

CONFESSION OF SIN IN THE NEW TESTAMENT

Bertie Brits

October 29, 2017

GREETINGS! It is such a blessing for me to be with you in this webcast. I trust that you are going to be deeply impacted by the love of God and you will just experience the resurrection power of Jesus Christ. I would like to welcome everybody who is slotting into our web church for the first time. Our web church is all about the grace and the goodness of God which is the power of God to a brand new life. The Apostle Paul said in **Romans 1:16** that he is not ashamed of the Gospel because it is the power of God that saves us from sin and death... which is amazing!

As I welcome everybody, I want to read this verse in **Ephesians 1:2** where Paul says, *Grace be to you, and peace, from God our Father, and from our Lord Jesus Christ.* Grace and peace... and that is what I greet you with today. Grace, the empowerment of God and peace, absolute harmony with who God is and what He has given you and also harmony and love between one another.

The vision that we have in Dynamic Love Web Church is to see people being established in the goodness of God.... Being established in the grace of God. That is what it is all about. At the end of the day it is between you and God. I can come and I can preach and we can do everything, put all the material there, but what we dream and what the dream of God is is for you to experience, firsthand, the love of God for you! Amen!

To all of you who are regular visitors, thank you for doing that. It is awesome to have you here.

Dawn M. Warner is with us and she is going to do the Communion today. But before we do that, we are going to look at a Sky Diving video. She went sky diving in Mossel Bay and I thought it would be great to share that with all of you. Every time I watched that video it is an absolute testimony of the goodness and the kindness of God. It is not about Dawn. It is not about showing that she is special and she is anything like that.

The message that I want to bring out is from someone who just stayed in her room, not getting out of her house for over five years. She was cutting herself, having pain, having all forms of depression and hurt and whatever you could call it where people would give up hope on a person like that. God came, by His grace, without the works of the law, simply by loving on someone, winning her heart and from there He brought forth something and someone and what He has dreamt that was completely different to what was in that room. Isn't that beautiful! To see how God never confused her with her situation. God never confused her with what she was going through... the pain, the hurt. He always knew who she was and that was what He came and revealed and brought forth. Glory to God! (Bertie showed a short video of Dawn sky diving!)

COMMUNION Dawn: It is just amazing for me to even to see that video. I just weep because it is like Bertie says: "It was not to exalt a person or me. It was about the truth that Jesus came into my darkest, deepest pain and hurt and He just shone the light on me about who I am and who He was... and He loved me! He earned my trust and He just loved on me!"

I just weep as I see that because if Jesus, in that moment that I felt His love and He told me He loved me, would have said that this is what we are going to do, I would have never believed Him in a million years! Last year I went Shark Cage diving and this year just to be over here and to be living this amazing life that He designed for us is what we just want to say to you that God loves you and is for you! He has always been for you! When I heard that truth and the Holy Spirit made it real for my heart, it changed everything! It radically changed my life! That's what Dynamic Love Church is all about. It's about reaching you with this truth and to serve you in His love and grace.

So, today, for Communion, the scripture that Jesus brought to my heart is a beautiful scripture:
2 Corinthians 3:

:17 ...where the Spirit of the Lord is, there is liberty. There is freedom where the Spirit of the Lord is! God came to indwell you and to make His home in you and to share with you, His very life, for free!

:18 But we all, with open face (unveiled face) ***beholding as in a glass the glory of the Lord, are changed*** (transformed) ***into the same image from glory to glory, even as (just as Jesus) by the Spirit of the Lord.*** That beautiful, immortal, in the Godhead is the only truth. That beautiful Jesus is the only truth about all mankind today and that is why this scripture, this truth, is so powerful.

When I was in that room and I was depressed and anxious and I was cutting myself to medicate, and taking sleeping pills, my life was born out of lies. It was born from when I had my car accident and lost my leg. It was born from what had happened to me instead of the truth that we have a kind, loving, Father who loved me so much that He gave His Son for me and He gave His Son for you... for the whole world! He so loved the world! He is not judging! He is not condemning! The beautiful Human in the Godhead in 2 Corinthians is with unveiled face beholds, as in a mirror, the glory of the Lord.

Glory means His good view, judgment, opinion. God thinks well of the world! God thinks well of you! You are His every dream come true! He has always wanted you! Jesus declares your acceptance. He just declares that you are a son, you are a daughter, of God and that is what you are designed for! It says, "We all behold, in a mirror, the glory of the Lord and we are being transformed from glory to glory by the Spirit of the Lord. It's not in our doing... it's just in the intimate love relationship with the Trinity that God produces His very life in us.

So, as we take the bread today, I just want you to know what Jesus was saying: "Take this. Take what I have done for you as the only truth about your life! When His body was broken it just dies away every lie that this world has tried to put on us. Every wrong identity, that I was not good enough, He broke that away from me that I would never be good enough. He tore that! In Psalm 40 it says, that sacrifices and offerings He did not want... but a body You prepared for me. Jesus did it for you and He declares how loved you are, that you are innocent, You are righteous! You are beautiful! You have always been beautiful to God! It's like Bertie said, "God never confused me with that depression. He never confused me with what I was going through"

I know a lot of us suffer hard times and depression but it is not who you are! I feel this is a word for you today: "This is not who you are! You are not a depressed person! You may be experiencing symptoms of depression. You may feel down but it's not an identity! Jesus has already died that away for you and I am just declaring your freedom right now in the mighty name of Jesus!"

As you take Communion today, you just behold. You behold that truth that Jesus came for us to have and His very life. We can take the wine for the remission of sin and He declares your innocence.

“I just thank You, Father, that as we take Communion today, together as a church, as a family, I thank You that You speak to hearts, that You speak to those hearts, Father, like You did to me that changed my life. It just radically changed everything! That everyone here was made for You to love them and to share in Your very quality of life. I thank You that You are just speaking freedom and love and acceptance to every heart.”

So, please, just say, “Jesus, make it real for me!” We are not beggars. We are children of God and this is the life that He came for you to have. I am here today to say that it is all by grace. It is all by His divine influence upon our heart that you can have this very quality of life that God has made you to have and for you to experience it, to partake in.

CONFESSION OF SIN IN THE NEW COVENANT

Bertie Brits

October 29, 2017

It's such a blessing just to hear the goodness and the kindness of God in the message of Communion and how it just touches our hearts. Glory to God! Today I am going to be talking about the forgiveness of sins and also confession of sin.

When it comes to the confession of sin, so many of us had a wrong understanding of the confession of sin. This is how I used to see the confession of sin: I saw the confession of sin as an acknowledgment that I was wrong and where I showed my remorse to God and where I said, “God, I've been wrong. I've sinned against You.” Then it was almost as if my remorse and my sorrow was a kind of a payment which God would then see and from there I would then be removed from the place where I was not under the protection of God. Then I was moved back into a place of protection. I would say, “Sorry.” I remember in my life, many times, it would be that I would go to God and say that I am sorry and even after I said I was sorry, I would say, “I'm sorry” again and again.

It was almost as my remorse and my sorrow could not remove my guilt. It was as if there was still something in my heart that was taking place even after I had said, “Sorry”. And then I would feel sorrowful for that bad thing and it would still be in my mind for some days. Then after awhile I would start to feel better and then I would have a passion again for the things of God and I would go and study the Bible and read the scriptures and continue with that which I thought He has called me to do. This sin confession was something that I felt was needed so that there would not be an open door for the devil to attack me and those kind of things.

Many of us in the Grace circles will say that we don't need to confess our sins and we understand certain logic of that and I am going to add to that today, some things I have not preached on before and I will preach today. We would say that we don't have to confess our sins and then we would do something that we feel was actually harming our family, harm our wife or kids or you would do something that was simply just not right and it was this thing of well, I am forgiven but I still feel a need to say that I am sorry.

Then we don't know how to deal with that need to say we are sorry. Where does that fit in? Why am I feeling that desire to express that I am sorry and even saying to God that I am sorry. It was almost that we felt guilty again of feeling that we want to confess and that we want to say that I am sorry but we are not supposed to feel that way because we are now in the New Testament and all our sins were taken away and we have no need for confession anymore. That brings a bit of a confusion and I am sure that you will agree with that. It's like almost like both sides of the spectrum is not really accurate and what is this all about? What did John write? I can understand why many people would think that sin confession is needed because it is written in the New Testament,

1 John 1:

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

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

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

And then this scripture would be used continually to Christians even if they have confessed their sin because this scripture can actually, just by reading it, cannot be used over and over towards Christians.

Just read it. It says, ***If we say that we have no sin, we deceive ourselves, and the truth is not in us.***

Then, ***If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*** Now we say, "Well, I've been cleansed from all unrighteousness but then verse 8 applies again. Verse 8: ***If we say that we have no sin, we deceive ourselves...*** So it is like, "How does this work? What about people that sin and then we receive Jesus?" By sin I mean transgression of the law or do something bad and continue with that. How do you deal with that?

Now I'm going to look at the history of 1 John. John wrote to Gnostics. What he wrote to the Gnostics was gospel truth so this is true about everybody but he specifically went and wrote to the Gnostic. I want to explain, in short, what the Gnostics were. We find many Gnostics today, people who are caught up in Gnosticism. They were people who actually believed that matter is bad and spirit is good and that we are actually holy spirits, I'm not talking about the Holy Ghost, the Holy Spirit, but we are actually holy people trapped in an earthen suit and we, through higher knowledge on meditation and those kind of things... I mean back then they had higher knowledge on many things --- higher knowledge on food, higher knowledge on meditation, higher knowledge on how to deal with people and all those kind of things where they felt that they could give more of an expression to who they really are... who this spirit man now is which is holy. In such a way they are starting to experience an escape from the evil physical. Then one day when they would die, it was like a bliss, like a beautiful, wonderful thing, because they would be delivered from the evil physical. Yet, they would believe that in themselves there is no evil because they see themselves as a spirit.

As I say that I am sure that many of you would say, "But isn't that the truth? Isn't it true that we, as a spirit, are holy? Our souls are trying to be renewed and our body is actually evil. I mean, it is still flooded with sin in the flesh and all those kind of things. It's almost as if when we die we would use words like, 'We are going home. We are going to where we belong. We are leaving this evil suit, this mind which is evil, we are leaving it behind because we are holy inside ourselves.'" We would say, "Isn't that the truth?"

As we believe it in Christianity we would say that is the truth based on the death and the resurrection of Jesus Christ. But the Gnostics didn't believe that that was based on the death and the resurrection of Jesus Christ. They just believe that spirit is good and matter is evil and that is it. They saw themselves as this spirit, soul and body kind of being or more of a spirit inside of a body and that they through knowledge could have expression and actually have more of who they really are manifest in this world. I am sure that as you hear this you can start to see how close it is to what we know what Christianity to be today.

But John didn't have that mindset. John's mindset wasn't, "I'm a perfect spirit which lives in a not so perfect body." God's mindset was a bit different. The way I see God's mindset and the mindset of the early church was that they knew that there was spirit, life, body but I think their different definitions of what these things were was a lot different from that which the Gnostics had and I would also think that what we had in the church today would have because we must realize that John comes here and he has a setting, he first sets the platform for his argument in 1 **John 1:**

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;

The Gnostics of that time didn't reject Jesus. They believed in Jesus because they said that Jesus had things like, "I have the words of life." They would say that He had secret knowledge which is of that spirit, which is in Him which is life. Or, Jesus would say, "If you know Me, you will know eternal life." and those kind of things and the Gnostics from their way of reasoning would grab on to that. They believed that Jesus gave very good examples on how to love on people and how to be good. Those were ways that you would suppress the flesh. You would, basically, put the flesh under. So, I am a spirit person and I am now putting this evil body, with its desires, under by continuing to think good thoughts and love on people and those kind of things. That sounds so much on what we know today but that was not what John was believing and what he was saying.

John was saying:

3 That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

What he just said, what he declared there, was so anti Gnosticism. It was like unbelievable! He was saying that the word of life, which you think is in the heavens, became flesh and dwelt among us and we beheld and we touched the word of life. What he said there is that matter is not evil. Matter is not evil. Matter is good. When God made the heaven and the earth, He said that it was good. So it is not as if matter is evil and we just need to escape this physical world. He was saying that there is a life that was from the beginning with God and that life can actually indwell matter and matter can actually be glorified with that life. That is what he is saying and he was saying that you don't need a separation from matter to be holy and righteous but that you can, and that God came and had the full life of God manifest in an earth suit and we saw it and we touched it. I believe that he is referring to Jesus after the resurrection when he was raised from the dead when He could be touched. He was saying that God's plan with man, and that it is possible for man to have what they would call, in the Spirit, that holiness, he could have that as an entire being. By that he was saying that you are not just a spirit but that you are a human being. That is what the Gnostics would hear when he would say that.

What he was saying was:

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

He is saying that they, as humans, spirit, soul and body, if we want to call it like that, or, as we would say, a living soul, are having their fellowship the Father. In other words, they are saying, "We are now, in every area of our lives, we are having our fellowship with the Father and with the physical Jesus Christ. That is the boat we are in. We are sharing in the very life of God. That is what they are saying. What they are actually saying is that our bodies will also have this eternal life and that we are sharing in this holiness, not just in our spirits but in every area of our life because of what God has done. That is what the Gnostics would hear if John said that.

Now, let's go on.... He says, **5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.**

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

He is saying that if you say that you have fellowship with God, you have the life of the Almighty God in you but you are still having fellowship with darkness saying that I am life inside me and I have a body that is evil. He says that it doesn't work like that. You cannot be in darkness and be in light at the same time. He is trying to communicate here that the light of God can permeate every area of our life and that we don't have to escape this world or escape our physical bodies to go to a place somewhere in the heavens where we can actually start to enjoy the life of God. John is starting to say that the God who has eternal life can and brings that life into the physical so that we in this life don't have to, through secret knowledge, try to suppress the flesh but that the flesh can be saved.

Church, that is a message that is not preached. It is simply not preached! Sadly, and I'm not pointing fingers, I am pointing to myself because I think of where I've preached. If I go into my history and what I preached, then I would be as guilty about this as anyone else. But I just find that as you read the Bible and you get comfortable with the presence of the Lord, you find that you don't get scared to think outside of the normal parameter that you've been used to think in.

So here he comes and he is addressing these Gnostics and he says:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.

He is saying, "You Gnostics think that you have this spirit that is holy. We, Christians, our fellowship is with God and His light enlightens every part of us. His life even ends our sin. His life will even end our physical death and raise us from the dead one day." That is what he is talking about. He is talking about the restoration of all things. That is what he is talking about where the Gnostics have this dualistic system which was all about there's a spiritual and a physical, like I've explained. I don't want to go into how they believe that everything was created and all of that. I think this is enough for you to know. That is what they believe. They believe there is a spiritual thing and then there is a physical thing. The spiritual thing was like the ghosts inside a man, if you want to call it like that. That spirit then will leave the earth and go and be in the heavens in a very high place. Some of them believe that those people didn't live well here and they will first go through a purification time of a temporal, what we would call, hell, or a difficult time and then from there learn the truths of the spirit world and then so have that holiness. There were different sects of that as well. That was not what John was talking about.

John was saying, “Listen, Jesus is a physical human being and He is fellowshiping with the Father. Fellowshiping, in this case, doesn't mean sitting around the table and having tea. What he means when he talks about fellowshiping means having the same kind of an existence. They fellowship in eternal life. Jesus had, inside, a physical body. Where His physical body was glorified, wherein the Father conquered all the sin because Jesus came in the likeness of sinful flesh or a body that didn't have the ability by itself to have eternal life. The Father came and glorified that body, conquered the sin of humanity.

You know since Jesus, and I want you to think with me on this, since Jesus conquered the sin of humanity, do you know what the promise is in Christ? The promise is a physical earth with physical people where heaven and earth collide, becomes one. Wherein there is an earth with physical people living on it as we are living here, in a more glorified state which we cannot explain in our own language, where nobody hurts anybody, where there is no transgression and no one sins. Everybody loves and is kind and is good and is happy and is generous and blessed and all those kind of things, where there is eternal life. If Jesus became the sin of all the world and conquered it and was raised from the dead, that is the promise which God gives.

Now, we as Christians, cannot go down to this narrow parameter of salvation which is only in this small space of your spirit leaves your body and goes to heaven. That is very close to Gnosticism. I would say that is a mixture of Gnosticism and Christianity and that leaves us powerless in this earth. That is why people will think all the time that some part of me is still evil, bad. But the moment you begin to see, as Paul said, “Your body is the very temple of God and holy! That is not Gnostic language. How can you have a body that is holy, die and throw it away for no need anymore. God will restore and bring life!

He goes on and says in verse 8: ***If we say that we have no sin, we deceive ourselves, and the truth is not in us.***

Let me explain this. He is now speaking in the parameter of a person who does not believe in Jesus. He says, “If we say that we have no sin....” In other words, that is what those Gnostics believed. They said, “I am a spirit and this spirit has no sin.” He said, “If you say that your spirit has no sin, you deceive yourself and the truth is not in you.” If we look at this, if we say that, “I, inside myself, I can even go now, today, after I am saved, and say that I have the ability right now, Bertie Brits on my own, right now to have eternal life, just by myself because now I have been ‘born again’, my spirit has now been enlightened, so this spirit, now without Jesus, if I decide not to believe in Jesus any more, I have eternal life abiding in me just as I am, without Christ, I am a liar and I deceive myself.”

He is talking about fellowship with God where there is no death on account of our fellowship with Him. Can you see how this veers completely away from works righteousness, trying to have secret knowledge, trying to have secret meditations and all those kind of things but where God is the Alpha and the Omega, where God is the one that brings forth a new spirit in us? That spirit does not just talk about a holy little man living inside us. It actually talks about a Holy Spirit which is a holy life, a holy atmosphere, a holy depth of being, a holy thought, a holy platform from where we move on. From there we find our life, our soul, being preserved inside the love of God and we find our body, or what we would call sin in the flesh, the inability of man being conquered by the power of God where we see that conquering in the form of love and joy and peace and long suffering and all those kind of things.

Then he says in verse 9: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

That is the verse I want to get to today. So what he is saying to the Gnostics is, “The more we say that we don't have... we have eternal life just inherently, we are going to live forever. The problem we have is inside us we have eternal life but our bodies keep us back and we are just going to get rid of this dirt bag and then we are going to be at a better place.” Many Christians say exactly the same. They just say because Jesus died, now I can have what the Gnostics believe where John didn't believe that. John never believed that. The Apostles of Jesus never believed that. The early Church fathers didn't believe that. They had a problem with that. They were against that.

What he says here is, “You guys think that it is a weak thing to acknowledge your inability. Why don't you overcome and acknowledge your inability, your sin, which means not to share in eternal life. When you can see that you are not sharing eternal life and your fellowship can now be with Jesus meaning that you are saying that He took my inability and He took my sin, He took my death, died it away, was raised up in a brand new life. If I can see that and I am in that fellowship, then God will come and He what He will do is He is faithful and just to separate me from this sin and to cleanse me of any form of unrighteousness.

In other words, what he said is that the power of this death, which Jesus conquered 2,000 years ago, will actually, physically in manifestation, be broken over your life and you will be able to say, as we say, “We are holy in every part of our lives and eternal life belongs to every part of us. We are not light walking in darkness but that light is permeated every area of our life. That is why this light brings forth a new thought in me. It brings forth love in me and we can now see signs, wonders and miracles pointing to this supernatural power that can even heal the physical body. We see signs, wonders and miracles even when the dead are raised, pointing to the immortality, the eternal life, which the Gnostics only believe that the spirit has. Jesus comes and shows that He can save spirit, soul and body from death. That is what this means.

In confession of sin, this is how I would confess sin: I never confess sin if I would call sin the fruit of the flesh. Let us use that terminology. If I should see the fruit of the flesh manifest in me, in other words, if I see hatred or anger manifest in me, I would never go to God and say that I am sorry so that God would not keep it against me anymore. That's how we have seen it. We said we are sorry so that God can forgive me and that we can put it behind us. It is like if you mistreated your child, you would go to him and say you are sorry or your child would come to you and say he is sorry. Then when you see the sorrow then your heart feels safe to continue in a love relationship because if he does not show sorrow then you feel that you cannot trust him anymore and then I am open for more hurt. That is how I, traditionally, would confess sin towards God. That's how I would confess when I had that inability. If I have something now where I have anger or something like that and I maybe have said things that could harm the Church, I would just express to God, in a love relationship to Him, and say, “God, in my heart, I just feel sorry that happened and my body was available for that. I never wanted to see that.” I don't say that so that He can decide to forgive me. He has already forgiven me.

It's like my wife and I, in our love relationship that we have, if I've said something wrong I would say that I was sorry not so that she can continue to love me because I know she loves me. I know that she will continue to love me. It is simply a relationship thing where we talk our heart. That is how I would acknowledge, or confess, or say I am sorry about something. But, that is not even what John speaks about here although I think it is a good thing. Get it off your heart. Speak to God about it.

But what John talks about here is something completely different. Today I will even apply this verse in this sense: Every day I will acknowledge that inside my own ability, the moment I say that I don't stand in the resurrected Christ but I stand by the works of the law, the moment I do that, I remove my body, my mind, the core of my being, from the enlightenment of God. Then I will start to use matter and the ability of matter, to be like God and to be God, I will use that to bring forth life and then it will just bring forth death. So I think it is a very good thing for Christians, even if you are a believer, to acknowledge and say that in my own ability I can never attain the life of God and the life of God, in me, now is there because of God bringing forth that life in me.

Let me summarize 1 John before we go to Matthew 5. Sin confession is simply an acknowledgment that you, by your own power, cannot share in the eternal life of God. That you, by your own power cannot conquer, cannot make matter, share in eternal life. You cannot do that. When we do that from the perspective of what Christ has done, and we see how He, how God, brought life to matter, then we can say, "Since our fellowship is with Him and we see ourselves in Christ and His death and resurrection, then we will find that life of God will now come to us."

The traditional penalty substitution atonement theory is basically the theory that says that man sinned towards God. God is a just God and he needs to be punished because God is just. Therefore god would have had to punish man with death. Then He took His Son, brought death on His Son, so that the punishment for these people was now on His Son. Therefore God's wrath is not towards people. He's angry towards people anymore and now they can come boldly to God and live boldly before God. That thought would leave you at a place where you say, "All my sins were dealt with. Jesus is not angry with me anymore therefore I live before God and now I can go to heaven." It will bring joy. I believed it for many years and preached it. I am sure there are still many of those messages still on my early messages on my website. I'm not against that. I just think that it is not as powerful, or closely as powerful, as this. (Let me put it this way: When I say I am not against it, I mean I am not against the person that would preach that. I'm not standing for that message anymore.)

When we see the true atonement, we understand that God is actually come to heal our flesh. Like the Bible says that the Word of God is health to all your flesh. That means that He will heal your flesh from the fruit of the flesh. He will heal you even from death. That brings us to a place where when we look at Christianity, the issue is not, "Is smoking a sin or is drinking a sin, or those kind of things?" The issue immediately is, "Let us behold the life of Christ. His life is my life and I cannot live that life by my own power. I have gained it by my fellowship with the Father and with the Son. Therefore, I don't repent from my sins but I receive salvation from my sins. What I repent from is any other message but the Gospel."

That's what the Bible says in **Mark 1:15** :

...repent ye, and believe the gospel. In other words, repent from what you used to believe and believe the Gospel now. That is repentance. And then we don't repent from our sins. In other words, the sin confession is not a thing where we say, "I confess that I have been wrong." No, it is more of a confession of, "I don't have the ability, by my own way of thinking, to heal the world. You need to understand if you want salvation, I want to speak to people who are in New Age and I find that there are a lot of people getting into grace and then after awhile, because they don't understand what it is all about, they get into New Age. You, by your way of thinking, have to be able to heal the world of all their sin. You are struggling with yourself! How are you going to see the world, this whole world, become new... this whole planet exploding to immortality! It is just impossible but that is the promise of Jesus! That is what He has come to give us!

Matthew 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.*

He is talking about two kinds of righteousness here. He says that there is a righteousness greater than the righteousness of the Pharisees. The Pharisees' righteousness was, "By my works, I will attain life." They didn't believe, and there were many Jews that didn't believe that they were sinners. They believed that the Gentiles were sinners. They believed that the Jews were the blessed people of God and the Gentiles weren't. Then Jesus came and said, "You are bound by sin and you need to be able to acknowledge that you are bound by it. If you can acknowledge that you are bound by sin unto death and you can behold Jesus that He died and rose again, your mind would automatically jump to the conclusion that His life is your life and then, God, the righteousness of God, will then get it right to bring forth eternal life to you of which the first part now, in this life, is fruit of the Spirit. Amen

Matthew 5:

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot (point) or one tittle (comma) shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

He is now coming and saying that there are the Pharisees and then there is me. The Pharisees have a righteousness. Their righteousness cannot bring forth fruit but my righteousness, I can do what this law says. This law says that man has to be blessed with eternal life yet, man cannot do the requirements of the law. Then Jesus comes and He says, "I will do them and I will fulfill the purpose of the law which was to be an instruction manual to Jesus so that He would know how to bring salvation to man. And He would fulfill that so that we would now stand on the righteousness of Jesus and not the righteousness of the law. The righteousness that exceeds the righteousness of the Pharisees... the righteousness of the Pharisees was the righteousness of human ability. The righteousness of Jesus was the very work of God in raising Jesus from the dead, conquering sin and death. If we have that good deed done towards us instead of the good deed of bringing laws and commandments which we need to do, we will actually be a partaker of the life of God!

Sin confession: This is how I confess sin: "In myself, I do not have the ability to repent from my sin." Now that is so much different from what we have said. I've said all of this so that you can hear what I am saying. Normally we would say that sin confession would be, "I confess that I have sinned and I am sorry. I will not do it again!"

The way that I see sin confession, according to John as we understand all of its fullness is, I confess, if we talk in the area of a sin, a fruit of the flesh, that I have committed, I would say that this is my confession: "I confess that I cannot repent of my sins but that Jesus is the Savior and He conquers my inability to live righteous by my own works and I receive His life as my life. Amen"

Let me say it for the last time: Sin confession and the way that I confess sin is this: "I confess that I don't have the ability to bring forth the life of God in spirit, soul and body but that God, in every area of my life where there is not that ability, that He has conquered that and that my fellowship is with God in the Son, Jesus Christ, and now I don't walk in light and in darkness but in Him is no darkness at all and His light permeates my life. I can see my spirit has changed. I became more gentle. I became more kind. I've received the spirit that looks like the spirit of Jesus, one that wants to give, one that is willing to sacrifice for others, give up things, be kind and good and generous. I see that spirit has changed. I see my life, the way I live, the things around me has changed, the way I handle my money, things around me have changed. My life is now preserved by this goodness. My soul, my life, my mind, is changed! He renews my mind! I'm thinking different thoughts and I find that my body is experiencing the power of God and in the end even conquer physical death or receive the victory that Christ had in the physical.

I also confess to this that whatsoever fell because of what Adam did is not evil but is simply fallen and still valuable and God will restore it to the glory that He has intended for it to be in. Amen!

Today's message was a theological message but I want you to just go and think about it. Meditate about it. Sin confession is not to say that I have done something wrong. Confession of sin is actually to confess that inside my own ability I don't have eternal life and I come short of immortality. That is a very easy thing to say! Who of us cannot confess that you are mortal and this is what John tried to say about the human spirit. I know many will differ with me on this but this is what I believe John also wanted to say about the human spirit. He said, "You need to confess your mortality so that you can have immortality and have eternal life." We thought that eternal life is something that everybody just has. It just depends on where you are going to live forever... either heaven or hell. The way I see it and the way that the Scripture and the Holy Spirit has revealed it to me is that eternal life is a gift to those who rely upon God where God, who has no death in Him, comes and brings deathlessness to every part of the human being who believes. That's how I see that. I know that many people can differ from this but go and study it out. I did a Discipleship program where I had nine lessons there where I teach in depth on this. Go and look at that and you will have a completely different understanding of the confession of sin.

Do you know what? I am happy to confess sin! I am happy to confess that, in my own ability, and that is the very thing that Adam should have confessed from the beginning. He should have said, "In my own ability I cannot have life by secret knowledge. The only way that this dust that was made alive can have eternal life was by God living in it and bringing it to life!" That would be a confession of inability. We have made confession of sin a very bad thing, a very negative thing and now what he says is, "He who is born of God sins not." That means that those who are born of God, whose life is not born from the law or born from secret knowledge in Gnosticism, which permeated the Church to a great deal, those who are not born from that but is born from this revelation of Christ, they sin not. That means that death doesn't have a hold over them anymore and they are now walking, not under the righteousness of works by the law but they are walking under the righteous act of God in redeeming His people from sin and death. Amen and amen!

Father, I want to thank You that I can just stretch forth my hands to people right now and where this message could be challenging to so many people, I thank You, Father, that as they hear this that they will take it to You. That they will go and study the Scriptures and speak to You. I thank You, Father, that as they speak to You or as they even go and listen to the Discipleship Program, that You will speak to their heart, enlighten their mind that they can understand how You can actually, by Your doing, conquer that which destroys us and gives us life in every area of our life. Amen

I just want to say that it is a dangerous thing to believe something because of what someone else says that they experience. In the light of that, hear what I am about to tell you. Don't believe this because of the experience that I've had because that would be one of the lowest forms of persuasion you can have to this truth. But in my life I can testify of how God by this truth has brought forth what I call absolute, effortless, holiness in my life. I can testify in practical things on when I speak to someone on the phone, when things don't work out the way I think they should work out, in my relationship with my wife and my children, I see a change. I can still see that there are things that God will change and I am not going to try and now change that because the moment I try and change that I am now saying that I can heal that. Since I am confessing to the inability to change things and only believe in God's Spirit that will bring forth the change in everything, I will see that change eventually take place in my life.

But, I can testify. I know what is going on in my heart. I know what is going on in my mind when I think of people, when I preach, the motive wherein I preach. I remember that there were times in my early days when I would go and preach at a church and my hope would be an offering. I can say that it is not like that anymore. And do you know what is a miraculous power if a pastor can be saved from having his mind on an offering. That you would call a miracle and that took place in my life where I can go with honesty where if I go and there are five or ten or hundreds, I don't care! My joy is truly on this message and on account of God's doing! It is God's joy in my heart. I am seeing that more and more in my life. I can testify to this. Like I said, "Don't believe this because I testified about it but it is just simply good to encourage one another in what we see the Lord is bringing forth in our lives. Amen!

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