

Rhema Confessions

I am the righteousness of God in Christ Jesus!
I will rule and reign with Christ in the earth!
My body is the temple of God!
I am above only in all things, and never beneath!
I am rich and not poor - I am strong and not weak!
I am healed by His stripes!
I can do all things through Jesus Christ my Lord!
For greater is He that is in me, than he that is in this world!
My mind is renewed!
I am more than a conqueror through Christ Jesus!
I am a new creature in Christ Jesus!
My spirit is alive to God!
I will not die but live and declare the works of the Lord!
Indeed, old things are passed away!
All things are under my dominion!
I am always victorious and triumphant in this lifetime!
I am an over comer and a conqueror!
I am living the abundant life!

"Often you create your own negative situations yourself with wrong thinking, wrong believing, and wrong speaking. So start believing according to God's Word. Then begin making positive confessions of faith and victory over your life. ... You will never receive anything from God beyond the words you speak. ... If you don't like what you have in life, then begin to change the way you are thinking, believing, and speaking. Instead of speaking according to natural circumstances out of your head, learn to speak God's Word from your spirit. Begin to confess God's promises of life and health and victory into your situation. Then you can begin to enjoy God's abundant life as you have what you say!" Kenneth E Hagin Sr.

Jesus himself, established the importance of understanding how faith works, when he said, "It will be done according to your faith" (Matthew 9:29). Faith that trusts is called to be converted into faith that provides. In our time, a rebirth of understanding this subject has been seen, but mixed with a great flow of erroneous and confusing ideas that have frequently provoked criticisms and misunderstandings. Are there any Bible-based ways to "confess the Word of God in faith"?

1. The words that we speak (Genesis 17:5)

GOD gives Abram a new name and in this way insured that he was reminded of its promises each time he heard it.

One of the explicit teachings of the Bible refers to the importance of the words that we utilize. In this text GOD changes the name of Abram to Abraham and promises that he will become the father of many nations. "Abram" means "Patriarch" or "supreme Father". In this way GOD was assured that every time that Abraham heard or pronounced his name he remembered the divine promise. We need to allow the divine words that reveal His will and promises for our lives to become fixed in our minds and rule our conversation, as Abraham's change of name molded his concept of himself. Don't give yourself a "name" below that which GOD wishes for you.

2. Faith when there are delays (Numbers 13:30; 14:6-9)

Caleb knew that they could enter the land that GOD gave them; and even more, went to take possession of it 40 years later.

Caleb saw the same giants and walled cities that the other spies did, but the 10 spies returned to transmit a pessimistic "evil report". The words of Caleb proclaimed a conviction, a confession, before all Israel: "we are more able than they are." He had examined the terrain, something that reminds us that faith isn't blind. Faith doesn't deny the reality or the difficulty; it declares the power of GOD.

There is a message in the response that rejected Caleb's report. Some utilize their confession of faith to create divisions, but Caleb remains faithful and continued serving for 40 years, alongside those whose unbelief caused a severe setback in his personal experience. How patient and how faithful! The fact that he finally achieved possession of the land at a later date, indicates that, although setbacks will come, the confession of faith will bring victory to the believer in the end.

3. Silencing unbelief (Joshua 6:10)

We can't control what we see and hear, but our refusal to doubt and fear will keep out hearts inclined to do GOD's will

Confession of Faith - many passages in the Word of GOD instruct us to "hope in GOD", to be quiet and calm in his presence (MOSES - Exodus 14:13-14; JEHOSHAPHAT - 2 Chronicles 20:15-17; DAVID - Psalms 37:7-8) In this verse, Joshua commands the children of Israel to maintain silence while walking around the city of Jericho. There is no doubt that Joshua remembered the 40 years of punishment in the desert was due to the unbelieving murmuring of the people. On that occasion, the spies returned with a report motivated by what people see when they're not under the inspiration of the Holy Spirit. Their fate was sealed when

they doubted the capacity of their people to take the promised land.

Joshua's direction to maintain silence constitutes a warning to us. When great challenges confront you, don't allow your lips to pronounce unbelieving words. Don't dare to pronounce demoralizing words. Words can bind and unbind, thus the order to keep silence! After hearing the triumphant cry (Joshua 6:20), the salvation of the LORD would be seen. We can't decide what we see or hear, but refusing to manifest doubt or fear will incline our hearts toward what GOD can do (Proverbs 30:32)

4. The significance of the "confession of faith" (2 Chronicles 6:24-31) Surrender and submission, pleasing to GOD, are the way to assure that GOD received our prayers.

Solomon pointed out in his prayer of dedication the importance of confessing the name of the LORD (verse 24). In the powerful word "confession" we are presented with a great truth about the divine reaction to our prayers. This is an adequate term for the Christian tradition that has historically been utilized to describe a faith or a belief. By confessing a believer is saying, "I received the divine promise and choose humbly to remain in the promises of GOD, worshipping Him."

Yadah is the Hebrew word for "to confess".. It's derived from *yad*, which means "an open or extended hand", and implies extending to reach something. Thus as a closed hand or fist represents rebellion or strife, an open hand indicates peace, obedience or submission. When Solomon approached with extended and open hands (verse 12), he did so in an attitude of peaceful submission to GOD. *Yadah* is also worship with open and extended hands, in an attitude that confesses the divine faithfulness with praise and thanksgiving. This is the true spirit of "confessing our faith in the Word of GOD: 1) Adopting a position before what GOD says; 2) Speaking of what one believes in praise and worship; 3) Doing it with the humble spirit of faith in the person of GOD and his promises. Such a posture will never be arrogant and selfish. Neither earth nor hell itself can oppose this confession of faith in the heavenly power.

5. Words acceptable to GOD (Psalms 19:14)

We should speak in a way that reflects our belief in GOD, His love and His power

This much cited verse points out the importance that our words and thoughts be consistent with the divine Word and will. The text literally says, "Permit that, that which I speak and that which my heart murmurs may be a delight to you, Jehovah." Naturally, so that our words may be pleasing in GOD's sight, they have to reflect what our hearts feel and think. The truth of this text urges us to always pronounce the type of words that confirm what we believe or think in our hearts

about GOD, His love and His power. It's not acceptable in GOD's sight that, if we believe, we contradict this belief with careless words. Example: Cain's sacrifice (Genesis 4:1-7): that which is unacceptable to GOD is not only unbelieving and unfruitful, but also fatal.

6. Wise words bring health (Proverbs 16:23-24)

Divine wisdom fills our hearts, and from there flows out through our words and behavior.

This text reveals what divine wisdom (His Word) has taught to our hearts: truths and promises that should be reflected in our conversation, transmitting these teachings to our lips. The Word in our hearts should influence our conduct and our conversations..The "sweetness" and "medicine" that such words promote are desirable, whether for our human relations or for the reception of divine grace in our daily life. They carry the believer to a victorious life, through the recognition of the power and strength of GOD, as much with our actions as with our lips.

7. Maintaining our confession without hypocrisy (Matthew 15:7-9)

Living faith requires that our mouth and heart agree in order to avoid hypocrisy.

Jesus cited Isaiah 29:13 by accusing the Pharisees of having placed their traditions above the Word of GOD. Jesus says this form of worship has no value because their hearts aren't in harmony with their lips. Living faith, true worship, require that the mouth and the heart act in harmony, so as not to be accused of hypocrisy. Praises and true faith come from the lips - that are nourished from the depths of the heart. As a living principle, the confession of faith isn't the ritualistic recitation of coined phrases; because, if so, they would represent, as Jesus points out, a mere tribute to a human tradition, a potentially hypocritical manifestation.

Just as we are called to genuine praise and worship, not as hypocrites or ritualists, we must allow our confession of GOD's promises to be free of hypocrisy. We confess what the Holy Spirit of GOD has sown in our hearts, and that will make us faithful witnesses.

8. Jesus' words about the "confession of faith" (Mark 11:22-24)

The confession of faith first seeks GOD'S will, and then pronounces it to claim GOD's promise.

From Jesus' own lips we receive the most direct and practical instruction concerning the exercise of our faith. Let's consider these three points: 1) Faith should be placed "in GOD". Faith that is expressed supersedes faith that seeks. The Almighty is the source and foundation of our faith and our being. Faith flows directly toward Him, because faithfulness flows directly from Him. 2) Faith isn't a trick that we do with our lips, but an expression that springs from the conviction of

our hearts. The idea that the confession of faith is a "formula" to obtain things from GOD does not have biblical foundation. What Jesus teaches us here is that the faith we have in our hearts must be expressed, which converts it into something active and effective, which produces concrete results. 3) The words of Jesus, "all those who should ask", extends this principle to all the aspects of our life. The only restrictions are (a) that our faith is placed "in GOD", our living Father, and in accordance with His will and Word; and (b) that we "believe" in our hearts, and don't doubt. Thus, "saying to the mountain" isn't a vain or superstitious exercise, but rather a way of invoking the promise of GOD's creative Word.

9. The name of Jesus: the complete authority of the faith (Acts 3:6)

When we pray in faith, we confess the deity and lordship of Jesus, while declaring His name.

In this first miracle that Acts registers and that was realized by the disciples, we are given the key for the exercise on the part of all believers of the authority of faith. By commanding the healing of the man who was blind from birth, Peter employs the complete name and title of our LORD: "Jesus Christ [Messiah] of Nazareth", "Jesus" (Joshua" or "Yeshua") was a common name among the Jews and continued to be so in many cultures. But the declaration of His complete name and title, a practice noteworthy in Acts, appears to be a good lesson and objective for us (see Acts 2:22; 4:10). We can do thus when we claim authority over illnesses or over demons. In our confession of faith or proclamation of power, we confess His deity and His lordship as the Christ (Messiah), we use His precious name, like Jesus (Savior). We cry out to Him as LORD Jesus or Jesus Christ, or Jesus of Nazareth, without any attempt to establish a legal principle or ritual. But it's wise to remember that, just as we pray "in the name of Jesus" (John 16:24), we also exercise all authority in Him, through the powerful privilege that has been given to us in His name (Matthew 28:18; Mark 16:12; John 14:13,14). In the Word of GOD we find many other compound names that can be applied to Him. Let us declare them in faith, with prayer and full confidence.

10. Petition of "abundant grace" (Acts 4:33)

Grace can also be related to manifestations of the "power of GOD" to move mountains.

Most believers know the common definition of the beautiful word "grace" as "the unearned favor of GOD". This is admirably true and is clearly related to our salvation, independent from the words or energy of our flesh (Ephesians. 2:7-9). But "grace", as it is used in this text ("great grace") and in texts such as Luke 2:40 and Acts 11:23, allude also to the "wonders of GOD's power". Thus as GOD in His mercy saves us by His grace, thus also that grace is manifested when the Holy

Spirit works with great power. Zechariah 4:7 provides an Old Testament illustration about this truth. The prophet instructed Zerubabel to speak to the "mountain", the obstacle that had to be overcome in the task of rebuilding the temple of GOD. Speaking "grace" to the obstacles that we face is an act of faith through which we call on GOD's great power. We only invoke it: The work is entirely of the LORD, through the grace of His power and for His glory. When we accept salvation, we receive it uniquely through the power of His grace. In the same way, we can trust that this same grace will work in us and through us, as it has been demonstrated to us. Thus as happened with the first disciples, great authority and power flowed in the midst and through other believers on different occasions. Nowadays, by invoking the name of the LORD, crying out for His grace in front of the mountains that block the pass, we have cause to also expect "great power" and "great grace".

11. Continuing in the faith as well as beginning to walk in it (Romans 10:9, 10)

We accept GOD's provision, confirming it with our words.

Here is the most relevant lesson that can be found in all the Scriptures about the importance and power of the confession of faith. The beginning of faith is established at the same time as the beginning of our belief in Christ. In the same measure that salvation (GOD's just work on our behalf) is confirmed by the belief of the heart and the public confession of our faith, it continues manifesting itself in our lives.

The word "confess" (Greek, *homologeō*) has the connotation of "a responsible public declaration by which a legal relationship is established through a contract (Kittel). On our part, with our words we "contract" the salvation that GOD, on His part, has distributed through the work and power of Christ, and this is a principle in life. With this spirit of saving faith, we grow in an active faith: believing in GOD's great power to supply all our needs, proclaiming with our lips what our hearts receive and believe of the many promises of His Word. We accept the "contracts" of GOD for all our needs, providing them with the confession of our belief, as when we were saved.

12. Faith in the LORD's Supper (I Corinthians 11:23-26)

Faith confesses and appropriates, today, the benefits Christ has provided through His cross (pardon, integrity, strength and health.)

Thus as the act of water baptism declares or confesses externally an inner experience of salvation through the blood of the LORD Jesus, each time the LORD's Supper is celebrated is a powerful occasion to confess one's faith. In this ordinance, the Christian confesses among all that he has not only believed, but he hasn't forgotten. "In memory" embraces more than simply a remembrance; the

word suggests an "active remembrance" (Wycliffe).

The word "because" introduces the reason that the LORD's Supper is repeated continually. It deals with a representative sermon, in which the death of the LORD is "proclaimed". We are told explicitly that the external act, taking the bread and the cup, constitutes an active confession of faith; that literally signifies, "announce" (v.26). Each occasion of participating is an opportunity to say, to proclaim, or to confess, "Through this means I accept all the benefits of the full redemption of Christ Jesus: forgiveness, recuperation, strength, health, sufficiency". The LORD's Supper doesn't have to be simply a ritual remembrance, but an active confession, through which we activate the memory, and we appropriate now all that Jesus has provided and promised through His cross.

13. Faith exalts the lordship of Jesus (Philippians 2:9-11)

Our confession of Jesus gives us His power to face whatever evil that threatens us. Scholars note that "to confess" means "to openly and joyfully recognize, celebrate and praise" (Thayer/Wycliffe). This text, eloquent and beautifully presented, represents a great recognition for all those who have gained the power of the confession of faith. Exalting and honoring our LORD Jesus Christ is our source of power in the application of faith. The Father first honors the Son, later those who confess His Son (John 12:26). All human beings, and also the angels and demonic spirits, will ultimately go down on their knees before Jesus and pay Him homage. That confession that every tongue will make, one day all ears will hear, when our LORD receives, definitively and completely, the government of all things. But until that day comes, our confession of Jesus Christ as the LORD invokes and receives His presence and power to confront all evil. When we declare His lordship, in faith, the kingdom of Christ is present in the framework of our present circumstances.

14. Understanding "Rhema" and "Logos" (Hebrews 4:11-13)

"Logos" is associated with the veracity of the Bible's contents, and "Rhema" with a particular truth that the Holy Spirit wishes to bring to fruition in our life or ministry.

This text is one of the most helpful to understand the calling of the faith to "confess" the Word of GOD. It speaks of Israel's renunciation of GOD's promise, which resulted in an entire generation of Israelites dying in the desert and not possessing the inheritance that GOD had reserved for them. In this context, the Bible says of itself: "The Word of GOD is alive and effective". The term that is translated here as "word" is the Greek word *logos*, which commonly indicates the expression of a complete idea and is used to refer to the Sacred Scriptures. It is contrasted with *rhema*, which usually refers to something said or spoken. This

recommends that we distinguish between all the Bible, and the individual promise or promises that the Holy Spirit can bring to our mind through the Word of GOD.

When facing a situation of necessity, trial or difficulty, GOD's promises can become a rhema; that is, a weapon of the Spirit, "the Word of GOD" (Ephesians 6:17). The authority that this "word" possesses is that it comes from the Bible - the Word of GOD -, the complete logos. Its immediate importance resides in the fact that the LORD has "spoken" the word to the soul through His Spirit, and it awakens faith, just as it did with Israel, when it pointed to their inheritance. The confession of faith receives the "words" of GOD (rhema) and leans firmly on these promises. However, the strength of the confession doesn't depend on human will, but divine authority, revealed in the totality of the Scriptures: the Holy Bible, the logos (the complete Word) from which the rhema (the present "word of promise") has been received.

15. Proclamation of the ultimate victory in Christ (Revelation 12:11)

The foundation of the confession of faith is rooted in the Word of GOD and the blood of the Lamb.

There is no greater biblical declaration than the confession of faith found here. Those who suffer the cataclysmic conditions of the last days, support themselves constantly proclaiming the invincible power of the blood of the Lamb and their faith in Christ. Some of those who declare with the lips the final and definitive victory of Christ (Revelation 6:9; Revelation 11:7), will face the fury of Satan's most terrible personal attacks. Nevertheless, their faith doesn't waver, which is the result of a living relationship with Christ Jesus. Here is rooted the essence of the confession of faith, based on the Word of GOD and the blood of the Lamb, whose victory has provided the eternal defeat of Satan.

With Christ's victory over Satan, we see those who have maintained their confession of faith and, at the same time, have shared His victory. With their sins already blotted out and the declaration of the redemptive work of Jesus in their lives, they silence attempts of the prince of darkness to intimidate GOD's children. His accusing voice, condemnation and blame, vanish before the triumph of Calvary. Firmly declare your faith in the completed work of the Cross, and participate constantly in the final victory of Jesus, overcoming Satan through the power of the cross and the firmness of your confession of faith in the triumph of Christ.