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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: 20-24). 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, 10). They maintain a good confession (Hebrews 4:14; 10:23, ASV). But when people, emphasizing a doctrine, go beyond or contrary to the teaching of Scripture, they do not honor that doctrine. Conversely, they bring reproach on it and on the Lord's work. For this reason it is important to draw attention to these excesses and show how they conflict with the Word of God. Some of the Positive Confession Teaching positions The positive confession teaching is based on the English definition of the word confess: A € recognize, or on their own; To recognize the faith. A "The confession is also described as affirmed something that you believe, witnessing something known, and witnessing for a truth that has been embraced. This view becomes a step further and divides confession into positive and negative aspects. The negative is to recognize sin, sickness, poverty, or other undesirable situation, positive confession is recognize or owning desirable situations. While there are variations in interpretation and emphasis on this teaching, a conclusion seems to be that the unpleasant can be avoided by refraining from negative 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 able to govern poverty, illness and disease. He will be sick only if he confesses to being 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 to confess 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 trutters 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 € (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 Giosafat 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 disciples not to have sufficient to feed the crowds and admitted that Christ wonderfully provided a more adequate supply (Luke 09:12, 13). It was after the disciples admitted that he took any fish that Jesus would aim at a greater successful effort (John 21: 3-6). 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 Trephimo 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 translates means confessing to speaking the same thing A € 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 Sure 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. When the positive doctrine confession indicates a person can have what he says, he cannot adequately emphasize that he enjoys the volunteer must be considered. David had thebest intentions, when he indicated his desire to build a temple for the Lord, but he was notGodA € s volunte (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 Göda 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 notalways 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 € ye ask, and do not receive, because you ask badly ask, for you to spend in yoursSA € (Giacomo 4: 3). The word translated A € lustsA € does not refer to the perverse desire but topoleasure or enjoyment; What the heart desires. Several translations use the word A € pleasure € rather than a lust.A € in GetSemane Jesus asked that if possible, the cup could be removed that was his desire, but in his prayer he recognized the will of God. He said, "However, however, not my will, but your Donea (Luke 22:42). The Bible recognizes there will be moments when a believer does not know what Topray for. He doesn't know what God's will is. He can also be puzzled as Paulsometimes was (2 Corinthians 4: 8). Therefore, rather than simply making a positiveveconfession on the basis of the desires of the heart, the believer must recognize the Holy Spirit makes intercession for him according to God's will (Romans 8:26, 27). God's will always be a priority compared to the believe € plans or desires. James TheWords should be constantly considered: A € Ye need. Rather than a Didoubt indication, the prayer is bothered can be an indication of obedience and faith. Believers should recognize that they can expect suffering in this life the positive confession that teaches advocates reigning as king in this life. ITISTICS that believers must dominate and not be dominated by circumstances. Poverty and disease are usually mentioned among the circumstances on which the believers are tohave domain. If believers choose the kings of this world as models, it is true that they will look for free duration (even if even the kings of this world are not without problems). They will be more worried about physical prosperity and material than with spiritual growth. When believers choose the king of kings like their model, however, their desires will be completely different. They will be transformed by his teaching and example. They will recognize the truth of the Romans 8:17 which is written as regards the joint heirs with Christ: A € a, ~ "if it is so that we suffer with him, that we could also be glorified together." Paul is gone Even so far glory in its infirmities instead of denying them (2 Corinthians 12: 5-10). Although Christ was rich, because ours became poor (2 Corinthians 8: 9). Tenth, A € a, ~ " The foxes have holes and air birds have nests; But Manhath's son does not lay the head (Matthew 8:20). While God in His Providence has equipped some with the ability to accumulate wealth of wealth compared to others, something is tragically lacking if there is no will do the will of God and surrender everything, if necessary, including the comforts of creature. Jesus never ceased to be God, and through the power of the Holy Spirit he performed expert miracles; Yet he was not free from suffering. He knew he must suffer many things of the elderly (Matthew 16:21; 17:12). He wants to eat Easter with the disciples before he suffered (Luke 22:15). After his death, the disciples recognized that Christ's suffering was a fulfillment of prophecy (Luke 24:25, 26, 32). When believers realize that reigning as king in this life is to take Christ as the model of a king, they will recognize suffering can be involved; He sometimes is more maritime with unpleasant circumstances than to try to do all the circumstances. Paul had been shown that he would suffer (Acts 9:16). Later he rejoiced himself in him suffering from him for the Colonis. He saw his suffering as the filling "which is behind the afflictions of Christ in my flesh for the good of his body, which is the church ..." (Colosses1: 24). God promises to provide the needs of believers, and He knows how to deliver the deity from temptation; but reigning in life as Christ also had suffering. The believer the believer will accept this. will not be disillusioned if life is not a continuerie of pleasant experiences. It will not become cynical if it does not have all the Wishes of his heart. He will recognize that the servant is not greater than his teacher. Follow Christrequires denying ourselves (Luke 9:23). This includes denying our selfish desires and can include admitting our problems. The problems are not always a "Indication of the lack of faith. On the contrary, they can contribute to a tribute to faith. This is the great emphasis of the Hebrews 11: 32-40: "And what should I say more? For the moment he wouldn't have failed to say Gideon, and Barak, and Samson, and Jethaf, Di David, and Samuel, and of the prophets: that through the submerged reign faith, disturbing, obtained He stopped the mouths of the lions, he turned off the violence of fire, escaped the edge of the word, out of the weakness were made strong and waxed to combat, the armies armies were delivered in flight the alien. Women received their dead raised again to life; and others were tortured, not accepting liberation; What they get a better resurrection: and others had a cruel and zurate duty process, yes, furthermore bonds and imprisonment: they were stoned, they were sawded, they were tempted, they were tilted with the sword: Wangedabout in sheep and Goatkins; Be indigent, afflicted, tormented; Of those who the world was not worthy: they wandered into deserts, and in the mountains and in the Tanne and Caves of the Earth. And these all, having obtained a good relationship through faith, has not received the promise: God provided a better thing for us, that without us should not be made perfect. "To maintain all the results suffering from negative confessions and indicate a lack offaith contradicts writing. Some heroes of faith have suffered a lot, some even faith land, and have been recommended for this. Believers should recognize God's superint. L "positive confession emphasis has a tendency to include statements that make it seem that man is sovereign and God is servant. The statements are made to formulate God to act, implying that he had delivered his superint; which is not more able to act according to its wisdom and purpose. The reference is made to the proper party that is the ability to use the ability of God and power to satisfy the needs regardless of whose needs are. This puts man in Position of the use of God rather than man gives up to be used by God. In this way there is very little consideration given to communion with God in order to discover his will. CAÄ Very little appeal to look for the scriptures for the framework of God's will. There is little emphasis on the type of discussion with believers of believers who translate into two or three agreeing what the will of God could be. Instead, the Heart desire is seen as a binding mandate on God. It is seen how to constitute the authority of the believer. It is true that Jesus said: "Something will ask in my name, which I will do, that the father could be glorified in his son (John 14:13). But the Scripture also teaches that the last time must be in harmony with the volunte God. A € a, ~ "This is the trust we have in him, who, if we ask for something based on his will, listened to us: And if we know we ask ourselves, we notice, we know that we have the petitions we wanted Of him (1 John 5:14, 15). A € a, ~ "yet and know that I am God ... (psalm 46:10) is still an important initiatory God. The Believer's authority exists only in God's will, and is the responsibility of the believer to discover and conform to the will of the sovereign God even in desires of desires. Paul's words are still applicable: A € a, ~ "Where before not gutting, bundering what the Volontä of the Lord is" Ephesians 5:17). When believers recognize God's overlooking and they are adequately concerned about God's will, they will not speak in terms of God convincing or using God's power. You will talk about becoming obedient servants. Want to yield instruments in the hands of God. Believers should apply the practical test to review the efforts of those who support this positive confession that teaches ITIS evident that the basic charm is to those who are already Christians who live in a society Rich in a company rich in a rich society. They encourage a spiritual elitism in which the adherents say, A € a, ~ "we believe in the samethings you do. The difference is that we practice what we believe. A" A practical test of a conviction is if it has a universal application. L Teaching does the meaning only for those who live in a rich society? Or it also works among the of the world? What application does the teaching for the believers imprisoned for their faith from the ATETI governments? They are those believers who suffer suffering from suffering Or severe physical wound for the hands of cruel and ruthless dictators? The truth of the word of God has a universal application. It is effective in suburba slums. It is effective in the jungle as in the city. It is effective in foreign countries as in our nation. It is effective among the disadvantaged nations like between thefluent. The proof of the fruit is still a way to determine if a teacher or teaching of God or a man. A € a, ~ "Their fruits will know them ..." (Matthew 7:20). Believers should accurately deal with the word Rhema because there is very little literature among those who marry the teaching of positiveveconphexsion concerning the Greek word Rhema, it is necessary to consider it mainly in oral communication. A distinction is generally made by the proposers of this vision between the words Logos and Rhema. The first, it is stated, refers to the written word. The second, in what that It is currently pronounced by faith. According to this vision whatever spoke of faith, it becomes inspired and assumes the creative power of God. There are two main problems with this distinction. First of all, the distinction is not judged by the use nor in the new greek Testament or in the Septuagint (the Greek version of the Old Testament.) the words are used synonymously in both. in the case of the Septuagint, both the rows that the logos are used to translate the Jewish word DABAR which is used in various ways related to communication. For example, the word Dabar (translated, word of God) is used in Jeremiah 1: 1 and 2, yet in the Septuagint is translated. Rema in verse 1 and logos in the verse 2. In the New Testament the words Rhema and Logos are also Used interchangeably. This can be seen in passages like 1 Peter 1:23 and 25. In verse 23, it is "the logos of God who... Abdite forever. In verse 25, A € a, ~ "The row of the Lord resisting for Also, "Again in Ephesians 5:26 the believers are cleaned" With the washing of water from the Rema. A € "In John 15: 3 believers are" acquired through logos ". The distinctions between logos and oars cannot be supported by biblicividenza. the word of God is referred to as logos or rhema, is inspired, eternal, dynamic, and miraculous. If the word is written or spoken does not alter its essential character. A € a, ~ "All Scripture It is given by the inspiration of God, and is profitable for the doctrine, for the reproach, for the correction, for education in justice: that the man of Godmay is perfect, completely furnished to all good jobs ..." (2 Timothy 3: 16, 17). There is also a second problem among those who make a distinction between the words logos and Rhema. Sometimes the passages of writing are selected without regard to AconText or analogy of faith, which claim to speak by faith. In this type of application of the so-called Rhema principle, the adherents are more interested in making the Wordmean what they want it to mean than in becoming what the Word wants to become. In some cases it becomes obvious that they love more for what makes it for whom it is. It is important that believers avoid any form of Christian existentialism that guarantee passages of writing from the context or makes some passages eternal and other contemporaries. Conclusion In considering any doctrine is always necessary to ask if it is in harmony with the total writing teaching. The doctrine based on a holistic view of Biblicaltruth can only hurt the cause of Christ. He can often be more harmful than opinions that delivered writing completely. Some people will probably accept something like Truthif is indicated in the Word of God, even if the teaching is an extreme emphasis orcontradicts other principles. The word of God teaches us great truths such as healing, supply needs, faith, and the authority of believers. The Bible teaches that a disciplined mind is a Important in victorious life. But these truths must always be considered in the Of the total writing teaching. When the abuses occur, sometimes there is a temptation to withdraw from these truths of the Word of God. In some cases people are lost even with God, exaggerate entirely, to discover that the exaggerated emphasis always do not meet their expectations or they involve freedom from problems. The fact that doctrinal aberrations develop, however, is not a reason for the remaining reecting in silence concerning them. The existence of differences in opinion is the best for which believers should continue diligently to seek scriptures. God wherservents must faithfully declare the entire Council of God. Download: believer and positive confession (pdf) (pdf)

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