

## Yom Kippur 8

### *Our Confidence*

Phil 3:18-19 — Overindulgence in anything is a complete lack of self-control, which is the lack of the fruit of the Spirit, which also means one lacks in the rest of the eight mentioned fruit. Over-indulgence in anything is a sin of *walking in the flesh*, which is a sin unto death (Rom 8:5), staining our garments (Rev 3:4,20). Overindulgence, excess, going *over the line*, immoderation, intemperance, as over-eating, surfeit — this is what our Master spoke of in Lk 21:34. It is being unable to judge oneself (1 Cor 11:27-30), over-indulging as to make a pig of oneself, becoming detestable.

To *indulge* means to *gratify the flesh*, give free course, to spoil, pamper, causing a bad habit, extravagance, cater, to give way, to treat oneself, coddle, favor, foster the flesh (Mk 8:35), leniency, partiality, permissiveness, profligacy.

Phil 3:19 speaks of those “...whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthy things” — they are enemies of the cross (Lk 9:23). If one is an enemy of the cross, what hope does he have? Paul was in tears about them.

### **Overindulgence**

Phil 4:5 (KJV) — Moderation (#1933) is appropriate, fitting behavior for a disciple (Eph 5:3-4). Overindulgence in anything makes one *unclean* (Eph 5:5, #169). An idolater (#1496) has no inheritance in the Kingdom of God (Eph 5:5-8).

*Unclean* (#169) is impure, lewd, crude or rude. You can be certain that there is *demonic activity*. Either Gal 5:19-21 or 22-24 — one is Holy Spirit activity and the other is demonic.

1 Cor 10:23 — There may be no law against it, but it does not edify. 1 Cor 6:12 — All things are lawful if the law has not stipulated it, but the Holy Spirit brings with Him the fruit that man bears who are *His*, who belong to Him and are in fellowship with

Him (1 Jn 1:6-7). To be brought under the power of anything is to be self-indulgent, indulging in the works (deeds) of the flesh, which brings death (Rom 8:5).

It's not against the law to eat food, but to be *immoderate*, overindulging on what God says one *can* eat, is not *respecting* God as your Father, but as a *profligate* son deserving to be stoned for your lack of self-control (which all have in Messiah, Col 1:10-11).

You may say there is no specific law against pornography, but there *is* a law against adultery, fornication, lewdness, crudeness, rudeness, which is *idolatry* (Ps 24:4). Even Lev 15:16 gives the freedom, but *overindulgence* is a lack of *self-control*. I can do anything I want to if Messiah has not said otherwise, but some things are not good for me — things that I *can't* stop when I *want* to or, better said, they get such a *hold* on me that I can't stop when I want to, or that I can't *easily* say *no* to (Tit 3:3).

### ***Porno* — porno - graphy**

According to Gentile definition, it means: filthy, dirty, indecent, lewd, obscene, offensive. *Erotica* is a spirit, a spirit of filth; it makes one filthy, indecent, unclean, beyond cleansing in this age if indulged in. It is nothing to *play* around with, like *playing around the mud puddle*.

To *indulge* means to gratify oneself and give free course to overindulgence. There is no difference between *indulgence* and *overindulgence* when it comes to *pornography*. To even touch it makes one unclean — defiled, but not *necessarily* a sin unto death. But why would one *want* to touch a carcass of an unclean animal? If *pornography* is an inducement to you, “flee from this sexual sin.” Not fleeing is the same as giving yourself over to the filthy spirits of it.

*Pornography* means *licentiousness* (2 Tim 3:3), incontinence, fornication (#4202), a reprobate mind (Rom 1:28-29, #96). *Fornication* (#4202) is harlotry, idolatry, adultery.

*Reprobate* (#96) unapproved (the opposite of Jms 1:12, which is the result of verse 21), rejected, cast away, worthless.

*Incontinent* (#193) in 2 Tim 3:3 (KJV) means to become powerless to *resist*, when one goes too far, to *uncontrolled* self-indulgence, without self-control. This is as Rom 1:20 for the *apostate* members of the *Edah* since they, like the nations, did not see fit to *honor* God any longer. God gave them up and over to a depraved mind, to do that which was not proper, not fitting for human beings to do, especially disciples (Eph 5:3).

Rom 1:24 — God gave them over.

Rom 1:26 — God gave them over.

Rom 1:28 — God gave them over.

Rom 1:29 — They have become filled with *uncontrollable lust*, so they became “turned over” (1 Cor 16:22; Rev 3:3; Mt 6:13), and everything else as Rom 1:28-32 says. If we give ourselves to these kinds of things, even as 1 Cor 6:12 and 10:23 says, it is becoming overindulgent, by indulging in things not proper. *Incontinent* — turned over to Satan as 1 Cor 5:5. This man had stepped over the line to Satan (2 Tim 2:26).

*Ensnared* means entrapped, imprisoned, and not able to come out until we have paid the last cent. The last cent is to *experience* the “horror of Death” that Yahshua experienced for us in order to deliver us from these sins (Heb 4:15-16; Acts 2:24; Mt 1:21).

1 Cor 6:12 — The word *mastered* applies when you lose all control, are turned over to the spirit world, and the uncontrollable desires set into your soul (Jms 1:21; 5:19-20). One cannot come into His presence with singing and thanksgiving any more, *as long as he lives*. We are to come into His presence with energy, to praise and worship, to serve (Acts 26:7; Mal 1:11). To not be part of this is Eph 2:12 — *without hope* (Heb 12:16-17; 10:39). To be of those who will not shrink back, we must have the *confidence* (Heb 10:35) which is the *great reward* (Eph 3:12; Heb 4:16; 3:6; 1 Jn 2:28; 4:17).

## Confidence

*Confidence* (#3954) is outspokenness, with our festal garments, to dancing before Him, singing, praising (Zec 3:3-4). Who has this confidence, which means all outspokenness, frankness, bluntness, publicity, assurance, boldness of speech, freely, openly, plainly? This is without a *hint* of a guilty conscience (Eph 6:18-20).

1 Jn 3:21; 5:14; Jn 10:24; 11:14; 16:25,29; 2 Cor 3:12; Jn 18:20 — freedom, liberty, plainness, boldly, openness. The word *confidence* in Heb 3:6, 10:19 and 1 John denotes the unwavering, fearless, and unhesitating confidence of faith in communion with Him in fulfilling duties as a priest — in service and praising, mediating, prayer, intercessions and gifts — the grounds of guilt being *set aside* (Heb 10:17-19).

1 Jn 3:21; 4:17 — This is the only way we can have undoubting confidence in prayer (1 Jn 5:14-15; Heb 4:16). Only by this can Isa 53:10-11 be fulfilled to startle the world (Isa 52:15; 43:12,6; Rev 11:15). We also come into one another's presence in the same confidence and joy, outspokenness, openness, frankness, and confidence which is derived by our confidence of a *good conscience* and the *blood* (1 Jn 1:6-7, vertical and horizontal relationships). This is the Body Life — *Community*. With confidence we approach the throne of Grace (Eph 3:12), *in His faith* (Greek NT), *without reservation* (in fellowship, communion). If this is how we *relate* to one another, without anything to hold us back, then Jn 10:10 will be *fulfilled* in our midst. *That is abundant life*. The thieves and the robbers have *nothing* in us. Satan came to rob us of our joy and our confidence, by *underground maneuvers*.

So what are we going to do about it?