

CONFESSION OF SIN
AND MENTAL DEATH TO HUMAN GOOD AND EVIL

1. The Bible teaches the Christian that if he confesses his sin, or sins, to God the Father that he will be cleansed.

A. I John 1:9 states, “If,” (third class condition in the Greek which means maybe we will confess our sins, maybe not, freewill is the issue), “we Confess our sins...,” (HOMOLOGEO, means to name, cite, or acknowledge the sin or sins directly to God the Father by actually naming the sin you have committed).

- 1) Confession of sin is an acknowledge of a wrong committed and an appeal to God for the removal of divine discipline in the believer’s life.
- 2) Due to carnality the believer is facing misery, frustration, loss of joy, loss of happiness, loss of emotional and mental stability, and realizes that he is out of line.
- 3) HOMOLOGEO is acknowledging your sinful state by naming your sin so that the justice of God can cleanse you.
- 4) The believer is admitting that he has produced a sin and that is a violation of the righteousness of God. He is accepting full responsibility for his actions against God.
- 5) True confession does not blame the sin or sins on the actions of others. The believer bears the total guilt for his carnality.

1 John 1:9 continued, ...“He, (God the Father, John 15:23) is faithful and righteous, (it is God’s Righteousness that has been offended by your sin and therefore your appeal to the Justice of God is to be cleansed so that you may be restored to fellowship with God)...”

PRINCIPLE: There is never a time when the believer confesses his sin or sins, with the right mental attitude, that God does not faithfully cleanse him! Righteousness demands righteousness, therefore , when the believer confesses his sin he lines up with Justice and Righteousness once again, and is cleansed.

“in order that He may forgive us” (APHEIMI, to isolate, cancel out our sin

on the basis of I John 17; the work of Jesus Christ on the cross continually cleanses the believer when he has confessed his sin. The sin has been forgiven on the cross and therefore the believer will never be judged for his sins. However, the believer may be disciplined in time for disobedience).

- 1) Sins were forgiven on the cross but they are still able to harm us if we commit them and live under the influence of the Old Sin Nature.
- 2) We confess sin, not to keep our salvation, but to keep our lives free from the domination of the Sin Nature.
- 3) Sin separates us from fellowship with God. When we are carnal then we are influenced by the Sin Nature and the world system. Our lust patterns are energized and we are subject to producing human good.
- 4) Broken fellowship with God does not mean a broken relationship (loss of salvation) for we are always the “children of God” after salvation, but sin in our lives produces disobedience. Any parent is familiar with the concept of disobedient children. They are still your children but are not obeying your rules!
- 5) The believer confesses sin, not to try to persuade God he is a good guy, but rather to demonstrate that he desires an ongoing fellowship with God and a separation from sin, human good and evil.
- 6) He is admitting in confession that the world system has no lasting benefits for him, cannot satisfy him spiritually, and its rewards are temporary.
- 7) He is saying that he mentally wants to “die” to the influence of the Sin Nature and the world system.
- 8) He is making a decision to return to fellowship with the Lord and obey His doctrines.
- 9) Confession of sin is not growth, rather it is a quick recovery technique for the believer who has failed a test and entered into carnality!
- 10) The believer recognizes that he must learn to refuse to obey the Sin nature, (Romans 6:1-3, 13) and obey the Holy Spirit and the

Word of God.

- 11) “Forgiveness” from the Lord for sin means that He will reinstate us to fellowship with Him, and lead us into paths of righteousness once more.

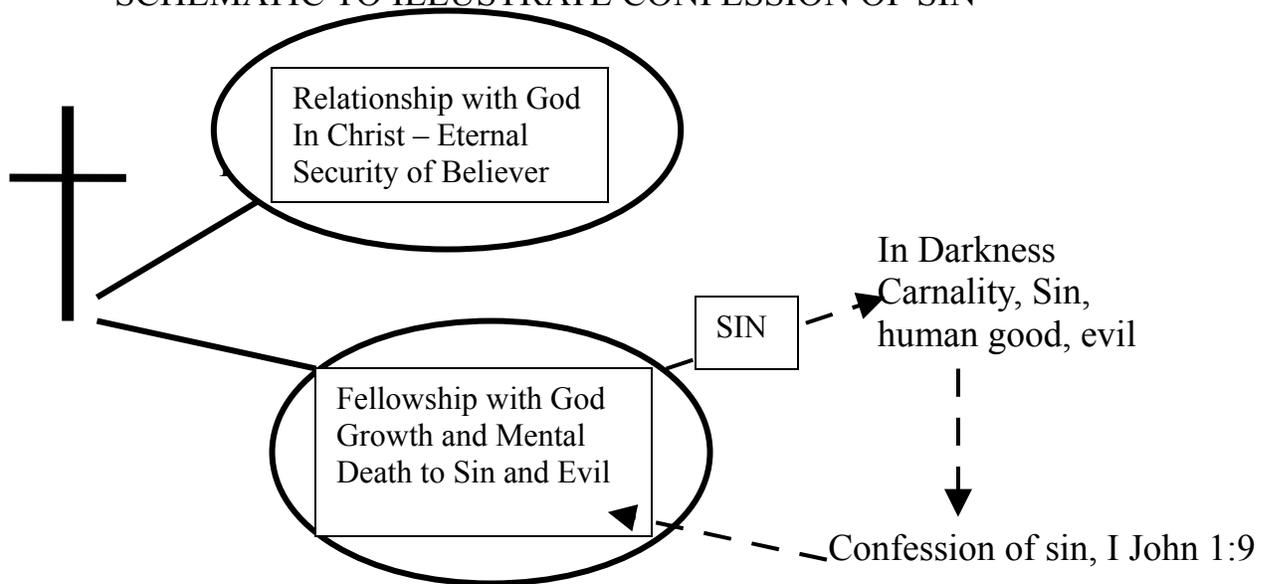
“...And to cleanse us from all unrighteousness” (KATHARIZO, to purify, cleanse, free from the guilt of the sin; to cancel a sin when it is cited actually removes the “filth” from the soul that the sin introduced. However, it does not remove the “damage” that the sin caused, such as scar tissue or callousness in the soul. That has to be removed by replacing the false ideas with the teachings and standards of Christ. The believer has to regain the sensitivity to truth that he lost while carnal.

2. Eight Effects of Sin upon the Believer:

- A. Sin puts darkness into the soul of the believer, I John 1:6. This causes him to stumble over the little things in life and lose his ability to cope with the details and pressures of life.
- B. Sin causes a definite loss of joy, I John 1:4; Galatians 5:22, Psalm 51:12. He becomes sullen, frustrated, distant, and miserable.
- C. Sin causes a loss of fellowship with God, I John 1:6-7.
- D. Sin causes the loss of personal love for God and others, I John 2:5; I John 2:15-17; 4:12. The carnal believer experiences lack of compassion for the suffering of others and he becomes selfish and cruel. He becomes highly critical of all those around him because of his hardness of heart.
- E. Sin causes a loss of inner peace about life, I John 3:4, 5, 10. He despairs at war, threat of annihilation, personal health, his job, his future, for he has lost his source of inner strength.
- F. Sin causes a loss of confidence towards God in prayer, I John 3:19-22.
- G. Sin causes a loss of confidence regarding the Rapture. He does not want Christ to return at that point for he is avoiding Him in his carnality, I John 4:17; 2:28. He is like Adam hiding in the Garden of Eden after disobeying the Lord.
- H. Sin causes loss of all fruit of the Spirit, Galatians 5:19-22. He runs away

from the teaching of truth in search of relief. He chases the details of life to fill the void in his life.

SCHEMATIC TO ILLUSTRATE CONFESSION OF SIN



- 1) When the carnal believer becomes convicted by the Holy Spirit of the seriousness of his sin he should confess it. He is then forgiven and taken back into fellowship with God.
 - 2) The filling of the Holy Spirit occurs, Romans 5:5 and the fruit of the Spirit will begin to be produced once again.
 - 3) The believer must stay in fellowship to grow in the Christian life.
2. Once a believer has confessed his sin how does he recover from the soul damage that sin, human good and evil have caused in his life?
- A. Once the believer is back in fellowship with God, he must understand that he was in direct rebellion against God the Father's plan for his life, (Romans 8:28) and that at the point of sin he put himself first.
 - B. Secondly, he must understand that he did not heed the voice of the Holy Spirit and the Scriptures, Hebrews 3:7.
 - C. Thirdly, he must recognize that he rejected the thinking of Jesus Christ regarding the area of his sin, 1 Corinthians 2:16.

- D. Fourthly, he must realize that he has identified with the system of darkness of the world system, and rejected the Light system of God, I John 1:6-8; John 3:19.
- E. Fifthly, he must recognize that he has put scar tissue on his soul that must be removed to recover the lost capacity to love God, mate, children, friends, relatives and neighbors, Ephesians 4:17-19.
- F. To recover there must be repentance which is a change of mind concerning the area of his sin, Revelation 2:16.
- This requires an intake of doctrine from his Pastor-Teacher in the local church.
 - In the church assembly the believer “buys gold refined by fire,” from the Lord as the pastor teaches the Word of God, Revelation 3:18, which refers to Bible doctrine pertinent to his problem.
 - In this process the soul scar tissue is removed as he learns truth and passes the tests that he formerly failed.
3. The purpose for rebound or confession of sin is to bring to death any sin which is hindering the ministry of God the Holy Spirit in the believer.
- A. God the Holy Spirit’s ministry to the believer in time is one of teaching, convicting, encouraging, rebuking, and building capacity to love God, John 16:8, 11, 14; I Corinthians 2:9-16; Galatians 4:4-6; 5:22-23.
- B. Christ’s death provides us a positional toward death of sin, I Peter 2:24; Romans 6:1-4. We are dead to sin positionally as Christians “in Christ.”
- C. Mental death to human good and evil in the life of the believer is given in Hebrews 12:13-15; Philippians 3:13.
- 1) Confession of sin may remove the discipline for a sin that has been committed or it may continue awhile to teach the believer humility.
 - 2) The results of sin, the scar tissue, remains after confession and creates habits or trends that must be removed through learning the truths of the Word of God and living them.

Hebrews 12:15, “See to it that no one comes short of the grace of God, (EPISKOPEO means to keep looking as a way of life, to keep on top of

your spiritual life and not let it slide backwards into reversionism. When the believer stops confessing sin he is in serious trouble for he stops growing also. Therefore EPISKOPEO is for reversion recovery, removal of scar tissue on the soul),

“comes short” (HUSTEREO means to stop short of something, a continuous state of falling away, be left behind in the race and not finish it. The believer who does not mature does not reach mature Christian service, and never knows true victory in the Christian life),

PRINCIPLE: When the believer confesses sin then he is to move ahead in the Christian life through growth in doctrine. This prepares him mentally to resist the temptation to sin, become involved in human good, and or evil.

- 1) The sin is forgiven at confession but the scar tissue on the soul keeps the attitude that produced the sin intact in the soul.
- 2) Therefore, “new furrows” of truth have to be cut into the soul and the removal of the “old furrows” of human viewpoint, (2 Timothy 2:15, “rightly dividing the Word of Truth” means to “cut straight furrows of truth,” in the original Greek language).
- 3) Therefore, mental death to sin, human good and evil is accomplished by removing the sin patterns caused by a habit of sinning.

“that no root of bitterness springing up causes trouble and by it many be defiled.” (RIZA PIKRIAS from Deuteronomy 29:18 means to serve an idol and thus turn away from the Lord. Worshipping idols poisons the soul against the Lord for it increases pride and arrogance in a person.

- People are impressed with what they create. When divine discipline hits the believer for his mental attitude idolatry, pride, arrogance, then he becomes bitter.
- His bitterness poisons others as he spreads human viewpoint about the “unfairness of God.”
- He feels sorry for himself, he complains, he gripes, he murmurs against God and puts false concepts in the minds of others concerning the Christian life.

ANO PHUO in the participle is translated “sprouting upward.”

- Bitterness in the soul is constantly annoying the soul.
- A bitter person is off balance spiritually.

- They view life through self-pity and anger rather than through receiving mercy from the Lord.
- They are overwhelmed by the pressures of life; nothing pleases them.

MIANO, this word goes back into the Old Testament and means to be defiled by engaging in sexual orgies, touching a dead corpse, leprosy, dead animals, and a woman in her menstruation.

- In Hebrews 12:25 it refers to what soul idolatry does to the soul; it makes it unclean before the Lord.
- A believer full of spiritual uncleanness will defile others by his speech pattern.
- His apostasy will attack the optimism of others and he will promote his legalism and lasciviousness as spirituality, (Jude 8, Titus 1:15).
- Believers need to recognize a “bitter” person and challenge them with divine viewpoint, or avoid them completely. Don’t ever agree with them.
- Don’t let the poison from their inner idolatry enter into your soul! Don’t allow their criticism, pessimism, their human viewpoint to stain your soul!

D. Philippians 3:13-14, isolating the sin and mental death to human good and evil.

- 1) Verse 13, “Forgetting what lies behind,” (Paul had much to forget for he did go into reversionism in Acts 21:13. He spent four years in jail and therefore has to mentally die to that sin influence in his life. He recovered while cooling his heels in jail).
- 2) A believer has to place his failures behind him and move on in the Christian life doing what is RIGHT!
- 3) A believer has to try and forget the past and move forward in learning and applying doctrine. Forgetting means not allowing the sins of the past to resurface and cause us to sin through guilt, worry, anger, or depression.
- 4) New patterns of thinking must be developed for the believer so that he will avoid reversionism or more damage to his soul.
- 5) A person may be hurt through discipline over some sin, but he is to move on and prepare to pass the test when it comes again. He has to

see that GRACE LIVING is superior to what the world offers him.

- 6) You may not forget your past sins, or reversionism, but you mentally prepare yourself to “die” to that type of thinking and behavior in the future. Forgetting does not mean not remembering rather it means to not dwell upon the past so that it defeats you in the present.

4. A believer who constantly involves himself in sin patterns, human good schemes, or evil (religious or lasciviousness) is failing to confess sin and isolate it in the mental death procedure, (Hebrews 10:22-25; Hebrews 5:11-14; 6:1-6).

A. The believer must learn the Biblical alternative to sin, human good and evil before he will successfully avoid the traps of humanism and religion. The devil’s “three R’s” are:

- 1) Ridicule— of positive growing Christians who take a stand against his world system.
- 2) Religion—used against Christianity as a means to make a believer feel inadequate, small, and unworthy.
- 3) Rationalism—used against believers to make them feel inferior to pseudo-science, logic, reason, and human philosophy.

B. Hebrews 10:22-25 translation reveals the problem of believers when they fail to take in Bible doctrine and grow.

- 1) 10:22 from the original Greek: “Let us now begin drawing near with a dependable, true, faithful moral life, (governed by resident Bible doctrine) by means of full assurance of faith, (Bible doctrine in the soul gives assurance) having our hearts (right lobe of the soul) sprinkled clean (salvation) from an evil conscience (soul cleansed at salvation), and our bodies washed with pure water.”

The body is the temple of the Holy Spirit, therefore doctrine has to retrain the soul and thus the body with new behavior patterns of divine good and righteousness. Ephesians 5:26.

- 2) 10:23, “Let us keep holding fast the confession of our confidence without bowing, leaning, wavering for the One having promised (God promised Israel blessing through the Abrahamic Covenant, and

the church is promised blessing through the New Covenant to the church which is linked to Christ's work on the cross, 1 Corinthians 11:23-25)

“is faithful.”

- These two verses tell us that true freedom in the Christian life results from a cleansed conscience.
 - The soul has to be cleansed from old sinful patterns of activity and new patterns of Biblical means instilled.
 - The believer has to keep advancing to maturity and holding to the “confession of our confidence.”
 - The believer becomes faithful because he learns that God is faithful to him. He does not bend nor waver on the doctrines he has learned. He won't compromise.
- 3) Hebrews 10:24, “And let us keep caring to stimulate one another,” (fellow believers), “to mental attitude love, function and divine good works.”
- 3) Hebrews 10:25, “Not changing the mind and abandoning our assembly, (the local church; meeting house in 318 AD. In 255 BC it meant to draw together, collection of books, and comes to mean here an assembly of believers), as is the habit of some (Christians who forsake the local church and returned to the synagogue or temple worship services. They were in reversionism and had refused to mentally die to the Judaism they were redeemed from. The point is that you may be saved, but still have desires to return to the “old system” of thinking).

“but keep encouraging, and all the more as you see the day drawing near, (the day in 70 AD when the Roman armies came and destroyed Jerusalem as judgment upon them for rejecting the Messiah, Christ Jesus).

Prophetically this refers to the Rapture of the Church when the Lord will return and take the believers from the earth. This is the message of encouragement.

We are to encourage other believers in the local church. We are not allowed to slander, criticize, malign, or gossip about other believers in the local church, even if you do not fellowship with them socially.

The time is short and we never know when historical disaster may come for our nation, therefore take in doctrine in Bible class while it is available, and do not make people an issue.

5. Hebrews 10:26, “For, (conjunction of explanation) “you see if we go on sinning as Christian Jews, willfully, deliberately, intentionally after receiving the full knowledge of the truth, (for unbelievers this is the salvation message of the Messiah, Jesus Christ and for believers it refers to the grace teachings of Christ), there no longer remains an animal sacrifice concerning sin.” (Their animal sacrifices do not cleanse them, only Christ could cleanse them for He is the perfect, complete sacrifice of God. The Jews need to turn to Christ, away from animal sacrifices).
- A. Missing one Bible class is not a sin but when it becomes a continuous pattern in a believer’s life then it is a sin as stated by the present active participle of HAMARTANO in verse 26, sinning “deliberately.”
 - B. The circumstantial participle means that they were in a state of constant sinning in the temple by offering their sacrifices, and neglecting assembly for doctrine in the local church.
 - C. The simultaneous action of the participle indicates they were aware of the gospel and sound doctrine, but rejected it to fulfill their legalism in the Mosaic Law customs.
 - D. This verse shows that once a person rejects the gospel or a believer rejects consistent attendance in Bible class under his right Pastor-Teacher, then he is susceptible to false doctrine, false practices, and deliberate sinning against the Lord.

PRINCIPLE: When the believer takes himself out of training from the local church then he will fall into legalism of some other system. It may be some trend in religion, some lust that is lascivious, some moral program, but he will fall into sin.

PRINCIPLE: Practicing mental death to the Adamic nature comes from constant training of the soul and body to act according to God’s divine viewpoint standards.

PRINCIPLE: Recovery from emotional revolt, or other stages of reversionism are impossible as long as the believer remains in this “sinning deliberately” condition.

- 1) He must remove himself from the system and reassemble in the local church.
- 2) He must confess his sin of pride, arrogance, and willful sinning.
- 3) He must go on a crash program of doctrine to remove the scar tissue placed on his soul through his arrogance.
- 4) Darkness has scarred up his soul; light from Bible doctrine Must heal the damage and make the believer sensitive to divine viewpoint once again.
- 5) The believer may state that he is “confessing his sins” each day in the darkness system, but it does not work for him for confession of sin does not remove scar tissue. He is immediately carnal again after confession, for he does not have the ability to think divine viewpoint.

6. Hebrews 10:27, “But a certain terrifying expectation of judgment and the fury of fire will consume the adversaries,” (historically this refers to the 5th cycle of discipline upon Israel by the Roman Empire in 70 AD. Israel will be destroyed and scattered. The principle is God’s anger with a nation that has forgotten Him and is serving a dead system. The Jews refused to advance to the next step of God’s plan, the church age, they refused to accept the Messiah, and therefore God will judge them as unbelievers at the Great White Throne. Revelation 20:11-15; Isaiah 26:11; Zephaniah 1:19, and Colossians 2:14, all enemies of Christ will be judged).

- A. This is also a warning to the reversionistic believers who have forsaken the local church and joined the Jews in the temple.
- B. They are facing divine discipline for identifying with the unbeliever techniques in worship of the Lord.
- C. The believer will be punished in time for his arrogance as the unbeliever will be at the Great White Throne. The believer will not lose his salvation, but he will be miserable under the hand of justice in time. He will die the sin unto death.

7. Hebrews 10:28, “Anyone, (Old Testament Jew) who has set aside the Law of

Moses died without mercy on the testimony of two or three witnesses.
(Deuteronomy 17:2-7, the Law had to be obeyed in the Old Testament).

8. Hebrews 10:29, “By how much more severe punishment do you think he, (the unbeliever Jew), will be worthy of (deserving) who has trampled under foot,” (scornfully neglected, treated with disdain) the Son of the God, and has regarded as unclean (non sacred) the blood of the Covenant,(Mosaic Law), by which he, (the Jew of the Old Testament) was sanctified, (as a missionary agency for the Lord) and has insulted the Spirit of grace.”
- A. The Jew was set apart for God’s purpose in the Old Testament by the Mosaic Law.
 - B. The Jew distorted the Mosaic Law, however, by adding much oral tradition to it.
 - C. Therefore, when Christ appeared the nation did not recognize Him due to their neglect of the Scriptures, and acceptance of oral traditions of the Pharisees.
 - D. The Mosaic Law was set up to tell the Jews of the work of Christ, some 1500 years before He came.
 - E. They were set apart by the Law in the Old Testament; they would be set apart through the work of Christ in the New Testament, but they missed the message of Scripture.
 - F. Therefore, by going back to the temple sacrifices after the death of Christ on the cross they were insulting the Spirit of grace.
 - G. The Spirit of grace convinces men to accept Christ, not to go back into a dead system such as the Law.
 - H. PRINCIPLE: As long as the Jews, or any believer, embraced a dead religion they will be in reversionism. This insults the Holy Spirit of grace.
 - I. When a Jew or a Christian forsakes truth, then they enter into divine discipline or in the case of the Jew, judgment.

SUMMARY:

1. Confession of sin moves the believer back into fellowship.

2. However, due to scar tissue and continued association with false doctrine the believer is immediately carnal again.
3. He needs repentance, a change of mind towards doctrine, the local church and the Pastor-Teacher.
4. When he confesses his sin, then he must move back into the local church, (Hebrews 10:25-26) and grow to spiritual maturity to practice the principle of mental death to sin.
5. Mental death to sin is keeping on in the Light system, rejecting what the darkness system offers you.
6. Mental death to sin recognizes that the Adamic nature does not have to control you and therefore the believer uses doctrine each day to say “no” to lusts, temptation and other “fiery darts of Satan.”
7. Unless all believers are practicing mental death to sin they will fall into reversionism, thus dishonoring themselves in time.
8. When the believer constantly lives under the reversion principle he ends up in the sin unto death, 1 John 5:16. There is no recovery for them for they refuse to separate from the false system they are involved in.
9. The same principle is taught in Hebrews 5:11-6:1 where believers should be mature by now, but are not, due to reversionism. They have not practiced the mental death to sin therefore they became slaves to a religious trend in their old Adamic nature.

End