

CONFESSION OF SIN IS IT NEEDED?

Bertie Brits
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Today I am going to be speaking about the confession of sin and if the confession of sin is really needed.

When we read John chapter one, we have the big thing about sin confession and if we should confess our sins God will forgive us. What we have always thought, and I remember the days when I was looking at sin confession, when I had just got saved, and I had this thing of you had to confess your sin and then God will forgive you for every one of those sins. If you had not confessed your sins then the devil would have a kind of a door into your life. We are going to look at that and maybe you have heard this message before or something along these lines from some other preachers and that is great, but I would like to encourage you to listen to the whole message because I am going to mention some things here that is, and I don't want to say that it is new, but it is something that I have seen in the life of the physical resurrection of Jesus and a physical body and why Jesus had to be raised from the dead and stand up from the grave, and forgiveness. We are going to connect this.

I would like to read from *1John* and we'll talk about the confession of sins.

: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 shew 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.

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

: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:

: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.

: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.

That is the whole of 1John 1. There has been a lot of controversy about that and I don't claim that I know everything about that passage. Neither will we be able to explain every verse in this session but I would like to share with you in general what I see is written in this passage. The first thing that John starts with is he starts with the resurrection of Jesus Christ and that is what 1John is all about. It is all about the resurrection of Jesus. You may say, "Bertie, where do you find resurrection here?" It's very simple. John comes and what he focuses on is that we touched Jesus, we felt Him, our hands have handled Him. There were many people in that time who believed that there was a guy like Jesus that was crucified and that He could be seen and touched and all those kind of things. Yet, John comes and he puts a great emphasis on that and what I believe the reason why he emphasizes that is he is emphasizing the phenomenon of the fact that he could feel and touch and handle Jesus in living form after He died. In other words, he is focusing on the resurrection because it wouldn't have been a big thing for those people to say, "Our hands could have handled this. We could have seen this Jesus." What he is talking about is a word of life. And we could see this word of life. Our hands could handle it. We could feel it. We could touch it.

So what he is basically saying is that there was a message of life for man that God had from the beginning. This life that there was for man and what God intended for man, from the beginning, came and manifested in the earth in a way that we could see it and feel it and handle it. When we talk to people of different religions, one of the beautiful things about Christianity is that when we come we aren't coming with the authenticity of the Scripture. That is not the foundation of our reasoning. Our logic is in something much greater than, "Does the Bible contradict itself or not?" because a document that doesn't contradict itself doesn't have the ability to save you. If salvation was found in, "Does a document contradict itself or not?" then people could have been saved by a lot of documents but that is not what saves us.

What God tried to communicate and what brings salvation is the very simple fact that God has the ability in His love and that His love supersedes our inabilities and He can take a man who is dying and give that man life. That is the whole thing and when we come to the table with our argument, our argument is found in what was seen and heard and felt. When we look at Jesus two thousand years ago and what took place there, we found that Jesus appeared to more than five hundred people at once. What's amazing about that is if you would take that to a court of law and you would have five hundred eye witnesses that a man was raised from the dead, the court of law would come and say, "Well, it is true. He was raised from the dead." They wouldn't care about what the medical science would say or what anything would say. They saw that there are people who saw Him die and there are hundreds of eye witnesses that saw His death. Now there were hundreds of eye witnesses that He was resurrected and that He could be touched and felt. That is something amazing and it would be impossible in a court of law to prove that it had not taken place.

There were hundreds of people who have actually seen Jesus and John comes with that reasoning. He comes and says, "Listen, I want to explain something to you." When he was writing this, I believe he was writing to the church. In 1John he was addressing the gnostics that were in the church. What the gnostics basically believe is that all matter is evil. In other words, they believe that their physical bodies were evil. They believe that all of creation is evil and they actually believe that the very soul of man is also evil but the only thing that was not evil in man was his spirit. What they then said is that we are living in this darkness of this body and we are dwelling in this darkness and there is no life to ever come to this darkness, which is the body. This body will die and we are simply just on a journey in this body where our spirits are enriched and then we will go to heaven and we will live in eternal bliss in our spirits.

Sadly, a lot of that gnosticism has come into the church and what they basically believed is that our spirits are safe and our bodies are basically evil. Our bodies are dying and they actually look at our bodies as negative thinking if your body likes something, or you buy yourself a nice jacket or want to live in a nice house, you are in the flesh. Every desire that the body would have, we would call, "in the flesh." There are so many religions that actually believe that if you beat your body, if you physically beat your body then you would find that you are putting the flesh under because they see that as evil. Jesus comes and reveals something completely different! The light of Jesus and what the Bible talks about in Corinthians is the light of the Gospel is the glory of God that shines in the physical face of Jesus Christ. The light of the Gospel is that God can glorify your body.

I didn't plan to say any of this but let me go into this. It may sound a little technical. Sometimes I want to do something very simply but I bring forth some technical stuff so some of you just want a little more understanding of things and that is how it comes forth so let me minister this to you. If we look at our bodies, if your physical body is in a fallen state, what that means is, this is the way I see it, the capacity of your brain and your emotions and everything that is around you doesn't function as it was designed to function. It would be like somebody who had brain damage. If he has brain damage, then he would find his personality changes, some people would worry about nothing, other people would be angered quickly. Everything changes according to our brain. That's why we find people today say, "Why do we believe in God because we can measure everything. Everything is in line with creation and we can declare all these things and understand all the neuron parts and our thoughts can even be measured electrically and all those kind of things. That's how God made us but the way this body functions is in a way that it cannot live forever and what God had to come and do ... It's like if you had been in an accident and you don't have legs. Then you would there are limitations. In the same way, the real you is someone that God sees as beautiful but this body limits you. What gnosticism says is that God wants to deliver you from the body but what Jesus Christ said is, "I'm going to save your body so that your body can give full expression to who you are."

In the case of gnosticism, which John was addressing here, and back then there were a lot of gnostics in the church, what they believed was, "We don't care what we do in the flesh. We don't even care if Jesus came in a physical body because we are going to leave this body anyway and we are going to go and be with God." That is what they believed and John comes and he corrects this. He says, "I want to tell you about the promise of life that God had for man from the beginning. This is what God has planned and He came and demonstrated His life in this world and we saw a man who had a body that was dying, like all gnostics would say and we would see a man who carried all the sin of all the world, as the gnostics would say, all flesh is basically evil or it has sin or inability. We saw that man but then when we saw God's word about eternal life, we saw that it doesn't exclude the physical body."

Since the Word of God doesn't exclude the physical body, we need Jesus for salvation because God has come and He raised a man from the dead and in His death and resurrection we come to new knowledge. We come to the knowledge that God wants to save this body. It's not just a spiritual thing but it is actually a physical thing where God can heal the human body to the point that it can give full expression to what God has planned for man.

These Gnostics didn't even believe that Jesus was physical. They believed he was a kind of a spirit that you could see almost like a vision and they lived in that sin... the sin of not believing in Jesus, the error of their doctrine and the fruit it carries in their lives. That is what this whole thing is all about. What John tried to communicate to them was that you don't have to come and say, "You don't have to come and say... and this is what they actually said and we find in the church as well, we say, "We have no sin. We are spirits and we have no sin." That is what he said.

For those of you who have been listening to Grace messages for a long time, please don't think that I am taking away the blood of Jesus and saying that we stand guilty before God or any of those things. When I talk about sin here, I'm talking about the inability of man to produce the righteousness of God in his life by his own works. Human flesh does not have the ability, by the Law, to produce the righteousness of God in his body. Like I would say to my Muslim friends, (I would even say my Muslim brothers, the reason I would say brothers is because Jesus said to people, even before He died, before the cross, He said to people who didn't even believe in Him, who were just finding out, He said to them, "YOUR heavenly Father knows your needs." He was calling them His brethren. So, from that perspective, when I look at the Muslim people, this is what I ask them. I say to them, "If you want to be saved by the Law, how is it working for you? Can you live without sin **every** day?" What I find there is that they don't want to acknowledge sin. They don't want to acknowledge that they have sin. It would always be another scripture and another this and another that instead of saying "You know what? I don't have the ability to live according to the Law and bring myself to an immortal human body." They struggle to acknowledge that. It's not about a physical resurrection. It's all about going to heaven. But Jesus came and said, "This is not about going to heaven. This is about Me actually saving, bringing salvation to, your body. I'm healing your body and as I heal your body, I heal your mind. I heal your thinking. I heal so many things as I love on you, as I am good to you." In doing that He is actually setting you free from not partaking in His quality of life.

What He is saying to them here is, "I want you to have fellowship." That word, fellowship, means communion, oneness. If you study it out in the Greek, you will see that it actually, will go as far as saying, intercourse, oneness.

John says, "I want you to have fellowship with God and with us. I want you to be in the union with God that we are in. The union that we are in with God, the understanding we have and what we are experiencing with God, is that He brings salvation to us wholistically, completely, in every part of our being. We are not saying that we did not need a physical Jesus because just our spirits are saved. What we needed was a physical Jesus and we have come to the revelation of what took place and what God came to communicate in the death and the resurrection of Jesus.

What God came to communicate in the death and resurrection of Jesus is that we can take a man who has all sin and all death upon him and completely deliver him from all sin and all death so that he can be perfectly righteous in his body. We see that salvation is directed towards humans... not towards human spirits or just the souls of humans talking about a mind, will and intellect, but that God came to save the human being. That is what He has come to do and that is the argument that he has here. He comes and says to these people, "If you say that you are in the light [in other words, "I'm going to heaven"] but you are still walking in darkness..." He was now basically doing what I did with some of my Muslim friends. I said, "How is the Law working for you? How can you say that you have the revelation of God and that you have this set of rules, given by God, that can bring salvation to man. You are saying that. How is it working for you?"

What I am basically saying to them is, "How can you say that you are in the light and yet you are walking in darkness? This thing is not working!" In the very same way, in Christianity, we can ask the same thing, "How is the message of Jesus, who died and rose up, how is it working for us? I'm going to explain that because in that explanation you are going to even understand that you might still see some sins in your life and it can have no voice to you because of the complete plan of Christ. At the end of the day, it doesn't matter where I have been. I think it is Joyce Meyers says it this way when asked, "Have you arrived yet?" She would say, "No, I haven't arrived yet but I know that I have already left and I am not where I used to be."

I am not trying to say, "Let us try and progress in Christian living." What I'm saying is that God's salvation works by His doing through a relationship." Six months ago, certain things might have upset me that doesn't upset me anymore and yet I can still see some things in my life that I cannot conquer by my own will power and if I could change it I would have. But in that time I can come and I can acknowledge my sin. I can acknowledge my inability to be righteous by my own works. Should I be living under the Law, I can acknowledge the sin saying, "I thought that I could be saved by my works but I realize that I cannot be saved by my works.

In this case, what John wanted his people to do is to come out of darkness, which would be the revelation they are living, so that they could acknowledge that they have sins because they would say that since matter is evil and I live in an evil body, you can't assign any sin to me because I live in an evil body. Therefore, since I live in an evil body and you can't assign sin to me, why do I need Jesus to die for me? It's not needed because my spirit is holy from God and my body is evil, so how can God now say that He actually wants to save me? What do I need salvation from?" They didn't see themselves as human beings. We find the very same problem in the church. We have come to a place where we want to say, "I am a spirit. I have a soul and I live in a body." That is not the truth. The truth is that you are a human being that can consist of a spirit, soul and body but you are not a spirit, have a soul and live in a body. You are a human and the Gospel is this: Say, "As a human, I am a sinner." Sinner means that I am not a partaker, a sharer, in the divine nature of God as a human, without God bringing it forth in me and giving it to me for free." That's why Jesus Christ came.

If you can confess that and you can then look at Jesus. If I can come and say, "I am a human. I am a spirit, soul and body. I am a human. I am a living soul, as the Old Testament calls it. As I am that, I find that I, as a person, can never have eternal life." If I can then look at a man who has a human body, who had all sin, who simply relied upon the Father to give Him eternal life and I can say that that sin and that death was mine, do you know what will happen to me when I look at Jesus when He was raised from the dead? I can say, "The same Spirit that raised Jesus, who I received through believing this, will do the same for me." It will save my thoughts. It will save my emotions. It will save my body. It will save my life and will preserve me, a human being, inside a life without sin, without death. Isn't that beautiful! That is what this is talking about.

Confession of sins is not something we do to get God not to be angry with us. You know, there was a time when I was taught, and when I taught and said that if you confess your sins then God will not keep that thing against you anymore. No! It has nothing to do with confessing your sin and that God will not keep something against you. It is almost like an alcoholic. If a guy has an alcohol problem, unless he thinks he has a problem, he will never be set free from the problem. Unless he can come to a place where he says, "You know what? This is my body which is addicted to alcohol and I see a need for help." Unless he comes to the place where he thinks that he has a problem, he will never go for help. If you look at people who help alcoholics, I am not talking about Christianity, just AA or whatever program there is helping alcoholics or people who are in an addiction, those things will mean nothing to somebody who doesn't think that he has a problem. But the moment you realize, "I have a problem. I am addicted," the first thing that will happen in your mind is that there is a program that can help people to be set free from this. That is what I believe John tried to come and say here. He wanted the gnostics who say, "I have no sin, not because Jesus took away my sin, but I'm quite okay living in a body that is evil. That's why all this evil manifests and because my spirit is okay with God, I'm just passing on and God will teach me more and teach me more. I will just evolve spiritually into this and just know more of the goodness of God or more of spirituality, which is actually the right word.

When you can come and realize that it is not just about a spirit, it is about you as a human being being saved. If you can come to the acknowledgement that your belief system is wrong, if you can say about your belief what God says about your belief, that's what the word, confess, there means. It's homo logeo..homo meaning the same (where we get homosexual, of the same sexuality, same sexes coming together, homo, the same. So when we say, "homologeo, logeo is where we get the word, word, from, with logic, logous. Homologous, homo logeo, same word as. If we can confess our sins, if we can have the same word as what God has about man and our inability, we find that the moment we do that our hearts actually now start to look at the resurrection of a physical body, which Jesus had, and we say, "How in the world did He get it right to be raised from the dead and to be raised out of all darkness and all sin?" We see that He simply relied upon the Father!

Then if we hear a message that Jesus was actually born of a virgin and He had no sin when He was born and that He somehow took our sin on Him, we will come to the revelation that, "My goodness! My sin was conquered. My death was conquered!" What takes place in that moment is you start to walk in the light as He is in the light. How is He is the light? The way that Jesus walked in the light is the Bible says, "The glory of God was shining in the physical face of Jesus Christ. And as I start to see that Jesus was shining with the glory of God and I can see my inclusion, my union, with that, I'm starting to walk in that same life. Now I'm starting to see the revelation of the glory of God that was shining in the body of Jesus also shining in my body. What happens then? I find that I am being saved from the power of sin and death in my flesh. I'm being saved from this body of death and I am finding life come into me. That is what this is all about. I know this is technical but that is why we have the wonderful thing called Youtube and Rewind and you can go and listen to this message again and again. We also have something that is even more wonderful called the parakletos which is the Holy Spirit which means the One called along side to help, to reveal and to teach. So the vision is not for me to preach this and have you understand everything at once. Years ago a preacher said, "The vision is simply this: to start a spark or a fire in you that can burn up and burn greatly on to the glory of God in your life." And this is what I want to do. I want to just start a spark, start a way of thinking inside you if you can go to God and say, "God, what do You say about this? How does this sin confession work? How does this physical resurrection of Jesus work?"

I want to end with quoting Romans 7 which I do a lot. Paul basically says, "When I see my own human ability through this flesh, through this body, want to save myself from death, I cannot do it. He quotes the tenth commandment there which says, "You shall not desire." He says, "The more I try to obey the tenth commandment, the more I find that in my own ability I cannot do it. I find that this is called a body of death. I find that this body cannot do it but now he says, "Who will set me free from this body?" The gnostic said, "The way that we will be set free from this body is just by dying and our spirit leaving our body." Paul comes and in Romans 7 and Romans 8 and he quotes and he explains how we are set free from the body of death, not by leaving the body but by this body being glorified with eternal life by the Holy Spirit. He said that when he started to believe that and sought salvation for this body simply by the goodness of God and the revelation that God, by His Spirit, has access to heal me from the fruit of the flesh, to heal me from sin in the flesh, to actually heal this body, which the gnostics called evil, to heal it and create it into the image of this Son of God which is a physical body in equality with God.

When I had that revelation and started to believe that and sought that for my body by the Spirit and not by obedience to the law, I started to see what it even quotes in Romans 8, the first fruit of the Spirit. So what we would now say as we believe this, and I can confess that by my own ability I can never save myself. By obedience to the Law I can never even bring any form of prosperity, Godly prosperity, over myself.

The other day I spoke to somebody and he said to me that there are certain things that we actually don't need Christ for because we have programs today. We have doctors and those kind of things. I used to believe that years and years ago, like for instance, you have an anger problem. There are anger management programs. Now, listen. An anger management program will never keep you free from anger. You are just managing your anger. You are never free from anger and what Christ promises is not anger management or a sexual problem management program. What he is telling you is, "No program can ever be set you free from that and you don't have to seek freedom from your body by dying and having your spirit leave your body. Why don't you come and confess your inability but also confess it in the light of the Gospel and in the light of John 1:1-4 where it talks about a physical man, Jesus Christ, that was glorified and has eternal life, eternal holiness in His physical body any simple say, "That includes me!"

Today we have another pastor in our Malmesbury Church. He said something so powerful. He said, "In order for good news to touch my life it needs to be very good news. In other words, it needs to be good news. It can't be something like, 'God will bless you if you pay your tithe.' That is not good news at all! Good news is God HAS blessed." You can come with good news and say, "God has given you a car." Now that is very good news and can bring some form of joy but it doesn't include me. Real good news is, God has given ME a car!" That's real good news because it includes me!

When we look at Jesus, and where we look at it from a place where we see ourselves included, in other words when we see a physical man raised from the dead and we can see that we are included into that and can confess our sin, our inability, and can confess that even now, in this life, right now, even as a Christian, we can say, "I still see certain disabilities in me." You know when we can see that from the perspective of our union in the resurrection. Confession of sins as just acknowledgement that I have done something wrong, can never save you. Not at all! When we confess, when we acknowledge our inability in the light of what Christ has done, that means something. I have seen many people say, "I am sorry," and they are sincerely sorry but that doesn't set them free. What sets you free is if you can come to the acknowledgement of your inability in the light of God conquering the inability in your body giving you a brand new life in Christ, where that conquering has taken place 2,000 years ago because Christ took your sin upon Him. If you can have that revelation and that truth as the foundation from where you look at things, what I found in my life if you find something supernatural, that just takes place.

When I was speaking to my mom on the phone the other day, she said, "One thing you can say about Christianity is the moment you start to believe that God loves you, and the moment you start to see the kindness and the goodness of God, you find your heart, your life, drift towards doing that." She said, "It's a phenomena. That's what you say to people." She said, "I don't know how to explain everything but there is this phenomena that if you believe those things, those things start to manifest in your life." That is the wonderful thing that God has come to do. The Good News has to be good news. It has to be truth! It has to be news. News is something had to happen in order for it to be news. You get breaking news. It is something has happened and now we tell it. The news is that your sin has been conquered in a physical body. Your death has been conquered. We don't have to be ashamed anymore to acknowledge any weakness. So when we acknowledge this in the light of the death and the resurrection of Christ, we find that same Spirit that raised Christ from the dead raises us up.

That's what Paul says in Romans 8. He says that I find that this Spirit starts to raise me up and I see the first fruit of it. Do you know where it will end? We find now that sin loses its power over us and we also find the old man and his deeds have died in Christ. We find the new man and his deeds manifesting in us and the new man will fully manifest in the return of Jesus which will be manifested as a physical human body, not another one but the one you are in, fully healed, fully cured, never dying, ever holy, having no ability to sin. That is what God has done and that is how I see sin confession.

You might ask, "Bertie, should confess our sins to one another?" "Yes, Why? It is very simple. If you harm somebody, you might say, "Jesus forgave me my sin" or "Jesus forgave him his sin" or "What does it mean to confess this sin? It simply means this: the way a human being functions is that he needs the assurance that you are good, that you will be good to him. That's all he needs in order to trust. It is even like that with God. The goodness of God leads us to repentance. God knows that. He needs to be good to us to win our hearts so that we can trust in Him.

The word, trust, means to have your mind at rest in the integrity of someone else. God had to come and show His integrity in order for us to be able to trust Him. The Bible says that faith comes by hearing and hearing by the word of God. He had to bring forth a word of truth and first do it so that we could hear it so that it could win our hearts. In the very same way, if you have been in a business deal with somebody and you couldn't pay him, don't try now and look at the mistakes of the guy who borrowed you the money and start to find fault and those kind of things, even if it happened years ago, and that guy said that it is okay. Do you know what is still a good thing to do? Go to the guy and express that you are sorry that it happened. Confess that that was not the right thing to do. When you do that the other person sees that you see that it is a mistake and that your heart does not want to do that. The moment that takes place it opens up his heart for you.

So I believe between one another let's say that we are sorry because when we do that it is easy for the other person to live a normal life of love towards you. We just make it so much easier. But as pertaining to God, we don't need to say that we are sorry in order for Him to forgive us or to love us. I think if we come practically, and this isn't what I see in Scripture but just relationship orientated, if I have done something wrong and through that I harmed the name of the church or harmed the name of God in this earth or done something like that, I can go and say, "God, in my relationship with You I just want to say, not in order for You to forgive me because I come to you and I know You are not keeping any score of wrong. Love keeps no score of evil or anything like that but I just want to come from my relationship with you and want to say to you that I'm so sorry that I have done this!" We don't do it in order for God to forgive us.

I think it is always a good thing for our hearts to express sorrow when it is there, if we feel to do it, but it is not necessary in order for God to forgive us. I think if confession of sin is necessary for salvation and deliverance in the context that I have explained in 1John1 not that God will now forgive you and save you but it's actually talking about an acknowledgement that a certain doctrine is wrong seeing your union with Christ is actually talking about acknowledging Jesus as Lord in 1John 9. Glory to God.

I trust that everyone that listens to this will be blessed. I would like to pray for you right now. Let's us just pray. Father, I want to thank You for Your grace and Your mercy. I want to thank You for Your love. I want to thank You that we don't even have to be ashamed of our flesh. We can come to You. Thank You, Lord, that You are not trying to deliver us from our bodies but you want to save us completely! When we see that, we even find that we respect our own bodies so much more. We respect the bodies of other people so much more. We love people!
Thank You, Lord, for Your goodness and Your kindness that You bring forth. Amen

If you are watching for the first time and you just slotted in this right now and you feel that your life needs Jesus, you feel that you want to accept Jesus as your Lord and your Savior, I would like to pray for you right now and I want you to pray this prayer with me. It's going to be different than a "normal" sinner's prayer but I want you to pray this with me if you want to receive Jesus as your Lord and your Savior:

Lord, Jesus, You are my innocence. Your life is my life. You have conquered my sin and death. I believe that.

I come to You and I receive the fact that You have received me. Your life is mine. I have sinned and by my works I don't have the ability to reach eternal life but You did it for me. I receive this life, Your life, as my life. Amen! Glory to God!