

Causing a Little One to Stumble

We can only be forgiven for what we confess. We have seen so many people who have confessed one thing, but haven't confessed the other, and they didn't prosper because they weren't forgiven. We can only be forgiven for what we confess. Confession comes from the deepest part of the heart. Confession is not just admitting something.

1 Jn 1:7 speaks about having fellowship with one another, and having fellowship with our Father. Of course, we can't have fellowship with "one another" unless we have "fellowship with Him" — our Father.

A lot of times, people have gone on in pretense, while there is a blockage and alienation. When there is alienation between two people, it is likely because one is in fellowship, and one is not. One is pretending to be in fellowship, but is only living in pretense. We've known people who have lived in pretense for 15 years of unconfessed sin. Such sin has to be confessed to one's shepherd, and not just to our Father. If someone does not prosper, then either he has been living in pretense, or he doesn't have the Holy Spirit to begin with. It is either one or the other.

If a true son of the living Elohim is living with unconfessed sin, in pretense, then of course our Father is going to discipline him. But if he's not disciplined, and he's able to live a nice little life in the Community, in pretense, then that means he doesn't even have the Holy Spirit. Our Father disciplines those whom He loves. If we're not disciplined, we're not sons.

For the Lord disciplines him whom he loves, and chastises every son whom he receives. It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. (Heb 12:6-8, NRS)

Ananias and Sapphira were disciplined. Since they did receive the Holy Spirit, yet lied to our Father, and lied to the Holy Spirit, they were disciplined. They dropped dead

because they were living in pretense. We don't want to ever lie to the Holy Spirit. But if we are living in pretense, we are lying to the Holy Spirit, thinking that we can just "shine God on."

I know that some of our children have left, and some of them can return. Many have left because of unconfessed sin. They didn't confess their sins to their parents; they didn't confess their sins at Bar or Bat Mitzvah. So therefore, they leave or are sent away. They don't necessarily die, although some of them have. I don't know what would be best. If they just go on, happy to live in the world, then you know they're going on to the Lake of Fire. But at least if they are killed, then maybe our Father did take action and discipline them, by not letting them continue to live and shame our Master's name.

People can act as if they're forgiven or being forgiven, but they're living in pretense. It makes for a dangerous element in the Body — to live in pretense, not being forgiven. If we're not being forgiven, we're going on without being in fellowship with our Father. If we're in fellowship with our Father, then we're in fellowship with one another, and there is no alienation between us. We have perfect fellowship, and can look eye-to-eye, and we can love one another. There is no alienation in fellowship.

Ananias and Sapphira went immediately into the first death — into the same place as the rich man in Luke 16. Our Master said it is "a place of torment." They had to go there, for they weren't being forgiven of their sins. They had been forgiven of their past sins when they were immersed, but they weren't being forgiven of the sin they committed by pretending, by lying to the Holy Spirit and keeping back money for themselves, because they didn't trust in some way. They wanted to make sure they had their own security, so they kept their own money, rather than giving it over to their brothers and sisters. They didn't love. Certainly there were a lot of people at that time with problems, and their community had needs, but they kept some of the money for themselves. They didn't give it all — though they could have — to meet those needs.

Therefore, Ananias and Sapphira died immediately, and went to the first death — to the exact same place that the rich man found himself in Lk 16:23. They found themselves there, in that “place of torment.” They will pay for their own sins right there in death. If our Master didn’t pay for our sins — the sins that we commit — then we have to pay for them ourselves. There is only one place that a person can pay for his sins: death. And death is a place of torment. That is just how it is. There is no other way. There is no way around it. That’s it.

We’ve seen people who have done certain things, like “touching” someone and caused him or her to stumble. You can see it by their lives. They were touched when they were small, and you can see later how they were “caused to stumble.” And then this person who did it lives on in pretense, as if he were forgiven, while never confessing it. But finally, it comes out later. Be sure, the Word says, “Your sins will find you out” — either at the Judgment, or before.

What made this person go on and seemingly prosper in the Body? Maybe he didn’t have the Holy Spirit. If he did, then he would have already been disciplined by our Father. We have to have that understanding about what being pretentious means — living in pretense. We just want to be honest. We want to confess our sins.

When you’ve sinned, and you know that you’ve done wrong, something cuts your heart. You knew the right thing to do, and didn’t do it (Jms 4:17). So you’ve got to be forgiven! Your sin has separated you from our Father, and you’re no longer in fellowship. So therefore, you want to get back to that place! There are some things you can confess just to our Father, but there are other things that you have to confess publicly, or at least to a shepherd — whatever it takes to find forgiveness. In certain cases, there were youth who didn’t even confess their sins to their parents.

Unconfessed sin is what causes most people to fall away. They can’t live in the Community. There is no joy in that. The fruit of the Spirit is love, joy, peace, patience...

(Gal 5:22-23). If you don't have peace, there is something wrong. If you don't have patience, there is something wrong.

1 Jn 1:6 — If we say we have fellowship with Him, and yet walk in darkness, what are we doing? We LIE. You can see it in Acts 5:4 — they lied to the Holy Spirit. If we lie, we don't practice the truth. But if we confess our sins, and walk in the light as He — our Father — is in the light, we have fellowship with one another, and the blood of His Son cleanses us from all sin (1 Jn 1:7). It's wonderful that we can have forgiveness. It's wonderful that we can be forgiven. It's wonderful that we can be a wise virgin — not a foolish virgin. It's wonderful that Nezer and Alas came back. They came back! That's the greatest thing they have ever done! And there's more joy than that to come for them.

When we confess our sins, our Father is SO happy. It is the happiest He can ever be, when we confess our sins. He can't get any happier, because He knows that if we do, then we're going to have peace, we're going to prosper, and we can do His will. But if we just hold it in, and don't confess it, if all these things that need to be confessed aren't drawn out, then He is not happy. He is sad. What do you think it means that we grieve His Spirit? That's what happens when we don't confess our sin. He will forsake us, because we have forsaken Him.

When your child comes to you and confesses something, aren't you happy? But some tell their peers, "It's a secret, what we did. We're not going to tell anyone. We don't want anyone to know about it... Don't tell anyone that we did this a long time ago, okay?" That is the greatest sin.

What does it mean when you tell someone to "keep it a secret"? It means you're KILLING that person. You're a MURDERER. You want that person to go into Death, and you could care less, just because you don't want to be exposed. This is a horrible sin.

We have to confess our sins. The children and youth who confess their sins to their parents will prosper. Otherwise, they will be ousted, according to Proverbs 1 and 2. Read that.

Which is better? To tell someone, "Now, this is our little secret, so don't tell anyone, you hear?" or to just go ahead and shoot the person? I'm trying to make a point here. Which is the greatest sin? Shooting him or telling him to lie? If you shoot him, he'll be with our Master. But if you say, "Don't tell anyone," and he goes along with you, then he's going to hold that secret in, and it will kill him. This type of sin is a horrible, horrible sin. It happens all the time in the world, and it has even happened here. The guilt is upon the parents also, if they do not teach their children Mk 9:42, "When you get older, if you cause anyone to stumble, even one of these little ones to stumble, it would be better for you to have a millstone — a great big heavy millstone, weighing tons, with a hole in the middle of it to put around your head — and be cast into the deepest ocean. That would be BETTER than go to the Lake of Fire."

That is what our Master meant when he said "better." He meant it's better to have that millstone around your neck and to be cast into the deepest ocean, than to go to death with that sin upon you. Wouldn't it be better if that was all it was? Don't ever cause a child to stumble (Lk 17:1-2). Parents must tell their children, "This is how you cause a "little one" to stumble... I'm going to tell you about it." It is always the bigger ones that cause the smaller ones to stumble.