

CONFESSION OF SIN

1. Definition: Confessing sin Biblically is the term used for the believer's restoration to fellowship with God the Father and the control of the Holy Spirit. (1 John 1:9)

(See: Confession of Sin and Mental Death to Human Good and Evil)

- A. Sin moves the believer out of fellowship with God but not out of relationship with God. One loses his fellowship with God but not his eternal security relationship with God.
- B. Confessing sin Biblically makes it possible for the believer to be filled with the Holy Spirit and move into the mature or greater grace life.
- C. This is the restoration of grace in your life as opposed to living under the control of the Old Sin Nature and human good when carnal.

2. Concepts of Confessing sin biblically:

- A. Confessing sin biblically must be understood in the light of the eternal relationship with God and the relationship with God in time (Jeremiah 3:13, 25 with 1 John 1:9). It keeps you in contact with God in time.
- B. Confessing sin biblically must be correlated with positional truth for the Church Age believer to show him that he is royalty. The baptism of the Spirit is the key that sets us apart from all other believers in history, (Romans 8:1).
- C. The concept of confessing sin biblically is founded in the death of Christ on the cross being judged for our sins, 1 John 1:7-9. When you confess the sins you have committed then they are applied to the work of Christ on the cross and forgiven. All unknown sins committed are also forgiven due to Christ's death covering all personal sins.
- D. Confessing sin biblically is the recovery of the filling of the Holy Spirit, Ephesians 5:18.
- E. Eternal security must be understood before confessing sin Biblically can be used properly, Romans 8:38-39. If a believer sins and thinks that he has lost his salvation or eternal security then he confesses with the wrong motivation of recovering his salvation, then the confession is not acknowledged by God.

3. The mechanics of confessing sin biblically: Confess, name, cite your sins to God the Father. You must agree with God that what you did was a sin, 1 John 1:9.
 - A. The believer enters into the courtroom of God and God wants to hear you confess that sin. Psalm 51:4; Luke 15:11-21 (Don't ask for forgiveness rather simply name or acknowledge the sin, see Chafer Systematic Theology, VII, page 90.)
 - B. If the person feels bad about the sin and thinks God won't forgive them by simply naming the sin then they often try penance out of guilt which negates the confession of sin. God will not acknowledge it because it is based upon human effort rather than the work of Christ on the cross.
 - C. The person may offer God excuses why they sinned, and God won't accept that as confession. "It was not my fault God," or "I was pressured into the sin", or "The devil made me do it" are unnecessary additions to confession. God knows your motives for the sin so giving Him an excuse is insulting to the Holiness of God.
 - Example of a false confession of sin is noted by King Saul in 1 Samuel 15:24. Saul has not followed God's commands and blamed his sin on the soldiers when confronted by the prophet Samuel.
 - Saul's confession was only to retain his power as king rather than to be humble before the Lord. Samuel did not accept Saul's confession and told Saul that he would be removed as king over Israel, 1 Samuel 15:26-35.
 - D. If the believer offers God a false confession then God allows the details and circumstances of life to discipline him and make him miserable, Ecclesiastes 2:22-23; James 5:3.
 - E. When the believer realizes how foolish he has been and then confesses his sin to God the right way, then he is forgiven and the pressure is off. I Corinthians 11:30-31; 1 John 1:9.
4. Hazards of confession afterward: Guilt feelings over the sin you committed gets you back out of fellowship. Philippians 3:13.
 - A. You feel like you got off too light, not enough punishment, so you adopt some form of human good to try to make it up to God by promising, " I will be a better person" or "I will give more money to the church."
 - B. Philippians 3:13, you are to forget the sin you committed by not allowing

the memory of the sin to cause a guilt complex. Forgetting the sin means to not allow it to depress you or hinder your spiritual growth. Learning the Word of God makes us sensitive to sin and teaches us how to avoid sin.

- C. Hebrews 12:15, don't let "the root of bitterness" build up in your soul over the divine discipline that resulted from the sin pattern.
- D. Don't get yourself into breast-beating, trying to work in the church to overcome your sins, etc.
- E. Principle of confessing sin biblically: The issue is not how you "feel" after the confession but rather that you are now focused upon Jesus Christ, His cleansing power through the cross, and the grace He has provided for you to carry on.

5. Synonyms for confessing sin biblically:

- A. Confess, 1 John 1:9
- B. Yield, Romans 6:13, aorist tense, Romans 12:1.
- C. Judge yourself, 1 Corinthians 11:31.
- D. Genesis 15:9, "bring me a three year old heifer," –confessing sin biblically.
- E. Arise from deadness, Ephesians 5:14.
- F. Put off old man, Ephesians 4:22.
- G. Lay aside every weight, Hebrews 12:1.
- H. Lift up hands, Hebrews 12:12.
- I. Incline ear to testimonies, Psalm 119:36.
- J. Make straight paths, Hebrews 12:13.
- K. Acknowledge your iniquity, Jeremiah 3:13.

6. The enemies of confessing sin biblically are forms of legalism and religious activity.

- A. Enemy #1 – Sincerity - You have to be sincere and sorry for your sins before God will forgive you, Galatians 3:1, “evil eye of legalism has bewitched you.”
- B. Enemy #2 – Human Works - Galatians 3:2-3, these people think they know more than the teacher of grace and they emphasize some system of works for forgiveness.
- C. Enemy #3 – Guilt - Luke 15:11-32, the prodigal son became legalistic in his confession to his father and his father discouraged it. All he wanted to hear was the confession and fellowship was restored.
- D. Enemy #4 – Reaction of other Believers - 2 Corinthians 2:5-11, the man in Corinthians had committed incest, had confessed his sin, and was on his way to recovery from the sin unto death so the Corinthians were to allow him back into the church.

7. In the Old Testament the believers confessed their sins and offered animal sacrifices as required by the Mosaic Law, Psalm 32:5; 38:18; 51:3-4; Proverbs 28:13. Psalms 119:36 says, “Incline my ear to thy testimonies,” (AUD to restore fellowship, doctrine of confessing sin biblically without any animal sacrifice for the young man is a slave in chains in the desert without ability to sacrifice an animal). Psalm 119:9, “How can a young man keep his way pure? By keeping it according to Your word.”

The young man in Psalm 119 was a captured slave on a death march to Babylon. He had no access to animal sacrifices, the temple, nor to the Levitical priests. He purified his soul through confession then kept the scar tissue from bitterness out of his soul by focusing upon the character of God.

Matthew 6:12, 14-15 – Jesus taught the crowds that they need to confess their sins and then forgive others. If they confessed their sin and still carried grudges, hatred, jealousy, or some other mental attitude sin against their fellow believers then that nullifies their confession of sin. They are still carnal!

8. When the believer refuses to confess sins then he must reap what he sows.

A. If he breaks the laws of the land while carnal then he must reap what he has sown, even after confession. Galatians 6:1-8. For example, if a believer commits a crime when he is carnal then he may have to pay a fine and do jail time. His confession of sin does not remove the legal punishment for his crime.

B. Old Testament example of reaping what one has sown.

- 1 Samuel 27, David left the land against God's will and made a fool out of himself before the Philistines.
- 1 Samuel 30, David was out of the will of God for 16-18 months in Gath. He lost everything; wives, property, etc. After confession he went after the Arab raiders and regained it all.

9. A believer is to try to help others confess sin biblically and get back on the right path of grace. Rules for this are:

A. Galatians 6:1, must be in fellowship when you do it.

B. Grace orientation towards the sinning believer without being self-righteous about it. Colossians 3:13.

C. You will gain rewards for doing it correctly, James 5:19-20.