there is no successful accusation that can stand against us. Who can condemn us?"

"Christ Jesus is He who died, yes rather who was raised and who's at the right hand of God who also intercedes for us" (Romans 8:34). No one can bring a successful accusation against us before God because as the judge of all the earth He's already rendered His unchangeable verdict. No one can come with any successful accusation before that throne of God because we have a lawyer for the defense, Jesus Christ, who is our advocate, who is at the very right hand of God interceding for us.

Because of these New Covenant realities, in Romans 8:35 Paul asks us the question, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" He says, "In all these things we overwhelmingly conquer through Him who loved us. I'm convinced that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created things shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:37-39).

If you are a Christian then, all your sins for all time have been forgiven. Ephesians chapter 1 reminds us in verse 7 that we have redemption through His blood, the forgiveness of our trespasses according to the riches of His grace. And He has much more grace than we have sin. Romans 6 says, "Where sin abounds grace does much more abound."

So do we continually seek, beg, and ask God for forgiveness? Answer: **No**

The primary Greek word for "confess" is *homologeo* which means "*to say the same thing*" and then "*agree, admit, acknowledge*." The context must determine the precise nature, emphasis, and meaning of the word. Thus, it can mean to acknowledge sin or to confess or acknowledge someone as something. A similar and somewhat more emphatic word is *exomologeo*, "*promise, consent, admit, confess or acknowledge*" and from this, "*to praise*." In Psalm 32:5, the word for confess or acknowledge is *yada'*, which basically means "*to know*" or in the hiphil stem, "*to make known*" as in this context. Another word that looks similar, but is different is *yadah*, "*to give thanks, praise*," and then, "*to confess*" as in Leviticus 5:5 where it is used in the hitpael stem giving it the idea of "*confess*." See also 2 Chronicles 6:26 where it is used in the sense of "*confess God's name*." Another word is *nadad*, "*to be conspicuous*," but in the hiphil stem it means "*to make known, declare, tell*."

Confession is to "say the same thing God says about my sin." What does God say? He says "It's finished."