

Confession

Forgive — to pardon; to cease; to stop bearing resentment against; to exercise clemency; set free from a crime; grant pardon; to free from punishment; to excuse.

Nations and Israel

There will always be the nations and Israel, in this age, the next age, and the eternal age (the 6th, 7th, and 8th day). They will always be separate. One of the chief reasons for Israel is to be a light to the nations, that the nations will come to her. In old Israel not many insincere people wanted to come into her to be a part of her, for to come in from the nations, a Gentile had to be circumcised. He had to count the cost. There were no pain killers in those days. Still, some wonderful people came into Israel at that time. Uriah the Hittite was one of those people. And you can see that Uriah lived out his circumcision. He is now in paradise with our Master and will be in the kingdom and the Holy City.

In the 8th day, the nations will not be able to come into Israel, but in the 7th day they will, if they are obedient to those sent to rule over them. Those who are sent to rule over them have a great responsibility. They must have the mind of Messiah, to teach the nations His ways. This is why we go through the many things we do in this age. The sufferings and discipline teach us His mind so we will be adequate to rule.

Old Israel failed to be that Holy Nation which could be a light to the world, and eventually be able to judge the nations. They were disqualified. At the day of Pentecost, new Israel began. They had zeal for our Master, one heart and one mind. But they drifted away. They lost their life and peace. They stopped forgiving their brothers 70x7 in one day. They did not forgive from their heart. They left their first love. They stained their garments and became lukewarm. This people would never be qualified to represent Messiah in ruling and judging the nations.

Now we are starting again. There must be a faithful Israel through whom He will be able to rule the nations. The true gospel must be formed and firmly established in us. Rom 1:16 —

This gospel is the power of YHWH because it saves you, the wretched man that you are. But one day we will have the full gospel and will not be ashamed one iota. This will be the mighty witness of our Master's salvation. This must be preached in pure form before our Master can return. There have not been many overcomers yet who will be qualified to rule with Him up until this time. To be those overcomers who will rule with him over the nations we must first learn to *CONFESS* and to *FORGIVE*.

Our Master told the apostles that they had the ability to forgive sins or retain sins. This meant *THEY* had the greater grace and had the ability to determine whether someone truly had repented and received forgiveness. To the degree we have grace, we are to forgive one another's sins. We are to know whether or not their confession is true. During the time of the race we will no longer make mistakes in judging whether a man is sincere or not before we take him to the water. We will have greater grace, have more understanding, be more sensitive to the Holy Spirit, not allowing people to come in over the wall who turn out to be thieves and robbers.

John 10:1 — Yahshua has eyes of fire that are penetrating, bearing through heart and soul. They pierce you, melt your old man, and you die. But if you come in over the wall because you are afraid of Him you will never have true grace. People such as this are the ones who always are a drain in the body, thieves and robbers of everyone's time and energy. These people are the ones who always seem to have a hard time forgiving their brother, for they do not know true forgiveness themselves. Much time is spent trying to *convince* these people that they are saved. As the gospel has become more powerful in our midst and we have come to have more sensitive consciences, we have had less and less of this type people among us. In the early days the elders had long lines outside their doors wanting *counseling*. These people did not know how to appreciate the blood and confess their sins and be forgiven. They did not know the value of the blood.

No Automatic Forgiveness

There is no forgiveness without confession of sins or wrong that you have done against God or a brother. There is no automatic forgiveness. You cannot be forgiven without confession. When you sin against a brother, there is *no* automatic forgiveness. Forgiveness only comes when you have gone to that brother and repented. If a brother has wronged you, you do not have the power to forgive unless he has repented because forgiveness is not released. Forgiveness is only released by confession. You may try to forgive that brother, but you will always remember it until it is finally dealt with. Unless he has repented, the grudge will be nursed on and on by the one who was wronged. But when confession is made, the wrong is forgiven and *FORGOTTEN* because it has been forgiven from the heart. When the confession is from the heart, then forgiveness is from the heart also.

The most important thing is that the one who wronged his brother (or our Father) must make a most solemn effort to right the wrong and make a clear confession of his guilt. He must totally confirm that he is, in fact, guilty, that he was wrong, that he is sorry and wants forgiveness. A complete confession like this releases forgiveness in the heart of the wronged brother and compassion comes forth from him. All of this is done in the Holy Spirit.

Finding Forgiveness

In old Israel, the only way to escape from the second death was if they laid their hands on the sacrifice and specified their sin and transferred this sin onto that lamb. Now, because of our Master's sacrifice, we find forgiveness in confession. Our sins are confessed to our Father and sometimes to our brother. If you cannot find forgiveness in confessing to our Father only, then you have to go to your brother. You must keep on going until you find forgiveness, whether you have to go from our Father, to your brother, to your sister, to the table, to the whole body, wherever. You must find forgiveness.

Hands on the Sacrifice

Confession is just like going to the sacrifice of our Master on the cross, and laying your hands upon him, admitting your sin. This sacrifice was made for sins of the past and also sins of the future — *but it does not cover those future sins until you confess them*. Upon confession of your sins with your hands upon the sacrifice of Yahshua, the sin rolls off of us as if it had never happened. The only thing we may be left with is *regret*. But it is just like a woman who has just given birth soon forgets the pain, so we too forget.

He is our sin offering for all our sins for all times. Our past sins are all forgiven. We were baptized for the forgiveness of our sins. They are buried in the deepest ocean. If someone brings them up, we do not have to even acknowledge what they are talking about. Our subsequent sins, the ones which come after our baptism, we must confess. We may be imperfect in this now, but we cannot be imperfect once the race begins.

A person in the body who is not given this understanding of confession and forgiveness as his first milk will begin losing grace, losing oil, getting tired. Then he will even get to the point where he thinks he does not have the Holy Spirit, but it is only because he is not confessing his sins.

Complete Confession

Our baptism provided that our future sins are also covered by the same sacrifice that forgave us of our past sins. Based on that same atoning sacrifice, we confess our sins, and if it is a pure confession — really going into every rotten detail with our Father — this sin can actually be dealt with and taken away and we will not have to fall into it again. If you have suffered in the flesh, you are done with it. You may have to wrestle with it for fifteen years, but the day will come when it is done. (Don't give up!)

When Israel came into the land to take possession of it, our Father did not drive out *all* the enemies at one time. He did it slowly, a little at a time, so that the wild animals would not have multiplied in this deserted environment and become too much for the sons of Israel. The

wrestling we do against our besetting sins keeps us alert, keeps us praying. It causes us to become good friends with Him, and get to know Him by continually coming to Him with our confessions. We come to know His character by seeing how He has mercy on us and forgives us.

1 Jn 1:9 — He will forgive us if we confess our sins, not just like telling the mailman we got some mail, but a heart-felt confession from the center of our being. Just saying, "I am sorry," is not confessing your sin. You must come clean, not justifying yourself. Your sincere confession releases forgiveness.

In 1 Jn 2:1 it says that the word is written so that we may not sin, but if we do (losing our self-control or whatever besets us), we have an advocate with the Father. There certainly is not much condemnation in that. It is not expected that a new believer will overcome in the same way as a person who has been wrestling with a sin for fifteen years. Thus, leaders know how to be merciful with the sheep under their care, for they themselves are sinners. High priests know how to be merciful, Heb 5:2.

1 Jn 1:2 — Messiah died for the whole world. He has already done it; all you must do is receive the sacrifice. But nothing but a clear, honest confession will be acceptable and is required before your guilt can be taken away. Like the prodigal son who said, "I have sinned against heaven and against you," we must also confess. True confession gets to the root and motive of the sin. The sin is exposed, even to you, as you labor to make it clear. The Holy Spirit will give you the motive. You will be able to get to the root ... Why was that person disrespectful? There must be a root, a motive, a reason.

We need to be forgiven and *CLEANSED*. We will be forgiven and cleansed by our testimony. It says in Acts 13:39 that through Him everyone who believes is freed from all things. If you say that you want to be free from this thing, and you do not seem to be freed from it, then you must sincerely call upon Him. For the Word says *YOU CAN BE*, so that word must be applied to your heart. Our Father is going to hear you if this is truly the desire of your heart. We must appeal to our Father in Yahshua's name. We have to claim the power of His Word. Claim it! If we are not violent, we will not enter the kingdom.

Conscience

In the world, we had a conscience. When Adam and Eve sinned, their conscience was quickened because now they had knowledge of good and evil. The people in the world have a conscience. They are without excuse, Rom 2:14-15. For people in the nations, outside the body, their conscience is the only hope they have to escape the second death. When Adam and Eve sinned, they went to the first death and then waited to see if they lived by their conscience. Without conscience there would be no restraint. By the time of Gen 6:5, everyone had continually gone against their consciences, to the point that every intent of their hearts was continually evil — all except Noah and his family. Then after the flood, Châm went against his conscience and again brought this principle in the world. But Abraham kept a good conscience. Through a line of Shem, obedience to conscience was preserved. Shem was chosen not because of racial superiority, but because of his righteousness. We should be thankful for Shem, for his righteousness. When these people with a good conscience died, their spirit went to death on the side of the chasm that had hope. On one side of the chasm were those with a good conscience. Among these were Abraham, Seth, Adam and Eve, Uriah, Moses, the prophets, John the Baptist (who had to wait there only two or three years; he was Messiah's forerunner and declared His soon-coming to release them) — all in the bosom of Abraham waiting with hope in the Deliverer. They were comforted with hope. On the other side of the chasm were those with a bad conscience. They had no hope. Some were waiting in suffering with hope, and some were without hope (Rom 2:15). Our Master went there, to Hell, death, Hades, to release those with hope.

The first death was inevitable for all men because all men die once — no one has ever gone straight to God without dying. (When Eliyah was mentioned in the gospels, it may give some the impression that he never died. However, in Matthew 17:3-9, it states clearly that this was only a *vision*. Eliyah had to die like everyone else. He was not a phantom. He was a real human being. All men have to die. Even if the part about a vision is not mentioned in all gospel

accounts, Matthew is the one that was the most specific about the incident so we must take his word. The Bible is written in such a way that men can easily divide over it. He came to bring a sword to bring division to people who will not come under His anointing.) However, the second death was not inevitable. Those people with a good conscience had passed into a place of waiting to go to heaven.

Our conscience will always clearly show us if there is need for us to confess. It cannot be fooled. When forgiveness is released upon it, only then can it be soothed. If true forgiveness is not released the conscience will remain in torment.

Mt 5:23 — If you are praying or worshipping, and you remember that your brother has something against you *because* you have done something wrong against him, leave your offering there (for there is no way our Father would accept it anyway), and go be reconciled to your brother. Before you will have confidence in prayer or worship, heartfelt repentance and confession must be made. Our prayers will not be heard unless we have perfect peace and fellowship between us. You will be praying and something will come to you and you keep trying to pray, but your prayer goes nowhere. You keep praying to get through, but you cannot in your own flesh no matter how long and hard you try. But we have perfect access through the blood of Yahshua after there has been reconciliation, first to your brother then to your Father.

Understanding confession and forgiveness is the most important thing we need to know. John 17:20-23 cannot come about unless we understand this. Only where true forgiveness is can unity be established and maintained. In pretense, you can act like you are forgiven and the other person can act like they forgive you, but then five years later the wrong will still be remembered. *NOT UNTIL YOU REPENT CAN FORGIVENESS BE GRANTED.* Not until you repent in the Spirit can forgiveness be released. This is not engraved on stone somewhere out away from you, but is being engraved on your heart and mind. That is what the Spirit has come into us for — to engrave these things on our hearts and minds. The sin is not on a list somewhere, but it is on your garment. Then eventually, if it is not removed, your name will be removed from the book, Rev 3:5.

Forgive from the Heart

The word says not to take into account a wrong done. But confession has to be made before the wrong can be forgiven. After a *TRUE* confession is made and you do not forgive, then from that day forward, you will be turned over to the torturers until you repent. Love does not take into account a wrong suffered (1 Cor 13:5), but our Father remembers our sins until we forgive, upon proper confession. This is a spiritual matter. The world cannot do this, but only those who have received the Holy Spirit. Forgiveness is granted in heaven. A person cannot be better than God. God keeps a record until sin is confessed and so does your brother or sister. You keep trying to love your brother but you cannot. It keeps coming to you because they have not repented and confessed it. God waits for a pure and heartfelt confession and so does your brother. *Then* if we do not forgive our brother from the heart, we will be put in prison until we pay the last cent, Mt 18:34-35.

Lk 17:3 — If a brother sins, rebuke him (show him his sin). This is not for a sin against you. Verse 4 talks about a sin against *YOU*; if there is a heartfelt repentance, forgive him seven times a day. He comes to you saying he changes his heart, his mind, he capitulates, he is sorry, he begs forgiveness, lets you know he will never do it again. Thus, you forgive him seven times a day. If a man confesses to his wife, then his wife forgives him.

(If you do not treat your wife like Yahshua treats the church, then your prayers are hindered. Our Master washes the edah with the word, disciplines her, speaks to her, directs her, does not mistreat her. Also, wives can win their disobedient husbands by doing as our Master did to those who reviled him, 1 Pet 3:1. You husbands likewise, live with your wives in an understanding way, as a weaker vessel since she is a woman, 1 Pet 3:7. If husbands do not do this, the whole edah will be hindered. The Holy Spirit can only be passed on to others if we maintain a good conscience — if husband and wife do not keep a good conscience in these things the edah will not be able to continue.

If you offend a brother, or mistreat him in some way, but never really get it cleared up with him, letting him know your sincere sorrow over what you have done, the wound in him will never be completely healed. For example:

You are going to the market to sell bread that day. You cannot find your coat. You are cold. You want to use a brother's coat, but he is sleeping and you cannot ask him. You take his coat anyway. At the market you lose his coat. When you come home, do you just say to your brother, "Oh, I lost your coat today. Sorry about that!" ? No, you need to sincerely tell him you are sorry, that you were selfish, that you took advantage of him, that you were irresponsible, that you will find him another coat or give him your own. Otherwise, unless he is some kind of spiritual giant, he will remember that coat ten years later and how you were not even really sorry you lost it.

Here is another example. Yoneq and ha-Emeq were in Nova Scotia. Ha-Emeq left her lightweight jacket in her closet at home in Boston. Someone needed a coat like that one, so someone from the household gave ha-Emeq's coat to her, meaning to get another one for ha-Emeq before she returned from Nova Scotia. But, because this was a very busy person, she was not able to find the time and eventually forgot all about the coat.

When they returned from Nova Scotia, ha-Emeq could not find her coat. The person who had given it away heard about it, and mentioned that she had given the coat away but intended to find another one like it. That person was not able to find one like it. Later, upon looking in their closet, Yoneq did find a coat, but it was not theirs. It was a nice coat, very heavy. Yoneq thought that this coat must belong to the person who had been given ha-Emeq's coat, because that person was going to a very hot place and no longer needed her very warm coat, but only a light jacket like the one that had been hanging in ha-Emeq's closet. So, Yoneq then heard that Lebanah was moving to Island Pond and needed a warm coat. He immediately gave the coat to her.

After she moved there, Yoneq found out that this was David's winter coat that he had only stored in their closet until the weather got colder (since they were gone to Nova Scotia). Yoneq went back to David and apologized, telling him he was really sorry. Yoneq tried to get the

coat back and replace it with another coat, but David would not let him do it. David had forgiven Yoneq and it was totally cleared from his mind.

Now, if the person who gave ha-Emeq's jacket away did not apologize, then five months from now, he will remember that jacket again. If that person had gone to Yoneq and said a heart-felt sorry, it would be gone, forgotten, released.

When we hold up holy hands to pray, we hold them up to show that there is no wrath or dissension with our brothers. We have perfect fellowship with our wife, our children, and with each other without being mad or having anything against them. We have clean hands that have been laid on the sacrifice. We can move mountains through prayer that way. But each person must be in a perfect fellowship with his brothers and sisters as Yahshua is with the Father. This is possible if you value the blood because it can forgive us and cleanse our conscience. Christianity cannot have this because they do not know what forgiveness is, so they say it is not possible to have that kind of fellowship. But we say it is possible and the twelve tribes will prove it. We will have that fellowship through the blood and confessing of our sins, wrongs and faults to one another, and to our Father.

Once we come into the knowledge of the truth, understanding forgiveness and confession, it is not necessary to come under a heavy burden of trying to itemize every single thing from your past that you may not have clearly confessed. But, rather, we must confess what we know clearly and go on from there. Our Father understands and is merciful. After we come to the knowledge of the truth, we must confess everything as we go, for our consciences have now become sensitive.

1 Tim 2:8 —Laying your hands on the sacrifice is what makes your hands holy. When you make confession of your sins, it is like laying your hands on the sacrifice. You can picture yourself laying your hands on Yahshua as He hung there on the cross as our sacrifice. He became sin for us and then he takes your sin to hell and leaves it there. Then he leaves hell without your sin, 2 Cor 5:21.

We must confess from our heart the sins that are subsequent to our baptism. *THEN* we will be forgiven by God in the same way as we forgave our brother. *THEN* we will be forgiven by our brother when we sin against him. Matt 6:12 — Forgive us our sins as we forgive our brothers. If you have not forgiven, then do not expect your Father to forgive you. We must confess to our Father in the same way as to our brother. We cannot just say, "Oh, I did bad." In Lev 5:5, the offerer had to name the sin and confess it. He had to *NAME* it. "Father, this is what I have done. I have done *THIS*." Then He cleanses us because He is faithful, and righteous to forgive and to cleanse us from all (every trace) of sin and guilt.

In the Old Covenant, if a person did not confess his sin, he will be going to the second death. (He has already gone to the first death because that is appointed to all men even if they had a good conscience.) The wages of sin is death. We do not have to pay if we are being forgiven of our sins, but we will have to pay if we do not confess our sins. If you laid your hands on the sacrifice in the Old Covenant, you went to the bosom of Abraham which is not as excruciating as where the rich man in Luke 16 went, but it is still in the center of the earth.

In Lev 5:5, the offerer had to confess the sin that made him guilty before God and was punishable by the second death, or he would never be forgiven again because his conscience would get more and more seared as he sinned without confessing it. He knew the law and the law would make him make an atoning sacrifice for his sin. A lot of people went to the second death because they did not make a complete sacrifice.

We must make a complete sacrifice. It is important that we perfectly confess our sin or it will hinder the race. Those of us who will have greater grace will have to help the weaker ones. If we do not help now, some will be eliminated from the race because they are in not in condition. They will give up after the first lap. 1 Cor 9:24-27 — we must run according to the rules. What we are hearing now are the rules. We have aim. We know exactly what it takes to complete this race. We will not run unless we know these things. We have to beat our body to make it our slave. Heb 12:1-3 — Get rid of the things that tangle you up and make you fall down every time you run. Fix your eyes on Yahshua who suffered for the joy set before Him. Can we

do it with joy set before us? The first church did not do it. Old Israel has not experienced the Jubilee. Ps 102:18 — We have been chosen for this purpose.

CAPITULATION — total surrender, to reduce two heads to one. In Lk 14:32, the king with the smaller army has to capitulate to the king whose army is bigger. When you got married, your wife had to capitulate her head because there cannot be two heads. In baptism it is as if you would be held under for fifteen minutes so that one head dies, in order that you can receive a new head. There cannot be two heads in marriage. If there are, there is no marriage. There is always one head in a body — one head on a crew, one head in a household. Even when there is no designated head, there is always *ONE* who makes the final decision. One will have greater grace which is obvious because there is wisdom which brings peace. If we even have a wish to keep our lives, we will lose our lives, Matt 16:24-25. We will not be enlisted in that book, Dan 12:1; Mal 3:16; Rev 3:5.

Do you think you can resist the devil? You can *ONLY* if you surrender to God, submit to Him — only if you *capitulate*. James 4:7-8 — Surrender your will to the will of God. Then you can resist the devil and he will flee from you. The devil never leaves because we are not surrendering our will to God. So, we are always overcome and subdued by the enemy instead of us being the one overcoming and subduing him. Those who overcome will rule with Messiah in the next age. Overcomers are those who have surrendered their wills to the will of God. We can only draw near to Him without a head — if we reduce the heads to *ONE*, taking on Messiah's head. When a person is baptized he capitulates his own sovereignty, his own headship. If he does not do this, he is not forgiven. Some people have been disappointed for fifteen years (Rom 10:11) because they did not capitulate and call on the name of the Sovereign. *Sovereign means sovereign.*

Lk 14:32 — surrender under specified conditions — capitulate. The gospel specifies requirements that we *MUST* adhere to before we can be saved. If we do not preach the gospel that way, we are preaching the wrong gospel. If you preach the wrong gospel, you are accursed, Gal 1:6-8. The gospel is the power of Elohim. If you hold back, you are accursed. He has mercy

on us, but as He continues to enlighten us, we are responsible and are held accountable. Heb 10:26 — Is that bad news or good news? It is good news because it teaches us how to avoid death and have life.

We must reach the conscience of a man which is accusing him because he has broken the law, and we must preach the forgiveness of the blood. We have to preach condemnation for the violation of their conscience, and forgiveness by the blood — the bad news that they have sinned, and the good news that they are forgiven. That is the comprehensive full gospel. Of course, they will not be able to receive it if it does not come from the heart — because this is how the Spirit enters in. In the days to come, this is the standard by which we shall live. There will be mercy and judgment. If anyone does not have mercy, there will be judgment, James 2:13.

The future leaders of the tribes will need this message to be able to shepherd the people from here on out. This is the first milk that will teach them to know how to keep their conscience clear. The evangelists will take this message in, and their work (Eph 4:13) is to teach the gospel so that *ALL* will be able to evangelize.

If you have been offended by a brother or hurt by him in some way, what do you do while you are waiting for them to repent? First you must see if it was really an offense, or if perhaps you were just oversensitive. You can hint around about it, and perhaps you will see that he really did not do anything. For the command is that if *you* are praying and *you* remember that you have offended someone, then *you* must go to him, leaving what you are doing. It is not the offended party's place to seek out the offender. If that person has sinned, and he does not even remember it, there is not much hope for him. If a sin is committed, it is registered in heaven and then it takes confession to release forgiveness within the one injured and for the offender. This is difficult to understand in the way it is written, but the responsibility rests upon the one who offends to *REMEMBER* and to *CONFESS*, before he is qualified to pray, to teach, to serve in any capacity in the Body.

ha-Emeq — When I think of putting my hands on our Master as he hung on the cross, I see how important it is to make a clear confession. For if the confession is

not clear, it is not a real, unblemished sacrifice. The sacrifice cannot be accepted. But our Master had to *die* for that sin which I committed. If I am not clear, or if I try to justify myself, then Yahshua's death was in vain. His sacrifice will not take away my sin. This makes me love Him so much more as I envision Him there as my sacrifice and actually putting my own hands on Him, because I see how He takes *MY* sins to death and suffered so much for me. I am very thankful for that.

Confession has to come from the heart. Our Father is making our hearts that were made of stone into hearts of flesh. If we confess from our hearts there is true forgiveness.

Haggai — Confession is laying your hands on the sacrifice. Our Master died so He could bring our sin down to death and leave them there. That is how the release of forgiveness comes. If He does not bring our sins there, those sins will remain upon us and they will take us to death. This is how we can have eternal life, and also enter the kingdom with Him (along with all who have had their sins left in hell).

Yahshua left all our sins in hell that have been confessed and released from our conscience. If the sin is released in the one who has been sinned against, there is no more guilt and shame. The sin is in hell.

Miriam — true confession takes out the roots of sin, any kind of sin. We are learning how to be free from sin by abiding and making true confession.

Teachings must go to our heart and not to our head. It is all according to *THE WAY YOU LISTEN*.

He only gives the Spirit to those who capitulate and not those who believe only; He comes to those who capitulate and prove their belief.

Confession is like Ps 103:1-5. It must be done like one blesses YHWH, from all that is within him. Then you will be able to say with David, "Bless YHWH, O My soul, and all that is within me bless His Holy Name! Bless YHWH, O my soul, and do not forget all His benefits. Who forgives all your iniquity, who heals you of all your diseases, who redeems your life from the pit, who crowns you with His lovingkindness (steadfast love and loyalty and mercy), who satisfies you with good things as long as you live.