

LESSON 9

CONFESSING GOD'S WORD

The word *confessing* here means assenting to; saying the same thing as. It is translated in the New Testament as both *confession* and *profession* (CP Ro 10:9-10; 1Ti 6:12-13; He 3:1; 4:14; 10:23). When we confess or profess something we proclaim it to be true; we are assenting to its truth. Confessing God's word means saying the same thing as God's word, the Bible, says. Holding fast our confession means **continuously** saying the same things as God's word says. Thus our confession is what we say **all** the time. Jesus, as the High Priest of our confession, brings to pass whatever we confess. He is the administrator of the word of God we speak over our circumstances in life. Such profession or confession is the effect of our deep conviction of the infallibility of God's word; that it means what it says; that it will accomplish the purpose for which it is spoken (CP Nu 23:19; Psa 89:34; Isa 55:10-11; Jer 1:12). We must believe as God teaches us in His word that not one word spoken by God has ever failed (CP Josh 21:45; 23:14; 1Ki 8:56). God has exalted His word even above His name (CP Psa 89:34; 138:2). Faith to believe that God will do what He says comes by continuously hearing, reading and meditating on God's word, and storing it up in our hearts (CP Mt 12:34-35). It is only out of the abundance of God's word stored up in our hearts that we can confess His word (CP Josh 1:8; Psa 1:1-3; Pr 4:20-23).

If our heart is not filled with God's word then it is filled with things that will undermine His word. The surest evidence of how abundant God's word is in our heart is how we respond to our circumstances in life. What we confess over those circumstances is what we will get. Whether the words we speak will be faith-filled or faith-less will be determined by how much of God's word has been stored up in our heart (CP Psa 103:2-6; 107:20; Isa 53:4-5; 54:14-17; Ga 3:13-14; 1Pe 2:24). These scriptures all teach that because Christ bore the punishment for all sin, sickness, disease and everything pertaining to man's well-being and peace of mind in His own body when He died on the Cross, whoever comes to Him can be forgiven their sins, healed of all sickness and disease, delivered from poverty and lack, and be overcomers in all their circumstances in life. We do not have to suffer the things Christ died to redeem us from, but whether we do or not depends entirely on what we confess over them. De 28:15-68 lists all the things under the curse from which we have been delivered. We need to read them to see for ourselves just what blessings Christ purchased for us with His blood.

We cannot deny fact, but God's word spoken over it will eventually overrule it and overcome any circumstance in life adversely affecting us. Sickness and disease are a fact, but that fact can be changed by confessing God's word in Psa 103:2-6; 107:20; Isa 53:4-5 and 1Pe 2:24 over them if the word fills our heart and is in our mouth. Poverty and lack are a fact but they can be over-ruled too by confessing Ga 3:13-14 over them. Adversity is a fact but it also can be turned around by confessing

Isa 54:14-17 over it. We have to believe that this can all happen otherwise these scriptures are meaningless (CP Pr 18:20-21).

The Christian life will reflect the fruit of the tongue: to speak life is to speak God's perspective on any issue of life. To speak death is to declare life's negatives, to declare defeat, or to constantly complain about our circumstances in life (CP Pr 6:2). Confessing God's word over the situation simply means speaking the desired end result over that which affects us. Nothing more. Jesus showed us how to permanently change anything that affects us if we will just believe God for it (CP Mk 11:11-14, 19-24). Jesus spoke the end result into being over the fig tree, and He promises that we can do the same (CP Jn 14:12-14). Now whether we act on this or not will be determined by whether or not we believe that Jesus means what He says. Whatever we choose to do we must always remember though that whenever we share God's promises with others we must also highlight the conditions applying to the promises. We can confess God's word all day but if we are not complying with the conditions it will not work. We cannot be harbouring any unconfessed or unrepented sin (CP Psa 66:18); our lives must be lived in total conformity to God's word and we must have faith in God's word to accomplish its purpose. If we have those things right then we shall have whatsoever we saith. God cannot lie (CP Mt 7:21-27).

One of the teachings that comes out of what Jesus says here is that the man who is thoroughly grounded in God's word does it. This includes confessing the word over all his circumstances in life. He will always be able to withstand the adversities that beset him in life because he allows nothing to detract from the absolute truth of God's word. That is the rock upon which he has built his house and he will not be moved, whereas the one who is not grounded in the word will not do it, and he will perish in the way (CP Jas 1:22-25). Doing God's word does not only mean visiting the widows and the fatherless, or feeding the hungry, or healing the sick, or even getting people saved. It also means believing in the word and confessing it over all of life's situations. That may come as a surprise to some but that is what scriptures teach, and nowhere more clear than in Ro 14:23B and He 11:6 (CP Ro 14:23B; He 11:6). Simply knowing God's word is not enough. As Josh 1:8 teaches we must know it well enough to keep applying it to all our circumstances in life so that we are speaking the end result into being just like Jesus did with the fig tree, and King David did with Goliath (CP 1Sam 17:1-11, 32-37, 40-51). David spoke the end result into being. He was not moved by what he saw. He knew that God would watch over His word to perform it, and He did. This bears out the New Testament teaching in 2Cor 5:7 that we walk by faith and not by sight. If David had allowed what he saw to dominate his thinking as it did Saul and his men he would have conceded defeat too, but his

mind was stayed on God performing His word, and in his mind his victory over Goliath was never in doubt: God was going to do it for him, and He did. Notice what he said in V47: "...for the battle is the Lord's and He will give you into our hands." We have to remember that. Once we speak God's word over our situation, the battle is the Lord's. We still have work to do, but we are assured of the victory (CP Eph 4:29).

It might seem to some of us to be somewhat incongruous to relate negative confessions to corrupt communications, but any spoken words that negate God's word is a corrupt communication because it denies the power of God to bring to pass that which He has already purposed for us. It does not edify the hearer, nor does it build up their faith in God's word, yet all that we do has to be to God's glory. So if God is not being glorified in all that we do it is because we are not speaking His word over our circumstances for His promises to be fulfilled in our lives. He is glorified in His promises being fulfilled (CP 2Cor 1:19-20). If there were no other scripture proofs that God wants His promises fulfilled in believers this alone would suffice. This scripture teaches that there is not one promise that is no to a believer in Christ. The word *amen* affirms the truth of what is being said and declares the certainty of the promises being fulfilled. V20 tells us that God is glorified in His promises being fulfilled in us.

But once again we need to be reminded that it is only by sowing to the kingdom that we can reap the kingdom benefits. We reap what we sow. If we are sowing to the kingdom we can confess God's word and confidently expect it to come to pass but if we are not sowing to the kingdom it will not come to pass and we will remain subservient to our circumstances (CP Jn 15:7-8). This also confirms what 2Cor 1:19-20 teaches. The fruit we bear that glorifies God in these scriptures are His promises being fulfilled in our lives. Jesus said we can ask or speak anything into being. It will be done for us. Now let us look at some life situations that are a good cross section of what we can expect to encounter in our Christian walk and resolve not to ever again accept them as something we cannot change. We can change them as this study teaches simply by saying the same thing that God's word says over them.

We must resolve to **never again confess I can't**, for "I can do all things through Christ which strengtheneth me" (CP Php 4:13 also Mk 9:23). The word *possible* in Mk 9:23 means power to do. This is the same *power to do* - Holy Spirit empowering - that we are endowed with when we are baptized in the Spirit (CP Lu 24:49). **Never again confess lack**, for "My God shall supply all my needs according to His riches in glory by Christ Jesus" (CP Php 4:19 also Ro 5:17; 8:32; Eph 1:3). It is important to note here that whilst it is in God's eternal purpose to richly bless His children we must never forget that God's law of sowing and reaping

applies to every aspect of our Christian walk, so it is imperative to understand that it is only as we sow to the kingdom that we can reap the kingdom benefits. Php 4:19 especially must be clearly understood in this context. It has been taken out of context so often to teach that it is God's promise to meet the needs of every professing Christian, but that is not correct. It only applies to those who give into the work of God like the Philippian Church did (CP V15-19). The Philippian Church had supported Paul financially when he started up the Church in Thessalonica and Paul was assuring them that as they gave so liberally to fulfil his need so God would also give liberally to fulfil theirs.

Never again confess fear, for "God did not give me the spirit of fear; but of power, and of love, and of a sound mind" (CP 2Ti 1:7 also Psa 91:5-7; 118:6; Isa 41:10; He 13:5-6; Rev 21:8). The fearful in Rev 21:8 are professing Christians whose fear of man overrides their loyalty to Christ and the truth of His word. Their personal feelings and status among men means more to them than being faithful to Christ and witnessing to His saving grace. Fearful means to be timid, faint hearted, afraid. You will notice that Jesus places them first among those who are consigned to hell because they profess to be Christians, but they compromise His word rather than proclaim it (CP 2Cor 5:17-20; 1Th 2:4; 2Ti 2:12). Witnessing is not an option for Christians, it is a command (CP Mt 28:18-20; Ac 10:42). These are our marching orders and we had better obey them. It is better to please God and live than to fear man and perish (CP Mk 8:34-38).

Never again confess defeat, for "God always causes me to triumph in Christ" (CP 2Cor 2:14; 1Jn 5:4-5). Why should we concede defeat when it is merely a matter of believing God's word and confessing it for victory (CP Ro 8:37; 1Cor 15:57).

Never again confess sickness, for "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (CP Isa 53:4-5). *Griefs* and *sorrows* in V4 means sicknesses and pains. Jesus bore our sicknesses and our pains on the cross so we would not have to bear them in our earthly life, just as He died for our sins so that we could be forgiven them (CP Mt 8:16-17). Matthew asserts here that Isaiah's prophecy in Isa 53:4-5 was being fulfilled in the healings Jesus rendered to the sick. This is not teaching as many believe that Jesus completely fulfilled Isaiah's prophecy during His earthly ministry and therefore there is no physical healing in the atonement. This teaches that by contemporaneously healing the sick and forgiving their sins Jesus was demonstrating that our physical healing is an integral part of the atonement (CP 1Pe 2:24). Peter attests to our healing as being an established fact accomplished by the stripes Jesus bore for us (CP Mk 2:1-12; Jn 5:1-14). These scriptures clearly prove what Mt 8:16-17 and 1Pe 2:24 teach, but there are many Christians who still do not know this truth and

consequently cannot exercise faith to believe for their healing, which stresses once more the necessity of being thoroughly grounded in God's word. The more we are grounded in His word the more our faith in Him to perform His word builds up (CP Ga 3:13-14). This is yet more proof of the salvation benefits in Christ's atonement. The curse Christ died and redeemed us from includes every sickness and disease there is, as well as poverty, lack, loss of peace, being debt ridden, desolation of the land, etc, etc. They are all listed in De 28:15-68 and we need to read them to know the full extent of the curse. But it is more important for the purpose of this study at this time to know the blessings God has blessed us with in Christ to build up our faith for healing. Just as our healing is an established fact in Christ as Peter attests to in 1Pe 2:24, so are all the blessings of God, as Paul attests to in Eph 1:3 (CP Eph 1:3, also Ex 15:26; 23:25-26; De 7:15; 28:1-14; Psa 91:9-12; 103:2-6).

Never again confess doubt and lack of faith, for "God hath dealt to every man the measure of faith" (CP Ro 12:3). It only remains for us to exercise that faith by acting upon what we say we believe of God's word (CP Mt 17:20; Lu 17:5-6). Our faith does not have to be any greater metaphorically speaking, than a tiny mustard seed for God's word to work for us by confessing it over our circumstances (CP Mt 17:14-21). This scripture has been used many times to teach that believers must fast and pray before attempting to cast out demons like Jesus did in V18. That is not correct. The Bible is a progressive revelation, and Jesus was pointing here to the future ministries of the disciples and their need for faith to perform His work. His word would be sufficient to produce the desired result, but their actions would necessitate faith which would be increased by constant contact with the Lord through prayer and fasting and abiding in His word. This is for our admonition also. It stresses the importance of our own Christian walk being one of prayer and fasting and abiding in God's word to do His work, but we do not have to specifically fast and pray before casting out demons. We simply cast them out in Jesus' name now by the authority of His word (CP Mk 16:15-18).

Never again confess inability to conquer sin in our life, for "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (CP Ro 8:2). We must always acknowledge that sinning is a choice Christians make themselves: it is not something they have no control over. Christians can and must say no to sin. Before their salvation Christians had to obey the behests of sin, but now that God has broken the power of sin over their lives, they no longer have to yield to it (CP Ro 6:12-14; 8:12-13). When the believer resists sin's demands, no matter how strong the temptation is, no sin is possible. No force at all can change our will if it is yielded to God (CP Psa 91:13; Lu 10:19; Jas 4:7-10). God has adequately provided us with grace to overcome temptations and resist sinning, and we can overcome if we are resolute in our desire to

obey God and depend on His faithfulness. He has given us all things that pertain to life and godliness (CP 2Pe 1:2-4). If we yield to sin it is because we fail to resist our own sinful desires (CP Jas 1:13-15; Ro 6:16). These scriptures clearly teach that our eternal destiny will be determined by whom we choose to obey. We can yield to sin and go to hell, or we can obey God unto everlasting life with Jesus. The choice is ours. Nowhere in scripture does God blame the devil for what we do. Believers must shoulder the responsibility for their sins and never try to shift the blame onto someone else (CP Pr 4:23; Jer 17:9; Mk 7:21-23). Every sin we commit originates in our heart - no-one else is to blame, so believers struggling with sin must stop blaming the devil and start obeying God. When Paul named the sins of the flesh that will take people to hell he was talking to the Church. He is warning us not to commit them (CP Ga 5:16-21).

Never again confess barrenness, for "He maketh the barren woman to keep house, and to be a joyful mother of children." (CP Psa 113:9). Psa 113 is an admonition to praise God (CP V1-9). God is to be praised for all He has done: He raises up the poor; He lifts up the needy; He exalts them among princes, and He makes the barren woman to become the mother of children. We only have to confess God's word, expect Him to honour it, and praise Him for it (CP also Ex 23:25-26; De 7:11-14).

Never again confess discontent, for "I have learned, in whatever state I am, therewith to be content" (CP Php 4:11). The key to contentment is realising that God has given us in our present circumstances everything we need to remain victorious in Christ. Our ability to live triumphantly above changing circumstances is Christ's power flowing through us. We only have to exercise our faith in that power (CP 1Ti 6:6-10). This scripture teaches that the love of money - not money itself - is the root of all the evils of V10 here. Money is not the root of all the evils that have ever been though. It did not cause Lucifer or Adam to fall, neither was it the reason God destroyed Sodom and Gomorrah, etc., but in scripture riches are considered the cause of much rebellion against God, and because of this there are many warnings to Christians against coveting wealth (CP De 8:10-20; Pr 23:4-5; 28:20-22; 30:8-9; Mt 6:19-21; Lu 12:15-21; 16:13-15; Jas 1:9-11; He 13:5).

Never again confess feelings of guilt, for "There is therefore now no condemnation to them which are in Christ Jesus" (CP Ro 8:1) and "Blessed is he whose transgression is forgiven, whose sin is covered." (CP Psa 32:1; Psa 103:12; Isa 38:17; 43:25; 44:22; Jer 50:20; Mic 7:18-19). Christ's death on the cross atoned for our sins once and for all. Once we accept Christ as our Saviour and make Him Lord of our life we need never be overcome by guilt again. Godly sorrow yes, for any sin we may commit, but guilt no, because if we come before God and confess our sins He forgives us and our fellowship with Him is completely restored. It is

the devil who condemns believers if they sin, not God (CP 1Jn 1:7-9).

Those are but a few of God's promises we can speak over our circumstances in life, confident that if our walk is pleasing unto God we simply make our requests known to Him and then thank Him in anticipation of the answer we seek (CP Php 4:6-7). There are countless promises in scripture we can appropriate. They can be applied to loneliness (CP Ge 28:15; Josh 1:5; Mt 28:20; He 13:5), bondage (CP 2Cor 3:17; Ga 5:1), weakness (CP Ps 27:1; 59:16-17; 138:7; Dan 11:32; Hab 3:19A), lack of wisdom (CP 1Cor 1:30; 2:11-16; Eph 1:8; Jas 1:5-7; 1Jn 2:20,27), feeling of unworthiness (CP Ro 5:17; 2Cor 5:21; Col 1:12), insecurity (CP Pr 3:24-26; Isa 26:3), confusion (CP Ps 119:165; 1Cor 2:12; 14:33), worry (CP Ps 55:22; Mt 6:25-34; Php 4:6-7; 1Pe 5:7), frustration (CP Ps 29:11; 91:1-4; Jn 14:27), fear of the future (CP Isa 56:3-5; 1Cor 2:9-10; 1Jn 3:1-2), Satan's supremacy over your life (CP Ps 91:13-16; Ro 6:14; Col 1:13; 1Jn 3:5-6, 9; 4:4, 13). There are even more than these but they will suffice for now. God has provided His word for us to confess over our circumstances, and He wants to see it appropriated for our well-being otherwise all these scriptures are meaningless, but His word will only work for us to the extent that it is stored up in our hearts, the conditions are met, and it is acted out in faith.

We should confess the word at the start of our day - make it a daily confession - before any situation arises that could gain an advantage over us. David did not wait for Goliath to attack first and gain the advantage, and neither should we. The same God who went before David and delivered Goliath up goes before us too. It is His battle, not ours. We just do what David did: stand on God's word and by faith speak the end result for the day into being before the day even commences. That is the true expression of our faith in God to perform His word. It is faith in action. Following is a good example of a daily confession we can all boldly proclaim, confident that because it is God's word He will perform it for us just as He did what David said He would do for him against Goliath. Proclaim it as it is if it suits or change it to suit yourself but remember that if we want God to do for us what He did for David, then we have to do what David did - keep confessing God's word.

DAILY CONFESSION

I confess today is a good day (Psa 118:24). I proclaim all that is good, all that is blessed of God, all that is in the perfect will of God, all that God has designed for me shall be mine today in Jesus' name (2 Cor 1:20) I am blessed coming in; I am blessed going out (De 28:6). I am blessed with all spiritual blessings in heavenly places in Christ Jesus (Eph 1:3).

Greater is He that is in me than he that is in the world (1Jn 4:4). There shall no evil befall me, neither shall any plague come nigh my dwelling, for He has given His angels charge over me. They keep me in all my ways (Psa 91:10-11). No weapon formed against me will prosper (Isa 54:17), but whatever I do will prosper. I am like a tree planted by the rivers of water (Psa 1:1-3). I lack for no good thing. My God supplies all my needs according to his riches in glory in Christ Jesus (Php 4:19) I have all sufficiency in all things and abound to all good works, for my God has made all grace abound toward me (2 Cor 9:8). Today I am filled with the love of God. I am filled with the joy of the Lord. I am filled with the peace of God (Ga 5:22).

I confess the many benefits of Calvary today. All my sins are forgiven. All my diseases are healed. I am preserved and strong in God. I am crowned with his loving kindness and tender mercy, and my strength is renewed as the eagle (Psa 103:1-5). I am redeemed from the curse of the law and from every sickness and disease and everything else under the curse (Ga 3:13-14; De 28:15-68). I have been washed in the blood of Jesus (Rev 1:5). Jesus Himself took my infirmities and bore my sicknesses (Isa 53:4-5; Mt 8:17), and by His stripes I am healed (1 Pet 2:24).

The Lord is my helper and I will not fear what man can do to me (He 13:5-6). I rejoice today that all my family are coming into the fold of the Lord. This is my confession, and I thank you Father in Jesus' name that I have what I say (Mk 11:22-23). Jesus is the high priest of my confession. He makes it happen today (He 10:19-23).

(REMEMBER, THIS CONFESSION WILL ONLY WORK FOR US TO THE EXTENT THAT GOD'S WORD IS STORED UP IN OUR HEARTS, AND WE OBEY IT - PSA 66:18).