

## Yom Kippur 15

### *Confession*

I just want to speak about what confession means. Confessing our sins is not just telling someone that we've sinned. Jms 5:16 says if we confess our sins one to another we will be healed. We have to know what our sins are: the content of our sins, what causes the sins, the bent ways in us. You can't just say, "I'm sorry I slapped you." You have to confess the sin.

The sin is not just the outward act, but the motive behind it, the reason for the thoughts and actions which led up to that point and the ways in us which cause us to be cut off. That is what we have to confess to our Father, even going into a detailed analysis of it. We must come to know when and how it all began in our life — when we first noticed that way in us and how we've grown up with this bent iniquity in us. When we do this we will finally see the way the evil one tempts us and leads us astray by that sin in us. That's what confessing your sin means. It's not just telling Him what you've done. That doesn't really heal anyone or even save them from their sins. Our Master came to save His people from their sins (Mt 1:21). James speaks of it in Jms 1:21.

Our Father wants to heal and deliver us from those bent things in us and straighten us out. We know we won't prosper until we've made confession (Pr 28:13).

Once we've made a detailed analysis of our sin with our Father, then we will know how to renounce it and forsake it. This is coming to self-judgment. Otherwise, we cannot forsake our sin — it will just be words. Merely saying a word or two, "I renounce my sin," will not cleanse us from it. It's got to be more than that. 1 Jn 1:9 speaks about confessing our sins and that He is faithful and righteous to cleanse us from all unrighteousness. We can't just keep on telling Him we've sinned 100,000 times, but we actually must tell Him the whole truth, expose ourselves to Him — revealing the secret motives behind our sins. Then He can come to us and save us from those things.

In order to confess our sins and renounce them, we have to articulate, specify and bring out to our Father what we know about our sin. We do this as the Holy Spirit reveals more and more of those bent ways in us. There are certain sins that have shaped our characters and personalities and these things have become a way in us. This is what must be judged. He wants us to confess these things back to Him. He wants to see whether we've got it or not. If He's revealed it to us, then we can express our revelation, then He knows we GOT IT. When we confess it back to Him, that's how we're healed and saved. So unless we can confess it back to Him, we don't really know it ourselves.

He wants to find out whether we really do know how to identify and judge our bent iniquities. This is how we make progress in our lives and bear more abundant fruit. If He revealed it to us, then we can have understanding of it. Only when we know these things can we confess them, only when it's been revealed to us. We can't confess our sins until He reveals the crooked ways in us. That's the only way they can be straightened out. He saves His people from their sins (Mt 1:21), because He reveals their sins to them. Then they can make confession to Him and be cleansed.

Confession is articulating your sins — specifying your sins with clarity (not just that you've done something wrong). Articulate means: able to express clearly, distinctly, comprehensively, understandably. You can only be articulate if your sins have been revealed to you — only if you have gone to our Father about them. We have to go to Him about these things so that He can reveal them to us, then we can make a good confession. We must confess these bent ways in us, these iniquities — the things that we've inherited, the great tendencies in us, the bent inclinations, the predisposition that is inborn (innate) in us. Not only did we inherit it, but we were trained in it by our parents. The iniquity in our parents went into us, and then we were raised by our parents, who even taught us, and cultivated it in us. Parents who do not deal with their own disposition teach and train their children subconsciously, passing on to their children their own inherited tendencies, as well as their outward manners and ways. So

not only do we have them inwardly (inborn in us), but also outwardly (taught to us), because our parents haven't dealt with them in their own lives. Iniquities are inwardly and outwardly manifested in those who haven't judged their ways.

We got a double portion. That's how the fall is. It keeps on getting worse and worse. Here we are, the last generation in 6,000 years. We're pretty messed up. It's just like our Father to choose the worst generation, with all the crooked ways that are in us, to glorify His name. It shows His awesome power to heal us. In order for Him to be able to do this, you must tell your Father that you have a double portion. He's going to have to do something about those irritating ways in us. It's wonderful that we can become pearls through irritations, but we still have to answer to our Father for being an irritant in the Body. It's because of the work of the evil one that we're purified (because we're resisting it), but no glory goes to Satan for it. So also, no glory goes to us for being an irritant in the Body that causes purification. We have to answer for it.

We understand all these things through Ex 20:5-6. It's so wonderful to know that, even though the fall of man was awesome and great, still he could hold on by the thread of his conscience and save himself from the second death. These iniquities are handed down to the third and fourth generation, and it's going to take three to four generations to purify those sins, to make us like those children in Rev 14:1-5 which eventually are pure, clean, undefiled. They are really in one accord. All these kinks in us will have been worked out. The twelve tribes will have produced a pure generation (Rev 7 & 14). Every one of them will be able to speak loudly, because it took three to four generations to get out of that weak little, mealy-mouthed voice. The work began in the stem generation.

**Nun** — I wanted to add my own personal confession<sup>1</sup> in response to this teaching and let you know the things I have been seeing in my life over this last year.

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<sup>1</sup>Do not be afraid to use this confession in teaching the teaching. It will be especially edifying for apostolic brothers.

Around four years ago, when Yônêq and ha-êmeq first came to New Zealand, I was going through what I would consider one of the most difficult and troubled times in my life. Although they were here for only a short four weeks, I knew that I could have received help in my time of need if I had but humbled myself and extended my withered condition to them. But I remained quiet... This was almost to my complete destruction and that also of this tribe.

There have been seasons in my life, since I have lived in the community, where our Father has attempted to get my attention and bring healing to my life in specific areas (Jms 1:21), but I have been too proud to allow Him access to those things in me. I have feared rejection and been held in a prison as a result of it. I have often not had clarity in myself to articulate those things that have caused me to be bent in certain ways. It has been a major source of bewilderment, hopelessness and confusion in my life.

After Yônêq and ha-êmeq left New Zealand, it was like my boat had left dock as well — really they were the only means of grace I had at that time. Because I was not being transparent, open with them and asking our Father to help reveal these troublesome things to me, the evil one sought the opportunity to have more and more dominance in my life. I began to have continual problems in my relationship with my wife, and communication and order with my brothers was breaking down and falling apart. My brothers had particular problems as well, but I didn't have the grace to help them when they needed me the most. I was not in fellowship with our Master. I wasn't receiving any grace to deal with the needs around me. At this point, I should have cried out for help, but I didn't. Things continued to get worse. I didn't want Yônêq to feel let down, so I pretended to act like we were doing OK, but this was really far from reality. Being a pretender is what causes trouble. I know our Father isn't so much concerned with the problems we have, as He is with our heart towards Him. That was my greatest problem — I had closed my heart off to Him (Rev 3:20). I became food for the evil one — it seemed like a horrible nightmare that I would never wake up from.

All the insecurities I had in my past surfaced and took a strong hold of me. The flesh was taking over more and more. I've struggled a lot in my life with my manhood in particular. I never had a very solid footing from my father in my formative years of childhood. My identity as a male was extremely deficient. As a result, I grew up lacking a lot of confidence and very confused about my role as a man. Through this confusion Satan was able to find an opening into my life to pervert my emotions in how I

related to both men and women. Growing up I remember I was very ashamed of myself, particularly my body. I hated the way I was physically and in my character. I could sense, somehow in my conscience, there was a huge gap missing in my makeup.

When the two accidents happened in New Zealand years ago, it really shook me up inwardly. At that time, I got really rattled and insecure with myself spiritually, becoming very introspective. I got into a lot of doubts about myself. It triggered something in me and I began to lose vision and started feeling insecure generally about myself. This conjured up the weakest parts in me as a man. I began getting distracted with doing many physical exercises to make myself look muscular and I guess somewhere in my twisted, warped mind I thought somehow this was going to recover my manhood again. It's shameful, I know, as if that is what makes a true man. I know exercise is good, but not when it's motivated by a demon that lies to you. And that is what was happening to me. I was being lied to — about many things. That's part of what causes men in the world to become Mr. Universe and to become homosexuals. I think it must be the same spirit that causes both manifestations.

Other perversions began to tempt me and I was lost in a sea of despondency and guilt. Needless to say it caused problems for Judith and me; because I was so unstable, she became unstable. She didn't have a healthy husband who was being a good head to her and it left her susceptible to accusations and insecurities even about herself.

It was just what the evil one wanted. He was looking for a weakness somewhere, so he could find a way into the tribe in Asher. Grievously, he found it in me. I am heart-broken in my heart to confess that, but nevertheless it is absolutely true. Because of the pride in me, not allowing the bent ways in me to be healed, I failed to give back to our Father what He knew I had the capacity to give and the Body suffered here greatly as a result.

My relationship with Judith is just now, after a year of resuscitation, starting to come back to health and vitality again thanks to our Father and the ministry that Yônêq and ha-êmeq have in our lives. You can't imagine how thankful I am for this. There are too many details to communicate everything that happened, but what has helped me the most is understanding how to confess my sins. Hearing this teaching has helped to unlock those things in my mind and heart that have kept me in prison for so long. I am finding release again and my senses are returning to me. Being able to go into detailed analysis with our Father about my sins, along with speaking to my brothers, crying out for understanding as to why I

react in certain ways, has helped me to know where sin lies in me and why. Now I'm gaining the confidence that I need to overcome the schemes the evil one uses to trip me up personally, which have caused me to not jump those hurdles in my life before now.

These troublesome bent ways have kept my head down, taking away my glory — being a source of distraction and dissipation, causing trouble in the Body. When I began to see what was motivating me to do certain things, then I could see what the evil one used to make me be bent over. I'm starting to get what our Father has wanted to show me for a long time. I know He is coming to my aid now. I'm not so ignorant any more of the crooked ways in me which the evil one has used to cause me to fall. Yahshua is taking those weights off me so that I can, with His grace, jump those hurdles unhindered. I know this is making me more responsible now, having come to a greater knowledge of the truth, but at the same time I am thankful to find greater freedom and liberty through this.

I have been really PROUD, wallowing in worthlessness. But I'm not worthless. That spirit is being cut off in my life. I'm coming to see that there has been a spirit that has always made me FEEL worthless. Whoever feels this way does worthless things to try to overcompensate for that feeling. It's such an evil trap.

Yônêq and ha-êmeq have been particularly merciful and gracious to me through this. They have helped to heal my relationship with my wife and given me great encouragement in the midst of it. I love them both very, very much. I know they love us all this way and come to our aid continuously. They help all the tribes, especially those of us from the beginning who make up the nucleus.

I never want to hinder our Father's purpose again through my pride and lack of self-judgment. He has been extremely merciful to my family and me. I know if I love what He loves, then I will hate what He hates. I want to be in love with Yahshua forever. I want my cup to be full and overflowing. Then the evil one won't have anything to work with in me, but our Father will have everything to work with. I wanted to share my confession with you, and let you know how thankful I am for forgiveness and the cleansing which I have received through this teaching.