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Confessing the word of god pdf

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The Assemblies of God from its earliest days has recognized the importance of the life of faith. It was given prominent emphasis because Scripture gives it importance. The writer of Hebrews points out that without faith it is impossible to please God. Then he describes faith as believing two things - that God is, and that is the reward of them that diligently seek him (Hebrews 11: 6). All the blessings God has for the people of him are received through faith. Salvation (Acts 16:31), baptism in the Holy Spirit (Acts 11: 15-17), God's Preservation (1 Peter 1: 5), inheritance promises that include healing and the provision of material needs (Hebrews 6:12) and the motivation for the testimony (2 Corinthians 4:13) are among the thematic provisions of God's grace. Today, as in every generation, it is important for believers to be aware of the example in Scripture of being strong in faith (Romans 4: 20-16). They must be on guard against anything that weakens or destroys faith. They need to pray for its increase (Luke 17: 5), and constantly strive to cultivate reading the word of God (Romans 10:17). Occasionally throughout church history people have taken extreme positions concerning great biblical truth. Sometimes teachers have advocated these extremes. On other occasions followers have gone beyond the teachings and reflected adversely on the cause of Christ. The positive and negative confession are expressions which in recent years have received acceptance in extreme form in some circles. Both the definition in writing and usage model give some consideration of the implications of these terms. The fact that the extremes were focused not imply the rejection of the doctrine of confession. It's an important truth. The Bible teaches people are to confess their sins (1 John 1: 9). They must confess Christ (Matthew 10:32; Romans 10: 9, 11). They maintain a good confession (Hebrews 4:14; 10:23, ASV). But when people, emphasizing a go beyond or contrary to the teaching of Scripture, they do not honor that doctrine. Conversely, they bring reproof on it and on the Lord's word. For this reason it is important to draw attention to these extremes and show how they conflict with the Word of God. Some of the Positive Confession teaching positions are to start furthering the duality of confessing sins and negative aspects. The reason is to recognize the sickness of the soul, or other undesirable situations. Positive confession is recognizing and desiring situations. While there are variations in interpretation and emphasis on the teaching, a conclusion seems to be that the unpleasant can be avoided by making positive confessions. The pleasant can be enjoyed by making positive confessions. According to this view, as expressed in various publications, the believer who refrains from acknowledging the negative and continues to assert that the positive will definitely for himself pleasant circumstances. He will be sick only if he confesses to be sick. Some make a distinction between the recognition of the symptoms of a disease and the disease itself. This view holds that God wants believers to wear the best clothes, drive the best cars, and have the best of everything. Believers need not suffer financial setbacks. All you have to do is say Satan taking his hands from their money. The believer can have everything he says if he necessitates spiritual, physical or financial. He was taught that faith forces the action of God. According to this position, what a person says determining what will receive and e He will become. So people are commissioned to start confessing even if what they want they have not been made. If a person wants the money, he is confessing he has it even if it's not true. If a person wants to heal, he is confessing even if he is obviously the case. People are told that they can have everything they say, and for this reason great importance is connected to the spoken word. The spoken word is supported, if repeated quite often, it will end up determining faith that provides the desired blessing. It is understandable that some people would like to accept positive confession teaching. It promises a life free from problems, and his supporters seem to support him with writing steps. The problems develop, however, when the Bible statements are isolated from their context and what the rest of writing has to say regarding the subject. Extreme result that distorts truthters and believers in the end wounded as individuals and the cause of Christ in general. When the believers study the life of faith and the victory that God has for the people of him, it is important, as throughout the doctrine, to seek the balanced emphasis of writing. This will help to avoid extremes that eventually frustrate rather than helping believers in their journey with God. Believers should consider the total teaching of writing the apostle Paul gave an important principle of interpreting writing, asking for spiritual things With SpiritualA c (1 Corinthians 2:13). The basic thrust of this principle is to consider everything enjoying Word has to say about a given topic in the creation of doctrine. Only doctrine based on a holistic vision of writing conforming to this biblical rule of interpretation. When the teaching positive confession indicates that admitting weakness is to accept the defeat, to admit financial needs is to accept poverty, and to admit the disease is for healing host, it is going to there and A. In contrast to the harmony of writing. For example, King Josafat admitted that he had no strength against an enemy alliance, but God gave him a wonderful victory (2 chronicles 20). Paul admitted weakness and then specified that when he was weak, he was strong because the strength enjoys it is perfectly made in weakness (2 Cor 12: 9.10). It was after the recognized disciplines not to have sufficient to feed the crowds and admitted that Christ wonderfully provided a more adequate supply (Luke 09:12, 13). These people have not been told to replace negative confessions with positive confessions that were in contrast to reality. They declared conditions exactly as they were rather than pretending that they were something different. And yet God wonderfully intervened even if they did what some would call negative confessions. Comparing writing with writing makes it clear that positive verbal expressions are not always producing happy effects, nor negative statements are always indeed unhappy. To teach that the leaders in the early days of the Church, like Paolo, Stefano and Trepimmo did not live in a constant state of well-being and health, because they did not have the light on this teaching is going to there and in contrast to the Word of God. Doctrine will be sound only as it develops in the context of the total writing teaching. The Greek word translated means confessing to speaking the same thing. A c when people confess Christ, it is to say the same thing as writing not concerning christ when people confess sin, is to say the same writing as well as sin. And when people confess any writing promise, they must Sun that they are saying the same thing as that promise, as the total teaching of writing on this topic. Agostino's words are appropriate in this regard: A, if you believe what you like in the gospel and refuse what you don't like, it's not the gospel you believe, believe. Believers should properly consider God's will. And when the positive doctrine confession indicates a person can have what he says, he can not adequately emphasize that he enjoys the volunteer must be considered. David had the best intentions, when he indicated his desire to build a temple for the Lord, but he was notogodA c s volunta (1 chronicles 17: 4). David was allowed to collect materials, but Solomon was to build the temple. Paul prayed that the plug in the meat could be removed, but it was not God Broda. Instead of removing the plug, God gave sufficient Paul (2 Corinthians 12: 9). God's will can be known and supported by faith, but the desire of the heart is not always the criterion with which God's will is determined. There are moments in which theyenjoyable or pleasant cannot be the will of God. James mentioned to this when Hewrote, A c ye ask, and do not receive, because you ask badly ask, for you to spend in yoursA c (Giacomo 4: 3). 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