

PREACHING No.17: THE PUBLIC CONFESSION

(Preached in Locodjro, Abidjan - Ivory Coast / www.math25v6.org)

Note: The great battle of this Message has not only consisted in unveiling the serpent, seduction but also in crowning the work of sanctification both carnal and spiritual. And we're at an important apostolic element the public confession. And that sublime doctrine is unavoidable even for very minor sin or by error. For example, if someone asks you for some money and you give it to him without question and he plays lottery, buy cigarettes, drink ... or if you murmur or sing a pagan song by mistake... you are guilty. If you join even for a second in praying with a person of these catholic, protestant, evangelical or branhamist churches, you're guilty as the one who consults a soothsayer or fetish priest. If you are somewhere without a Bible and there is a King James or Scofield or Thompson version, you will look at it as a trap. You cannot use words or expressions of the street [*Ed: slang*]. Neither for a dead person nor for a party or wedding, for nothing shall you enter any of these churches, their vigils or cells. If you slightly sin in words with someone you knew to be a scorner or faultfinder, it is a sin as serious as that of him who goes into the house of a prostitute. These are sins which we must be confronted to for, the point we have reached, whoever indulges even once in masturbation, lying, fornication, television, politics, adultery, or who fails in his tithes and offerings ... is for us a formidable foe and the object of our troubles, he is like a leper in the camp of Israel. If someone torments us like Achan or follows disgracefully this Message, he is under the curse of 1Cor.11:27-30. Beware because sin is not a second nature to us and God said to Moses: *"Those who have tempted me these ten times will not enter into the Promised Land."* Similarly, you cannot confess with a smile on your lips. The public confession must not be a preaching, testimony, a settling of score or a justification, but confession with regret. Avoid also details unless the congregation requests it. If you have sinned against someone and he is still speaking of it, it left a mark on him, even if it is prior to the baptism, confess it to him then before the congregation. You see?

If you have sinned, do not come and stand there to say: *"Oh Brethren ... understand me, the Bible itself says that the flesh is weak, I did such a thing ... do not see your brother, but see the devil."* This is not for you to say that to your brethren! This should be something like: *"Brethren, I have sinned against God and against you, I lost strength, I have betrayed you, I'm not even worthy of being called brother! This thing happened to me ..."*

Moreover, let all those who have something to confess do it and let it be one prayer for all to save time. For "heavy" sins, the floor will be given to the congregation by the pastor or by the one who is leading the public confession, according to the way he is led to. But a brother who has confessed or who is going to confess is not worthy of speaking on another one's confession .

There are things that should not come to the confession. For example, if you have not been able to speak before someone who tries to contradict the Message, the solution is not the public confession, but you must call that person back to tell him what you have not been able to tell him. Similarly, he who has not paid the tithe does not confess but after he has refunded that according to the Bible.

According to history, the auricular confession [confession of sins to a priest, pastor or elder] is a human institution. The Apostles instituted the public confession by the power that Jesus Christ Himself had given them in Jn.20: 23. The public confession was abolished in the late third century and was replaced by the auricular confession, which was established by St. Benedict, founder of the Benedictine order, but not with remission of sins. In 1215, the auricular confession was imposed at the Council of the Lateran and made obligatory then, two years later at the Council of Trent, it became an absolute dogma. It is in 758 that the auricular confession has been introduced in the West by the religious orders of the East in lieu of the public confession.

And after the auricular confession, the priest would say: *"I absolve you as much as I can and as you need it."* Instead of saying: *"May God forgive your sins and mine!"*

And in collusion with the priests, kings and emperors took advantage of the auricular confession to commit crimes. King Louis XI used to confess once he had committed a great crime and had, therefore, his conscience relieved. And he often confessed, yet if it was in public confession, he would not do so. And at the same time, this practice protects their throne. In Normandy, a young man confessed to a priest saying that he had wanted to kill king Francis I. The priest informed the king and it followed what you know. But if it was in public confession, the king could not do anything to that young man.

Confessing sins to a man, be he a priest or pastor is not biblical.

Check in history and you will see that in Israel, at the fast of Yom Kippur [great forgiveness], the confession was public. That day, all the Jews gathered and confessed their sins, as it is done here during a quarter of a day! Not one quarter of an hour but a quarter of a day, one after the other ... Read Neh.9:1-3 and you will see that! You see? Telling one's sins to a priest or pastor, it is not called confession but *confidence*. You have confided in a priest or pastor to relieve your conscience but do not talk of confession. The auricular or private confession is a catholic heritage. Here is what the Littré French dictionary, volume 2, page 633: *"Private or auricular confession: confession that is done to the priest's ear, as opposed to the public confession, which was customary in the early Church."* Here is what the Larousse of the twentieth century says, volume 2, page 404: *"auricular or private confession: the one which is done in secret to a priest [or a pastor], Public confession: the one which was done once before the people."* Do not confuse to *confide* and to *confess*.

[In the Gospels, in Jn.8 an adulteress had to be stoned but she could reach the crossroads of the law and of the grace and there, the grace prevailed over the law. You see? All the people wanted to stone her in accordance with what happened under the law of Moses. It was Moses who ordered that because any sin is against the people. And why do they want to stone her if she did not sin against them? You see? All the people stoned Achan in Jos.7. Achan's sin harmed them ... Moses gave them power to stone but Jesus Christ gave us the power to forgive. You see? We believe that after the baptism, we are one same body and that the sin of one member is the sin of the whole body. And Matth.18:18 says: *"Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven."* And in John 20:23

when Jesus said: " *whose soever sins ye remit, they are remitted to them; whose soever [sins] ye retain, they are retained*". It is to human beings. You see? However, I recognize Matth.16:19 but it is a mystery: that power is also due by grace to one person at once on earth. It is the mystery of Luke 5:20-21 that shows it. He who has the keys of the Kingdom; a person whose prayer is more received before God, more powerful than the prayer of the whole earth gathered. In times of distress, in 2 Kings 19, king Hezekiah sent Eliakim the chief priest, and Shebna, the scribe, and the elders of the priests to Isaiah, the prophet in order that he might lift up a prayer for Israel. They must have said: "*Oh king, we inform you that we have decided a Jehoshaphat fasting for the whole country and an Esther fasting is in sight and we have the agreement of all the churches and their presidents and eight hundred prophets have seen success in advance*". But the king said: Go toward Isaiah, the prophet who is alone against all of us! [*The congregation says, Amen!*].

But also, the public confession is a nightmare for the workers of sins in the assemblies. That's why they do not want it! They are sad when we speak of public confession. An assembly of gods said: "*The Message is true and I want to come but ... especially if you abolish the public confession, you will make many more converts!*" Others say: "If we confess publicly, others will go to speak of it outside!" Brethren, if so, do not sin! Speaking of the public confession, what does Job say? Let's read that, Job 31:33-34: "*If I covered my transgressions as Adam, by hiding mine iniquity in my bosom, Because I feared the great multitude, and the contempt of families terrified me, so that I kept silence,...*" verse 40: "*... Let thistles grow instead of wheat, and tares instead of barley!*" You see? Job says that if, because of the multitude of people, if because of the contempt of people, he hid his iniquity in his heart, if he undertakes, let that fail! If you have had the strength to sin and you are ashamed or afraid to confess it publicly as Job, then the curse will be upon you and what you will put your hand on!

[*Ed: since January 03, 2006, Brother Philip is living in the neighborhood of Abobo, close to an assembly which is the work of brother Bitty. But on January 22, 2006, Brother Philip came to preach in the assembly of Locodjro on a case of adultery confessed by a brother on January 08, and which had opposed the whole assembly to brother Arsene who supported alone that they should not pray for the brother. And Brother Philip had supported the position of brother Arsene when he heard that. This sermon is available on cassette. Here's an excerpt ...*].

I have been disheartened to see that despite the opposition of brother Arsene, you prayed for the brother who confessed! I condemn this act of democracy. If my departure from Locodjro was death, what would it be of this Message in your hands? You who have always been at the source for three years and who should be the reference of the other assemblies? In this, brethren, you have done wrong! ...

Concerning the reactions after a public confession, we are not in a classroom and we do not want bright analysers of confessions, people who are as obliged to pronounce themselves on each confession ... As far as forgiving is concerned, the assembly is free to forgive or not forgive under the virtue of the authority that God Himself has granted to the Church in Matth.18:18 and Jn.20:22. No one should say: "*We are all sinners, so we must obligatorily forgive*". In the Old Testament, it was to human beings like us that God had given the power to stone. And we must not make calculations and compromises with regard to our weaknesses to apply the Word. We have no right to twist the Word in relation to us! And if a brother having no regard for us and the Message goes to commit a sex sin, I request that three months after the confession, he comes with the girl before we pray, and it's right ... [*Ed: A brother says: "what if she does not come?"*]. She will come! Why will she not come? The way, this brother has been wise to send her to the hotel, he will be wise to bring her here. And if she agreed to go to the hotel to be stripped, it is not in a temple that she will refuse to come! He is obliged to bring her here for us to see that she is not pregnant and that there is no problem before we pray for him. The assembly will decide if he can come to the worship or not, during these three months. And since the sex sin cannot surprise, the brother or sister will give reasons for his act. You see? But if it's a case of adultery, the brother or sister will go first to confess to the other couple with two witnesses. If the brother or sister is married, he will confess first to his spouse and then he will be accompanied by a witness with his spouse to the other couple. And it is after these steps he will confess before the congregation ... It is not because we are strong but with the help and grace of God, like Joshua and Caleb we say by faith that we can! Amen! Let's just praise Him! Let's sing and praise His name! [*The congregation sings: As long as I live on the earth shall I praise Thy name*].

1. *As long as I live on the earth shall I praise Thy name.
To Thee the glory, to Thee my praises;
O God [of Moses / Joshua], I will praise Thy name.*

2. *As long as I live on the earth shall I praise Thy name.
To Thee the glory, to Thee my praises;
O God [of Elijah / Elisha], I will praise Thy name.*

3. *As long as I live on the earth shall I praise Thy name.
To Thee the glory, to Thee my praises;
O God [of Branham / Philip], I will praise Thy name.*

CONTACT: Brother Kacou Philip E-mail: kacou.philippe@yahoo.fr / Cell: +225-0252-0252
Website: www.matth25v6.org or, launch the search "prophet Kacou Philip" on Google.