

HowTo

Turnifour Faith Loose

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Chapter 1 Three Kinds of Confession

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

—Romans 10:10

The New Testament speaks of three kinds of confessions: (1) the lordship of Jesus; (2) the believer's confession of his sins; and (3) faith in the Word, Christ, and God the Father.

Jesus made a very important statement in John 16, showing that the sinner will be convicted by the Holy Spirit for just one sin: *"they believe not on me."*

JOHN 16:7-10

7 .. .It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father

How often we've insisted that the sinner confess all the sins he's ever committed in order to get saved. But, actually, he couldn't confess all of his sins, because he couldn't possibly remember everything he's ever

done wrong! No, the principal confession the sinner must make is *the lordship of Jesus*.

The second confession mentioned in the New Testament is *the believer's confession of his sins* when he is out of fellowship with God. John tells us, "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*" (1 John 1:9).

The third kind of confession is confessing faith in the

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Word, Christ, and God the Father.

MATTHEW 3:5,6

**5 Then went out to him Jerusalem,
and all Judaea, and
all the region round about Jordan,
6 And were baptized of him in
Jordan, confessing their
sins.**

This passage is a picture of God's covenant people, the Jews, confessing their sins and being baptized by John. *This was not Christian baptism*, because Jesus had not yet died and risen. Also, John did not baptize in the Name of the Father, Son, and Holy Ghost; he baptized in the Name of the Father. "Believers" in John's day were Jews who were under the law.

New Covenant believers, on the other hand, are spoken of in Acts 19:18, which says, "*And many that believed came, and CONFESSED, and shewed their deeds.*" These were Christians who had sinned. It doesn't say *what* they confessed, but it is evident they were confessing magical arts they had been practicing. They were not confessing these things in order to get saved; they were already saved, and now it was easier for them to confess these practices.

A Full Gospel missionary told me of the revival that broke out in 1956 in Brazil, where 268,000 people were saved and nearly 100,000 were baptized in the Holy Spirit. In a year's time, more than 100 churches were

built. (That's revival; especially when you realize that 99 percent of the people were Roman Catholics.)

The missionary said, "I spent seven years in Brazil. We had a little mission station with only 37 in Sunday School. I began to give time to studying God's Word, fasting, and praying. Fasting and praying didn't do it alone; it was a matter of my getting in line with God's plan. Fasting and prayer simply gave me a little more time to wait on God.

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"And as I waited on God, I didn't preach against anything or anyone. I began to preach on what the Word said. The Catholics had a song about the blood, so we adopted this as our theme song when we started holding tent meetings. As we started singing, the people thought we were Catholics, and they came in droves. When they asked if we were Catholics, we would say, 'Yes, but not Roman Catholics.' The word 'catholic' means 'general,' and we believe there is but one universal church."

In 1942 I read an article in *The Pentecostal Evangel* by a minister who had won many Roman Catholics to Christ. He said he never tells Catholics they are wrong about anything. It's a waste of time to argue about religion. He said, "I find some place where I can agree with them. I get their attention by telling them I believe in Mary more than they do. I show them in the Book of Acts where Mary went to the Upper Room and was filled with the Holy Spirit."

He added, "I tell them I followed her there and I've been filled with the Holy Spirit, too. As soon as they see that Mary went there, they are ready to go, too. I don't dare tell them they are going to have to get saved first. I just tell them to get on their knees — they don't mind kneeling. Then we pray. I ask them to pray the sinner's prayer first, and then I lead them right through to receiving the Holy

Spirit and speaking with other tongues."

At the last church I pastored, I visited in a home where the wife was saved but the husband wasn't. When I invited him to church, he said, "No, I'm not coming. When I come to church, I get under conviction."

I said, "That's what we want you to do."

He said, "Just this morning at the breakfast table, my wife asked me why I don't give up this and that and get saved. She doesn't know it, but for weeks at a time I have given up those things, but I always go back to them."

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This man didn't have to "give up" anything to get saved. The Bible promises, "... *if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*" (Rom. 10:9).

This is the only real confession that the sinner makes, for he is guilty of only one sin in the sight of God: rejecting Jesus Christ as Savior and Lord. *God demands that we confess the lordship of Jesus Christ!*

To demand that a sinner confess his sins before he becomes a new creature would be just as foolish as it would for the governor of a state to say to a convict, "I'm going to parole you if you'll confess you're in prison." That's a self-evident fact. And it's also a self-evident fact that the sinner is a child of the devil.

The thing the sinner must confess is the lordship of Christ. He must let Jesus dominate his daily life. *Confessing the lordship of Jesus is the very heart of the Gospel.*

Notice the phrase, "*if thou shalt confess with thy mouth.*" Confession must be vocal. The lips must frame the words. Confession is not only for our sake, but for the world around us.

Once while I was preaching in Dallas, a man in the church said to me, "We men have an early morning prayer meeting before we go to work each day. One man

has been coming five days a week for six months and has been praying, but he is still unsaved. I think you could help him."

I was introduced to the man during a special Saturday night teaching class, and the moment I looked at him, I knew exactly what was wrong. During the testimony service, I said to him, "Stand and testify, and confess that you're saved."

He was startled. He looked around, stammering and stuttering a little, then finally said, "Well, I'm not saved yet."

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I said, "You've got your Bible there in your hand, haven't you? Open it to Romans 10:9,10 and read aloud."

He read, "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*"

I asked him to repeat the last phrase, "*and with the mouth confession is made unto salvation.*" I said, "Certainly you can't be saved until you confess. It's with the mouth that confession is made. Now stand and confess that you are saved."

"Well," he said, "I don't feel I'm saved."

"Certainly not," I said. "You can't *feel* something you don't have. And you can't have it until you confess it."

"I don't much believe I want to do that," he answered.

I said, "I understand that you've been coming to this church and praying for six months."

"I sure have," he said. "I've wept and repented for six months."

I said, "All you lack is to stand on this verse. Stand up and confess that."

He said, "Well, I do believe these verses, that Jesus died for my sins and that

He was raised from the dead. God raised Him up for my justification, so I just take Him as my Savior and confess Him as my Lord." Then he quickly sat down. After a few minutes he began to glow, and suddenly he began shouting. He later told me, "When I confessed that, something happened inside of me."

I said, "Yes, eternal life was imparted to your spirit."

MATTHEW 10:32,33

32Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

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So there must be a public confession, for this signals our break with the world. It signals a change of lordship. It defines our position. The confession of the lordship of Jesus immediately puts us under His supervision, care, and protection.

The Believer's Confession of Sin

The second kind of confession is the believer's confession of sin when he has broken fellowship with the Lord. We lose our testimony the moment we sin. Sin always puts the light out. Faith trembles in the darkness of broken fellowship.

In Psalm 137 we see a type of broken fellowship. Israel had sinned and was carried away into captivity. They remembered Zion. Their harps were hung on the willows and their enemies asked for a song. They cried, "*How shall we sing the Lord's song in a strange land?*" (Ps. 137:4). *Faith has no song when fellowship is broken.*

1 JOHN 1:3-7

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may

be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Notice that the word "fellowship" is mentioned four times in these verses. These words are not written to the

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sinner. They are written to the believer for two reasons: first, as a warning against broken fellowship; and, second, to show the way back into fellowship.

God said we're lying if we say we have fellowship in Him but walk in darkness. He said, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* (v. 9).

When we've sinned, we know it. We have a "monitor" inside us that lets us know when we've done wrong. If we don't know it, we shouldn't try to find something with which to condemn ourselves. *(When we are always finding something to condemn ourselves, we're robbing ourselves of faith!)*

If we've missed the mark in some way, we shouldn't wait — we should say right then, "Lord, I've missed it. Forgive me." He will, and we'll continue to walk in fellowship with Him.

The moment we confess our sins, He forgives us and we stand in His presence as if that sin had never been committed! We needn't confess our sins over and over again. This builds weakness, doubt, and sin-consciousness into our spirits. If we've confessed the sin once, He's forgiven us and has forgotten it, so we must forget it, too.

God said in His Word, "*Yea, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins*"¹⁷ (Isa. 43:25). If He doesn't have any memory of the things that broke our fellowship, why should we? That isn't God condemning us; it's Satan trying to take advantage of us!

In Hebrews 8:12 we read, "*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*"

I've heard people say, "I don't know if the Lord will heal me or not. I've sinned. I've failed." But God said, "*I will be merciful to their unrighteousness, and their sins*

and their iniquities will I remember no more." If you've asked Him to forgive you, He doesn't remember that you ever did anything wrong.

In other words, the believer must be willing to forgive himself just as the Father is willing to forgive him. *Many people have robbed themselves of faith because they are not willing to forgive themselves.* They hold themselves in a state of condemnation, and it robs them of their faith.

Notice the Scripture in James 5:14,15: *"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."* In using this Scripture to teach divine healing, we sometimes fail to read that last phrase.

Once I was praying for a certain man, and I knew he was in sin. I knew he kept stumbling, repeating the same mistake over and over again. While praying about this, I said to the Lord, "Well, now, I don't know about this fellow. After all, he's done the same thing over and over again."

The Lord replied, "Do you think that I would ask you to do something that I wouldn't do? Peter said, 'Master, if my

brother sins against me, how oft should I forgive him? Until seven times?' [Matt. 18:21] I answered, 'Not up to seven, but seven times seventy!' That is 490 times. Would I require *you* to do something that / wouldn't do?"

I said, "No, that would be unjust, and You're not unjust."

Then He said, "I'll forgive the man. You go ahead and pray with him."

Sometimes we think, "That person's done wrong. He's going to reap the results of his wrongdoing. In fact, he's sick now because he's done wrong." Sometimes broken

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fellowship *will* cause sickness, but the Lord says, "*if he have committed sins, they shall be forgiven him.*"

Some people talk themselves right out of faith. They think they must lie on a bed of sickness because they have sinned. But God says, "... *the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him*" (James 5:15).

There is forgiveness in healing.

Once I was preaching along these lines at a convention. The district superintendent said to me, "There was a time when I wouldn't have agreed with what you are teaching. But before I became superintendent, we were pastoring in a new church we had built. We didn't have many men in the church, so the women were carrying the burden, doing what they could to make the payments on the building.

"There was one man in the church who was better off than anyone else — he owned a business. But he gave only about a dollar a week, and we needed his support so desperately.

"One morning about 2 o'clock, the telephone rang. This man had broken his ankle. His next-door neighbor, a Roman Catholic, was with him, and they were talking about healing. The neighbor said he thought if I would pray for him, God would heal him.

"(I was sure God *wouldn't* heal him because he was so unfaithful to the Lord's work, but I got dressed and went over to his house anyway.)

"I laid my hand on his ankle and said, 'God, heal him now in the Name of Jesus Christ.' I knew in my spirit that he was healed. He jumped out of bed on that ankle and walked instantly.

"I went on home, but I couldn't keep from wondering why the Lord had healed him. Then the Lord reminded me of the Scripture from James, '*... the Lord shall raise him*

up; and if he have committed sins, they shall be forgiven him.'

"I knew the fellow had prayed and asked God to forgive him, because I had heard him praying, 'Dear God, forgive me of every wrong.' "

The superintendent continued, "The church grew. When World War II came, about half the people moved away, and it looked like the district was going to have to make the payment on that property. But this man stepped forward and said, 'I'll make the payment.' During the war he paid more than \$4,000 on that property."

HEBREWS 10:1-4

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

We see here that the blood of bulls and goats could not permanently erase sins; it could only cover them temporarily. Sin — and sin-consciousness — remained in the heart of man. But God redeemed us from sin-consciousness, as we see in First John 1:9, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*

After confessing your sins to God, you should have no more knowledge of them. He doesn't; why should you? Then you can understand the confidence we have when we come to God in prayer, knowing with a certainty that He hears us.

Chapter 2 Confession — The Key to Faith

*For with the heart man believeth
unto righteousness; and with the
mouth confession is made unto
salvation.*

— Rom. 10:10

In the last chapter we discussed confession. Our text refers to confession and salvation, but the text is also true concerning anything else that you receive from God. Why? Because all that you receive from God comes the same way: through faith.

With the heart man believes for healing, and with the mouth confession is made. With the heart man believes for the baptism in the Holy Spirit, and with the mouth confession is made. Everything you receive from God comes this way.

The same thought appears in Mark 11:23: *"For verily I say unto you, That whosoever shall SA Y unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he SAITH shall come to pass; he shall have whatsoever he SAITH."*

In this text, Jesus mentions believing once and confession three times. When the Lord spoke to me about this once, He said, "You'll have to do three times as much preaching about the *saying* part as you do about the *believing* part, because people are not missing it in the believing part;

they are missing it in the saying [or confession] part."

Nowhere does the Bible teach that if you just believe in your heart you'll get an answer. It teaches that if you *believe* with your heart and *say* it with your mouth, you shall have whatever you say.

Romans 10:8 says, "*But what saith it?*

The word is nigh

thee, even in thy MOUTH, and in thy HEART; that is, the word of faith, which we preach." Notice that the word of faith must be in your *mouth* as well as in your *heart*.

Few Christians have recognized the place that confession holds in our lives. It is unfortunate that whenever we use the word "confession," people invariably think of confessing sin, weakness, and failure. That is the negative side of confession. There also is a positive side — and the Bible has more to say about the positive side than the negative.

The dictionary says that to confess means "to make confession of one's faults, to acknowledge faith in." If we live on only one side of confession and constantly confess our faults and failures, we will grow lopsided in our Christian life, building weakness, sin, and failure-consciousness into our spirits.

Christianity is called "The Great Confession." What is confession?

First, it's *declaring* what we believe to be true.

Second, it's *giving evidence* to what we know in our hearts.

Third, it's *testifying* to the truth that we've accepted.

But we must know what we are to confess. Confession centers around five areas:

First, what God in Christ did for us in the Plan of Redemption.

Second, what God through the Word and the Holy Spirit did for us in the New Birth and the baptism in the Holy Spirit.

Third, what we are to God the Father.

Fourth, what Jesus is doing for us now, seated at the right hand of the Father, where He ever liveth to make intercession for us (Heb. 7:25).

Fifth, what God is able to do through us, or what His Word will do as we speak it.

You can't confess about things of which you have no knowledge. If you are a witness in a courtroom, it's what you have seen and heard yourself that stands as evidence; your opinion isn't accepted as evidence. Likewise, it's what you personally know about the Lord Jesus Christ and what you are in Him that counts.

Many people know the Lord as their personal Savior, but they don't know their privileges in Him. When people know who they are in Christ and take advantage of that fact, they cannot fail in the Christian life.

In studying the Bible, go through the New Testament — primarily the epistles written to the Church — and underline in red all the Scriptures containing the expression "in Him," "in Christ," and "in whom."

The moment you find them, begin to confess, "This is who I am and what I have." If you'll do that, I'll guarantee that before many days, life will be different for you.

We are not trying to get redemption; *we have it now* (Eph. 1:7,8). We are not going to have it sometime; *we have it now*.

From what are we redeemed? People usually say, "Well, I'm redeemed from sin." That's part of it, but not nearly all of it.

GALATIANS 3:13

**13 CHRIST HATH REDEEMED
US FROM THE CURSE OF THE
LAW, being made a curse for us:**

**for it is written, Cursed is every
one that hangeth on a tree.**

We are redeemed from the curse of the law.
In the New Testament, "the law" invariably
refers to the first five books of the Bible.

The curse or punishment for breaking
God's law is threefold: poverty, sickness, and
the second death. But Christ has redeemed us
from the curse of poverty; He has redeemed
us from the curse of sickness; and He has

redeemed us from the curse of spiritual death.

Some people say that material or financial blessings were only promised to the Jews. But Galatians 3:13,14 says, "*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the GENTILES through Jesus Christ; that we might receive the promise of the Spirit through faith.*" Abraham's blessing was threefold in nature. First, it was a material, financial blessing. Second, it was a physical blessing. Third, it was a spiritual blessing.

In the New Testament, Third John 2 agrees that God wants us to have material, financial, physical, and spiritual prosperity: "*Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*"

When I discovered this, I was so thrilled I couldn't sleep! Other Scriptures began to come to me, and the Holy Spirit said, "Didn't God put everything here that's here? Don't the Psalms say that the world and the fullness thereof is God's? Doesn't the Bible say that the gold and silver and the cattle on a thousand hills are the Lord's? For whom did God make all those things?"

The Bible says that God made the world and the fullness thereof. Then He

made Adam and said, "Adam, I give you dominion over all of it" — over the cattle on a thousand hills, over the silver and gold, the world and the fullness thereof.

Why do the devil and his crowd have it, then? Because Adam committed high treason. He sold out to the devil, and Satan became the god of this world. He is referred to as "the god of this world" in the New Testament (2 Cor. 4:4). But Jesus, the "last Adam" (1 Cor. 15:45), came to redeem us from the hand of Satan!

Romans 5:17 says, "*For if by one man's offence death*

reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Weymouth's translation reads, "those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ."

That means we have dominion over our life. We are to dominate, not be dominated. Circumstances are not to dominate us; we are to dominate circumstances. Poverty is not to rule and reign over us; we are to rule and reign over poverty. Disease is not to rule and reign over us; we are to rule and reign over disease. We are to reign as kings in life by Christ Jesus, in whom we have our redemption.

Galatians 3:29 tells us, "*And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*" And the seventh verse of that chapter says, "*Know ye therefore that they which are of faith, the same are the children of Abraham.*" Thank God, Abraham's blessing is mine!

Did God put cattle, silver, and gold here on earth for the devil and his bunch? We know that God loves a sinner, but does He love the sinner more than He loves His own children? No! He put these things here for His people to enjoy. He wants us

to have the best!

Jesus, who came to introduce the Father to us, said, *"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"* (Matt. 7:11).

How many of you parents want your children to go through life sick and afflicted or without enough money to live on? None of us wants that for our children.

God has made provision for us through Christ Jesus. The Lord once said to me,-
"Don't pray for money anymore. You have authority through My Name. I have already put

gold, silver, and cattle on a thousand hills. Instead of praying that I will do it, simply say, 'Satan, take your hands off my money.' Claim what you need."

I said, "Just how do I do that, Lord?"

He said, "If you need \$200 this week, say, 'Satan, take your hands off my money. I claim \$200 this week.' "

With fear and trembling, I tried it. (God will allow a little unbelief in you when you don't know some things for sure. After a while, though, He expects more of you.)

When I got to the next church I was to preach in, I said, "Lord, if I get what I need, this principle will have to work, because the last time I preached here they only gave me about \$60 a week. I'm going to ask for an amount I know they would think is impossible." (Never limit yourself to believing just for the possible; believe for the *impossible* as well.)

So I said, "Satan, take your hands off my money. I claim \$150 this week!"

I was supposed to be there only a week, but as it turned out, I was there 10 days. So I said, "Lord, I'm claiming \$200 for these 10 days. And, Satan, take your hands off my money."

Up to this point, I had been poverty-stricken. When the pastor passed the offering plate, I received \$240! After that when I went back to churches where I had been before, I preached prosperity to them, and I received twice as much from

those churches as I did the first time, just by using this key.

Thank God, I'm not under the curse, for Jesus has set me free! As the chorus says, "For sickness I've health, for poverty, wealth, since Jesus has ransomed me."

Chapter 3 A Positive Confession

Jesus said, "*..whosoever shall SAY unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he SAITH shall come to pass; he shall have whatsoever he SAITH*" (Mark 11:23).

You always can tell if a person's believing is right or wrong by what he says. If his confession is wrong, his believing is wrong. If his believing is wrong, his thinking is wrong. If his thinking is wrong, it's because his mind has not been renewed with the Word of God.

I never have been able to understand how anybody could think he can get help from God apart from His Word. God moves in line with His Word. We should treat His Word with the same reverence we would treat Jesus if He were here in the flesh.

Once when I was preaching in a certain city, a pastor from another denomination called my host pastor. I was in the room when he called and I could hear every word they were saying. The man calling was complaining about the sermon I had preached the night before.

The pastor said, "Well, it's all in the Word. I followed him, and it's Bible."

The other pastor argued, "We just don't believe it like that!"

"Well, you don't believe the Bible, then," my friend said.

The other pastor said, "Well, I've preached it my way for 25 years, and right or wrong,

Bible or no Bible, I'm going to stay with it."

In the next meeting I held, one of the Sunday School teachers had her feelings hurt by something the pastor's brother had preached. She started calling the pastor about it. (Once she called him at 3 o'clock in the morning.) She

called him over my sermon, too.

She asked, "Brother, are you asleep?"

He said, "Certainly, sister. It's time all intelligent people were."

She said, "Did you agree with what Brother Hagin said in his sermon?"

"Certainly I did," he replied. "And I've told you again and again in no uncertain terms, that's what the Word of God says. And sleepy as I am right now, I could quote you 25 Scriptures concerning this. How many Scriptures could you quote?"

"Well, not any," she said, "but I just don't accept it."

He said, "I tell you, it's scriptural, and I want you to quit calling me at 2, 3, and 4 o'clock in the morning. It's not necessary. Maybe *you* can't sleep, but / can, and I can't tell you anything I haven't already told you. If you're not going to accept the Bible, then no one can help you."

She said, "I've been teaching Sunday School in this church for 21 years, and I've always taught that a different way. I've raised my children that the Bible teaches it this way, and *Bible or no Bible*, I'm going to stay with it."

God has given us His Word to get our thinking straightened out. If my thinking is not in line with God's Word, I'm certainly going to change my thinking.

Whenever the word "confession" is used, we usually think of sin and failure, but that's the negative side of it. There is a

positive side as well, and the Bible has more to say about that than the negative. Confessing, as we mentioned earlier, is affirming something we believe.

God works through us by His Word as we speak it forth. Jesus said, "Go teach." We carry the Word, but if we don't give it out, we won't accomplish anything and our prayers will be in vain. If someone is lost, for example, you would be wasting your time praying for God to save him if nobody carries the Word to him.

A Positive Confession

1

9

If we could just pray and get people saved, we wouldn't need to send missionaries to preach the Word. We could just pray all the heathen into heaven. But the Holy Spirit and the Father work only in conjunction with the Word.

Jesus said in Mark 16:

MARK 16:15-20

15And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16He that believeth and is baptized shall be saved, but he that believeth not shall be damned.

17And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God.

20And they went forth, and preached every where, the Lord working with them, and

**confirming the word with
signs following.**

Notice that the Lord confirmed *the Word*. He didn't do a thing until they preached *the Word* Signs don't follow an individual; they follow *the Word*. Give out *the Word*, and the signs will take care of themselves!

In the last church I pastored, I became greatly concerned because there weren't enough signs following my ministry. I shut myself up in the church and prayed for days at a time, saying to the Lord, "People are saved occasionally, healed, and filled with the Holy Spirit, but not many. There are just not enough signs following!"

The Lord said to me, "You have been praying that I'd confirm my Word and that signs would follow. But all you have to do is preach the Word and I'll do it. If you'll preach the Word, the signs will follow. // *the signs aren't following, then you're not preaching the Word.*"

That startled me. I almost felt insulted! I said, "Lord, You know I've always been a *stickler* for the Word."

He said, "Check up on what you're preaching, and see to it that you preach the Word."

I began to examine my sermons, and to my utter astonishment I found that I was preaching about 60 percent Word, 30 percent tradition, and 10 percent unbelief. I started correcting the way I said things, and sometimes in the pulpit I would stop and say, "No, that's unbelief, folks. I take that back" or "That's tradition. I'm not going to say that."

Some said, "But we've been saying that in Full Gospel circles for 30 years."

I said, "It's still tradition, and God won't confirm that with any signs." Soon we started having signs. And I found that the more Word I preached, the more signs I had.

To be a successful Christian, you must know what you are in Christ. When you know that and think in line with that — believe and confess that — then there is no failure in you. As I suggested in the last chapter, find all of the Scriptures about "in Him" and "in whom" (they are listed in my minibook entitled *In Him*), and begin to confess, "This is who I am and what I am." You'll find life will be different for you.

People have said to me, "I've read all those Scriptures, but they don't seem real to me."

I always replied, "Have you confessed it

is so?"

One woman said, "Yes, but it isn't in my life."

I said, "God says it's so."

"Yes, but I know it's not," she said.

"Well," I said, "either you or God is lying about it, then. He says it's so and you say it isn't. You're looking God right in the face, so to speak, and saying, 'You're a liar. Your Word is a lie; it isn't so.' Start confessing it is

so, because the Bible says it is."

She went off mumbling, "Yes, but I know it's not."

How in the world can people like that ever be victorious? There are some people who just won't accept things as the Bible says they are. Some won't believe even when it happens.

It's believing — it's thinking in line with God's Word — confessing, talking, saying, affirming, witnessing to what God's Word says — that counts. That's what will put you over.

There are Scriptures that do not have "in Him," "in whom" or "in Christ" in them, yet they infer something that we do have in Him. For example, Colossians 1:13 says, *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."* In Him we are delivered from the authority of darkness, for the word "who" in this Scripture refers to God.

Also, we read over in First John 4:4, *"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."*

The Old Testament counterpart is found in Isaiah 41:10, *"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right*

hand of my righteousness."

In the New Testament we read in Romans 8:31, "*What shall we then say to these things ? If God be for us, who can be against us?*" That's the best reason in the world not to be afraid, because He is with us and is in us. Sometimes in trying to help people we say, "The darkest hour is just before the dawn," or "Don't worry; things will get better tomorrow." But God gives us the best reason in the world not to fear.

Again and again we read in God's Word, "Fear thou not." God sent a message through the prophets, "Fear

thou not." Jesus said to Jairus, when he learned his daughter had died, "Fear not, only believe."

If God had only said, "Don't be afraid" and nothing more, I might reply, "I can't help it." But notice He added, "for I am with thee."

Can you really believe that He is *with* you and still be afraid? No! Can you really believe that He is *in* you and still be afraid? No! If you are afraid, it's because you are doubting Him.

"Yes," somebody might say, "but you don't understand. I am so weak."

God said, "I will strengthen thee."

"Yes, but you just don't understand. I feel so helpless."

God said, "I will help thee."

"Well, you pray for me that I'll hold out faithful to the end."

God said, "I'll uphold thee."

Thank God, we already have gotten our answer!

"Fear thou not, for I am with thee . . ."
Our confession can be, "God is with me."

"Greater is he that is in you, than he that is in the world . . ." We can fearlessly say, "God is in *me* now."

You may be facing some task that seems impossible. Instead of saying how impossible that task is, look to Him and say, "God is in me now." You will find that your confession of faith will cause Him to work in your behalf. You can face life

fearlessly, because you know that greater is He that is in you than any forces that can be arrayed against you. This should be your continued confession.

There is no faith without confession. Confession is faith's way of expressing itself. Faith, like love, is of the heart (or spirit). There is no love without word or action. You can't reason love into people, and you can't reason love out of them — it's of the heart.

Faith is of the spirit, and there is no faith without con-

fession. *Faith, then, grows with your confession.* The confession of the believer does several things: First, it reveals your position — spiritually and naturally. Second, it sets the boundaries of your life — you don't receive beyond what you say. (If you say you can't, then you can't. You get nothing. But if you say you can, then you can.) The reason the majority of Christians are weak even though they are earnest is that they have never been bold enough to declare what they are in Christ.

How do you do this? First you must realize how God looks at you, and confess it. (Scriptures about this are found primarily in the epistles written to the Church.)

Then boldly confess what the Word declares you are in Christ. As you do this, your faith will abound.

Remember that faith will never develop beyond your confession. Your consistent confession of your relationship to the Father, the work Jesus is doing for you now in heaven, and what the Holy Spirit is accomplishing in and through you will build a solid, positive faith life.

You will not be afraid of anyone or anything. You will not be afraid of Satan or any of his works. You will face life full of faith and with the attitude of a conqueror. *But you will never be a conqueror until you*

confess you are one. If you wait to *become* a conqueror before you believe you are one, you are mistaken. You have to *confess* it first to become one. *Faith's confessions create reality.*

Chapter 4
Right Confession — Door
to the Supernatural

The Bible contains God's thoughts — and, of course, God's thoughts are different from man's. The Bible says in Isaiah 55:

ISAIAH 55:8,9

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

You may not always understand everything the Bible says with your natural mind, because your mind hasn't been renewed — but the Word still works. It works by *saying*, or it works by *praying*.

In Mark 11:22 we read, "Have faith in God" (or, the God-kind of faith). And in the 23rd and 24th verses we read, "For verily I say unto you, That whosoever shall SAY ... and shall not doubt in his heart, but shall BELIEVE... What things soever ye desire, when ye pray, BELIEVE that ye receive them, and ye shall have them."

The Amplified Bible reads, "For this reason I am telling you, whatever you ask for in prayer, believe — trust and be

confident — that it is granted to you, and you will [get it]."

The greatest things that will ever happen to you will be when you move into the spiritual realm. There is a spiritual realm to enter into. Your intellect and physical senses will fight you every step of the way to keep you from moving into this realm, because if the natural mind isn't renewed by the Word of God, it wants to hold you in the natural realm.

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The Lord once said to me, "So many have barely touched that spiritual realm. Yea, you enter into it briefly in being filled with the Spirit and speaking with tongues. Why not enter on into it? Yea, go on out, even into the deep things of mine. For surely your every desire shall be granted, and the fullness of God shall be yours to enjoy."

Wrong confession is a confession of defeat and of Satan's supremacy. Talking about how the devil is hindering you — how he is keeping you from success — how he is keeping you sick — is a confession of defeat. Such a confession glorifies the devil. Our confession should witness to the truth we believe.

I remember the woman who testified in one of my meetings, "The devil has been after me all week, *bless his holy name*." I know she got her praise misplaced and really didn't mean to praise the devil, yet she was glorifying what the devil was doing by getting up and talking about it.

I once heard a certain Full Gospel missionary to Latin America speak at a convention. Although there was severe persecution there from another denomination, this missionary only gave good reports; he never told about the persecution or hardships he faced in that country.

When some of the other ministers there asked if he was persecuted as badly as others they had heard, he replied, "I don't like to talk about what the devil is doing. I don't like to brag on the devil."

He was correct. A wrong confession glorifies the devil. Such a confession saps the life out of you. It destroys your faith. It holds you in bondage.

But the confession of your lips that has grown out of faith in your heart will absolutely defeat the devil in every combat. With your mouth you are either going to give God dominion over you, or you're going to give Satan dominion over you.

As we discussed earlier, to be saved you confess the

lordship of Jesus (Rom. 10:9). You confess His lordship over you. He begins to have dominion over you then and to rule in your life.

However, when you confess Satan's ability to hinder you — even though you are a Christian — you are giving Satan dominion over you. He is the god of this world and will move right in, because you permitted him to do so. It may be a permission of ignorance on your part, or an unconscious consent, but *he cannot dominate you without your consent*. And when Satan has dominion over you, you are filled with weakness and fear. So don't confess fear.

"Yes, but what if I feel afraid?"
somebody might ask.

You are not really afraid, unless you yield to fear, because God has not given you a spirit of fear, the Bible says, but of power, and of love, and of a sound mind (2 Tim. 1:7). Fear doesn't come from *inside* of you; it comes from *outside* of you. It's of the enemy. You have a spirit of power, the Bible says, so say you do. And when you confess it, it will begin to dominate you.

You know, people can get sick mentally as well as physically, and *God can heal mental illnesses as well as physical illnesses*. But we must learn to stand against the enemy. The Bible instructs us to "*resist the devil, and he will flee from you*" (James 4:7).

I always have treated fear as if it were a spirit, because the Bible says in Second Timothy 1:7 that God has not given us "the spirit of fear" (an evil spirit). Fear has torment.

If I'm tempted to be afraid, I always say, "Fear, I resist you in the Name of Jesus Christ. I refuse to be afraid." When I first started practicing that years ago, I had a battle, because fear would try to take advantage of me. However, now that I've resisted the devil all these years, he always runs when I start talking!

People who easily lose their temper also should prac-

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tice resisting the devil. When you yield to that temper of yours, the devil can come in. And the more you yield, the more that temper will grow and will rule you. But the more you *resist* it, the easier it will be for you to overcome it.

When you first start holding your temper in check, there will be a battle, but every time you win makes the next battle easier. You must realize that you don't grow up spiritually overnight. Spiritual growth, you see, is similar to physical growth. As we *practice* God's Word, we will grow spiritually.

The same is true of doubt. *Don't confess your doubts.* You don't have any more business having doubts than you do dope! Doubt is just as evil as dope, and if it's evil, we haven't got any business having it. Doubt is contraband goods. Doubt is of the devil.

Many people think they are just being honest when they confess that they are afraid or that they doubt. But if you are saved, you need not be full of doubt. Start confessing who you are in Christ. You are a believer — a new creature. Talk that, believe that, think that.

If you are tempted — and none of us is above temptation — you can resist the devil and he will flee from you. Refuse to doubt and fear in the Name of the Lord Jesus Christ

and these "tormenting twins" of the enemy will leave you. (But if you entertain them, they will defeat you.)

Don't get up and brag that the devil tempted you to doubt. You should be just as embarrassed to talk about being full of doubt as you would be if you were tempted to steal. You know that it's wrong to steal or lie, but it's also wrong to doubt. And there's no use discussing which is *more* evil, because if it's evil, we don't have any business with it at all.

You have no more business saying words of doubt than saying curse words. That's the devil's language. *Quit talking the devil's language and start talking God's language!*

God is a faith God. We are faith children of a faith God.

You don't have to doubt, because you are not a doubter; you are a believer. So keep on believing. Remember, your confession of Satan's ability to keep you from success gives him dominion over you. Your confession of your doubts gives doubt dominion over you, and your doubts become stronger.

Your confession of fear gives fear dominion over you, and your fears become stronger. You come more and more under the bondage of the enemy. But if you will boldly confess your Father's care, confess His protection, confess God's Word, you will rise above satanic influence every time.

You see, when you confess your doubts, fears, weakness, and disease, you are openly confessing that God's Word is not true. Yet the Bible declares that with Christ's stripes you were healed (1 Peter 2:24). If you confess that you still have your diseases instead of confessing that He has borne them, you will have them! But when you start confessing that He has done something about them — that He has taken them away — then your healing will manifest.

Too often we accept the testimony of our physical senses rather than accepting the testimony of God's Word. What does God's Word say? You can ask that question on any subject. What does God's Word say about sickness? In Matthew 8:17 it says, "*Himself*

took our infirmities, and bare our sicknesses."

Your will and your faith have a great deal to do with your being healed. If you don't believe or you don't want to be healed, God doesn't force healing on you. You have a part in your healing. God will not override your will.

Let's look at it from the natural standpoint. Doctors can't help a person without his or her cooperation. The doctor could write out a prescription, but if the patient

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refused to take the medicine, it wouldn't help. If a natural physician can't help you without your cooperation, how can the heavenly Physician help you?

God has certain laws by which He works, and even those to whom He gives a healing ministry don't force healing on anyone. The person for whom they are praying must cooperate. Some have thought that if somebody prayed the prayer of faith for them, they would be healed, whether they believed or not. If you would receive healing like this by someone else's faith, it would not be permanent.

I've seen people temporarily healed like this, but for any permanent help, you must act in faith yourself. You must practice God's Word for it to work.

As long as you hold on to a confession of weakness, sickness, and pain, you will still have these problems. You may search for some man of God to pray the prayer of faith for you, but it will be of no avail, because *your unbelief will destroy the effects of his faith.*

It is true, however, that baby Christians *can* be carried for a while on another's faith. But the time will come when they are on their own. That's why some receive their healing only to lose it later. In many cases

they were healed in the presence of mass faith — in a large meeting, for example — but when they got out on their own, Satan took advantage of their unbelief and their sickness returned.

Many people do not have any faith because they talk themselves out of it when they pray. How? They bring up every sin or mistake they can think of, and when they get through, they don't have any faith at all because they are holding themselves under condemnation and are making the wrong confession.

The believer who is always talking about his sins and failures will be continually conscious of them. But the Bible says that if we sin and confess it to God, He *forgives* us

and *cleanses* us from all unrighteousness (I John 1:9). Why should we continually remind ourselves and others of sins and failures that *God* has already forgiven and forgotten?

After you've confessed it to God, it is as though you had never sinned. If God doesn't have any memory of it, why should you? (And *it's not in good taste to remind Him*, because He already has told you that He doesn't remember that you did anything wrong.)

What should you confess? *Confess what God says* regarding your mistake. Confess that He has forgiven you, cleansed you — and forgotten it. Confess, "Thank God, I'm forgetting it, too. I stand in His presence as if I had never done wrong."

If the devil tries to bring this sin before you, say, "Yes, I did that and I was wrong, but First John 1:9 says, '*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*' He has forgiven me, and I'm thanking Him for it."

At first you may not feel a thing, but practice it anyway. It may be a bit difficult because you have been going in the wrong direction for so long, but eventually you will feel all right. That is making the right confession. That is believing the right thing. That is thinking the right thing.

No matter how long someone prays for you, as long as you act against the Word,

the Word can't work for you; but when you
act in line with it, it will work for you.