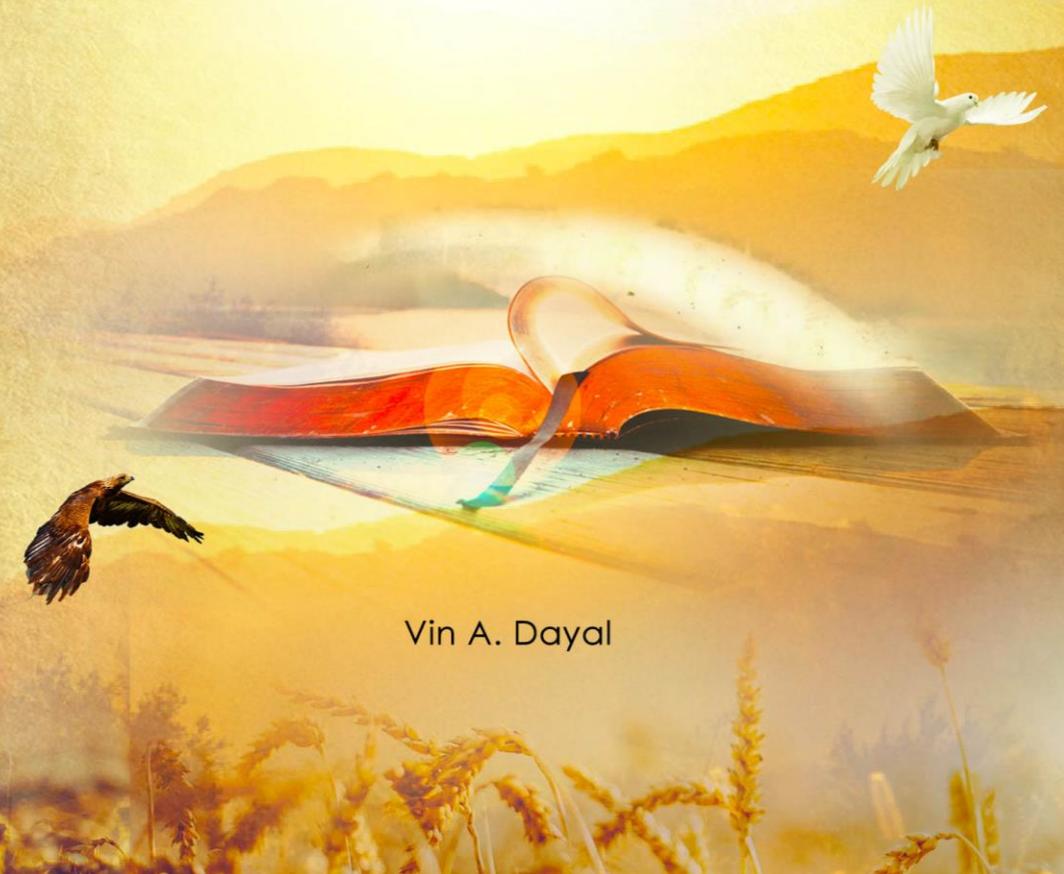

Third Exodus Assembly

The Power Of True Confession

*Let us hold fast the confession of our faith without
wavering*

14th April 2002



Vin A. Dayal

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TRINIDAD

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SUNDAY, 14TH APRIL 2002

BRO. VIN A. DAYAL

1 Oh, that's the desire of our hearts today. All around the building, all in the rooms where you are, let's bow our heads. We have traveled from far and we have come to this place. Let's come in unity, the oneness of unity, united under one headship. Let's come in one mind and in one accord knowing that it is unlimited what God will do when we can get into that kind of condition.

2 Blessed be His wonderful Name. To heal the sick will be a normal thing. To see souls delivered, to see God pour out His Holy Spirit, and that's His great promise in this Hour; the dynamics shall be the refilling of the Holy Ghost, quickening power that is to come to lift the Church up, to bring it to a rapturing faith. Let's come with that kind of purpose.

3 Almighty God, we bow our hearts in Your great, august Presence. We are thankful today, dear God, for this blessed privilege to come and assemble together, coming oh God with the understanding that You have made a way for us to come, and coming Lord, with the urgency of purpose knowing the necessity for us to come Lord, as we see the Hour approaching, as we see the great need in our lives and in our midst, but knowing, dear God, that You have made a Divine promise that You shall supply all our needs according to Your riches.

4 And Lord our hearts and minds are not just filled with physical needs today, but dear God knowing that You sent a Message for preparation, a Message to perfect the faith of Your people, a Message to raise up a Super Race in these last days. That creative Word that went forth from Your mouth, Father, it will not return unto You void.

5 The Spoken Word is the original seed, a seed that was to bring forth Lord, a crop after Your kind; a people that will live by that faith of the Son of God; a people, oh God, that will not be them that live but Christ that lives in them; a people, oh God, that will be established in oneness with You, dear God. And Father we believe that we are part of this great fulfillment of this Divine promise, that You prayed that they all may be one as I and You are one, Father, and in that day they will know, 'I in you and you in Me.' They will know as they were known.

6 We believe we are walking, Father, in the realization of these things, and it is coming from negative to positive because You who began this work is performing it even until the day of Jesus Christ.

7 Oh God, how we pray today that Your Holy Spirit, Lord, will quicken us, Lord, to live in this great realization, that we can walk with the confidence, we can walk with the assurance, we can walk with that Divine knowing that this is coming to pass, Lord; that we can know how to yield, how to surrender, how to submit, how to come into harmony with You, that Your Holy Spirit can let loose in our lives and through us we can see the very Scriptures spoken for this Hour begin to be made manifest, dear God, to prove that You are not guilty of a breach of promise, that You have kept Your Word.

8 Father, we are here contending for this faith that has been delivered, oh God, in these last days, the faith of

the fathers that is living still. Oh God, we are here to fight for every inch of ground that has been given unto us.

9 You have shown us that it is our faith Lord, and so dear God, we pray Father, that as our hearts are open and yielded, we come Lord, confessing our sins and our shortcomings, and not only that but confessing what Your Word says, confessing the promises, the things that You spoke for this Hour.

10 Almighty God, take a hold of the hearts of Your children. Oh God, with an audience this size and, Lord, the needs are so diverse and some of the people are visible and some unseen, oh God, being in the rooms on the outside but yet, oh God, Your Holy Spirit can bring everyone under Your Divine influence where the Spirit can speak expressly to every heart, oh God, that faith Lord, can be so built up in the hearts of Your children that they can draw from You, they can touch You, the great High Priest that is here, Father.

11 We saw many times the Prophet would say, "Who did they touch? I am twenty feet...I am fifty feet from that person, but "Thy faith hath saved thee." Oh God, Lord, let it be today again, Father.

12 You are still that same One. Like when blind Bartimaeus was crying out, your Prophet said You didn't hear his voice but You felt the faith. So let it be today, dear God, as the Spirit of the living God minister the unsearchable riches to the hearts of Your children.

13 Bless them, dear God, and supply their every need, and dear God, let Your Holy Spirit come down in such a mighty way, in such a powerful way, in such a direct and personal way, that Lord every soul that is looking to You expecting to receive can be ministered to and can receive what they have need of.

14 We pray, dear God, also for our brothers and sisters gathered this morning in Tobago, Lord in Grenada, in St. Vincent and in Dominica, Lord Jesus, gathered in unity and in purpose with us.

15 Oh God, we pray that Your great Holy Spirit Who gave the promise that where two or three are gathered together in Your Name, there You are, that Your Divine Presence will be felt, will be seen, Lord God, and the Word of God will feed their souls. Break the powers of darkness around them; build them up in this faith, Lord.

16 Lord, we pray that You will give them a great service today, and not only them but across this land, across the world, dear God, where Your children, Lord, are gathered together, these of like precious faith, Lord, believing and walking in this Evening Light.

17 May You grant it unto them, Lord. We give You praise and thanks. We commit all things into Your hands and we await Your Divine leadership and direction, as You, Lord, will fulfill Your purpose that You have ordained to be accomplished today in our gathering. Grant these things, Father. We give You praise and thanks in the precious Name of Jesus Christ, amen. Oh, thank You, Lord. Amen. Blessed be His wonderful Name.

18 Are you happy to be in His house? Amen. David said, 'I was glad...I was glad when they said unto me...' And all of you who traveled from far, I myself came from far this morning, coming from Mayaro. But when the sun rises there is only one thing in your heart, that is to be in the house of God, to come and honor the resurrection. Isn't that right? You love Him? Amen. Blessed be His wonderful Name.

19 Oh, my! May the Holy Spirit let your faith be expressed here today. Let a great atmosphere of faith be created among the believers knowing that You are a

creator (amen), you create that atmosphere. The same way we have little fans and we have different things, if we turn that off this place will become so hot. But that fan is there working, working, working, working all through the service trying to create a little atmosphere to get some people cool, to get them relaxed, and make the service a little bearable for them.

20 Well, what about if in the realm of the Spirit you could get plugged into the socket and the current of the Holy Spirit can begin to flow through you and your faith can begin to create an atmosphere of faith and make it so cool for the Holy Spirit (amen) to drop in here and do something special among us, wouldn't that be wonderful? Amen. Well then, you do that. You mightn't be a fan but you could be a fanatic for Jesus. Amen. A fan and a fanatic are the same thing. Amen. Hallelujah! My! Praise His wonderful Name.

21 I'm so happy. Last week we had such a tremendous time there, Sunday and Wednesday, and especially on Sunday and Wednesday. I don't feel Wednesday was any less than Sunday. I certainly did enjoy Wednesday because it was just all spontaneous, one hundred percent spontaneous. I walked in the desk right here and began to see the River begin to flow, a River flowing out of Eden watering the trees in the garden, trees that are planted by that River. God fixed the position in relation to the River. Yes, sir! Glory be to God in the highest! My!

22 A River that flows in this place. How many know Ezekiel saw that River? Jesus spoke of that River. John saw that River; It was in the City of God; It was in the sanctuary. How many know that the Bride is the sanctuary? How many know She is the City, and it's a River of water clear as crystal?

23 People are buying bottled water today. It is a scarce thing but some people just want to make sure they get

pure water. They understand the kind of diseases that take place from impure water. Is that right? Oh, my. But when there is pure water flowing, it's going to keep you healthy; it's going to quench that thirst; it's going to give that satisfaction.

24 That's like when the deer is wounded sometimes; it is looking for that river. He knows, 'If I could find that river, I'd get revived. Those wild dogs wouldn't get me.' Amen. Those wild dogs are trying to get you. Amen. They are coming after you. Sometimes they take big chunks of flesh out of you, but if you get to the River, the battle is over. Amen! Hallelujah! It is a no contest after you get to the River! Glory be to God in the highest! She got a new burst of faith, a new burst of energy. Glory be to God. Thank You, Lord. Oh, my.

25 I want to speak this morning on, "**THE POWER OF TRUE CONFESSION.**" Last week I spoke on, *Thy Faith*, and I just dropped it in and I told you I wanted to speak on this: **The Power of True Confession.** And for a little subject: ***Let us hold fast the confession of our faith without wavering...****Let us hold fast the confession of our faith without wavering;* because there is a power when a man is true in his heart and can confess and say what God says. He is walking—he is going to create the promise; he'll create the promise, and he'll bring it from invisible to visible. Amen.

26 Brother, he'll handle that thing; he'll display that thing. I believe that. It did for Abraham; it did for Noah; it did for Moses; it did for Joshua, and it did it for Caleb. Is that right? It did it for Paul; it did it for the apostles! It'll do it for you. It did it for the Prophet, it'll do it for you! I believe that with all my heart.

27 Hebrews chapter 3. Glory be to God!

28 If you come in here a little beaten up by the devil this morning, you just decide you aren't going to take

any more licks. Amen! If there is someone that says, “I give up, I’m done,” well, He can’t do anything for you. A real believer doesn’t have that in them. A real believer knows that even in the darkest hour, new hope arises. Hallelujah! A real believer knows, ‘Somewhere I might be going down, but I am looking for that thing to strike.’ Glory be to God! That’s a real believer. My!

29 That is why Martha could say, “Even now, whatever You say, because I believe.” My, my, my! He didn’t even say, ‘I will raise him up’ as yet; but she was already saying, “I believe that Thou art the Christ that is to come into the world.” She knew the benefits of believing and receiving God’s Gift. She knew that was the way the Divine order was set up...the Divine plan of God was set up. Amen.

30 He had taught them that, and she threw the Word back at Him. She said, “Yea Lord, even now whatever You ask.” She gave Him His right title; she had the right attitude of approach. Is that right? And then that began to get the Word moving. Then the Word started to talk.

31 Then the Word said, “Thy brother shall rise again. Where have you laid him?” Brother, the scene was changing already. Is that right? My! But look at the kind of condition she was in to make that confession of faith. Look what kind of condition she was in. She felt rejected, left alone, set aside in an hour of need. She went through torment, humiliation, and she could have said, “You disappointed us.” But she even takes her own rights and throws it aside too and throws herself on the Word. That’s the believer. That’s the believer.

32 Do you want to be that kind of believer if you are not that kind of believer? And if you are that kind of believer, you want to get stronger being that kind of believer. Let’s say, “Praise the Lord.” Yes, sir! Now we are getting somewhere. I like to hear the sound of the shout of the King in the camp. Amen. Yes, sir! That

makes the devils tremble; how many know that? Demons tremble and sinners awake; faith in Jehovah makes everything shake. Yes, sir! Glory be to God.

33 We have Bro. Juancho Espinosa here this morning. I'll talk to you about it a little later, but he is here and we want to welcome him and make him feel welcome in the house of God, amen.

34 Hebrews Chapter 3, verse 1.

35 My! I already feel the streams of Heaven. That's what I want to feel when I walk in the pulpit. In hard times like these, weary times like these, you want to feel Angels brushing your coat when He passes by. Oh, thank You Lord. Glory! I want to stand like the Prophet stood there...conscious. He said, "Did you see Bro. Bosworth crying there? The Angel passed between us and brushed my coattail. He felt it." Yes, sir. Glory be to God!

36 Brother, devils were flying out that building when they saw this mighty One drop down with a Flaming Sword. They said, "That's the One that kicked us out of Heaven. Run for cover." The Prophet said, "The place feels light. What's the matter?" Oh, thank You Jesus. Brother, when God comes on the scene, things begin to shake. Glory be to God in the highest. My!

37 Hebrews Chapter 3, verse 1:

¹ Wherefore, holy brethren, ...

38 I like how Paul talks to them here: 'holy brethren'.

...partakers of the heavenly calling, ...

39 Can I call you 'holy brethren' this morning? Can I call you partakers of the Heavenly calling? There is some advice here.

...consider the Apostle and High Priest of our profession, Christ Jesus;

40 Now that word ‘profession’, in the old translation they had it as ‘profession’. In the revised translation they have it as ‘confession’ because it means the same word, but ‘confession’ is the more appropriate and more definitive word – ‘confession’.

41 Hebrews Chapter 4, verse 14.

42 What does this High Priest and this confession have to do with us, and why do we need to consider this, we who are the holy brethren and partakers of a Heavenly calling? We have some relation with the High Priest here.

43 How many know that the priest represented the people and the prophet represented God to the people? The priest represented the people to God and the prophet represented God to the people, so the people knew the value of the high priest. Is that right? He went in with the names on the breastplate and on the shoulder, the heart, the love, and the power, and he took them in there. They were all outside but they were represented in the work he was doing to rid them of sin.

44 The priest used to do a work that rid them of sin. The priest used to do a work that guilt and condemnation couldn’t operate in their lives once he got in there with the sacrifice. The priest had a ministry to bring them back into fellowship with God. The priest had that kind of ministry. He was an intercessor; he was an advocate. Is that right? My!

45 Verse 14, Hebrews 4:

14 Seeing then that we have a great high priest, that is passed into the heavens, ...

46 The normal one in Israel used to pass through the veil in the earthly tabernacle and still be in an earthly realm. But this One, He passed into Heaven; He went through a veil of the Cloud. He went through a veil of dimension into the very Throne room of God. My!

...Jesus the Son of God, let us hold fast our ...

47 And I'm going to keep saying 'confession',
...our confession.

15 For we have not an high priest...

48 Now we are going to see why we need to consider this One. Now we are going to see our relation to this One and what He has made available for us. He says, 'consider Him' (this One), and 'let's hold fast our confession'.

49 My confession is, "He became my Sacrifice. He became my High Priest. He was my Forerunner! 'Because I go to the Father you are able to ask anything. Because I go...because I can go in there and stand in your place, because I became you; then I'll make a way for you to become Me. It will all be based on what I do for you.'" Is that right?

50 So that's my confession. I recognize how God made a way to take my sins away. I recognize how God made a way to give me the New Birth. I recognize the basis God made to make sure that sin's power is completely broken and I am completely free. I recognize what God did.

51 He didn't send Buddha. He didn't send Confucius, and He didn't send the Jehovah witnesses and the Seventh Day Adventists. No, sir. The Word became flesh. God Himself became the propitiation.

52 Now watch. Now he is going to the benefits here.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; ...

53 That is the kind they used to have in the Old Testament because the man was a sinner just like them. He had to make a sacrifice for his own sin too.

54 Paul said that we don't have that kind who just passes through the earthly veil, who just passes through, you know, those things and those ordinances and so on but we have One that passed through the heavenly...we have One Who can be touched with the feeling of our infirmities.

*...but was in all points (tempted like us)
tempted like as we are, yet without sin.*

55 Why is it important to me that He was tempted? Because He understands me. He wouldn't condemn me. That will make my prayer better understood by Him because He knows what I'm going through. He knows I came by a sex birth. He knows that he that is born of flesh is flesh. He knows I need a New Birth.

56 That's why He came and made a Sacrifice and went into the Presence of God there for us. Is that right? And when I say, "Father, I'm sorry; forgive me," He knows that. He understands that. He knows what temptation is. He knows what pain is. He knows what suffering is. You say, "Oh God, this thing is hard." He says, "Yeah, I know it is hard. It was hard for Me too, but I made a way to get you out of it." Hallelujah!

¹⁶ Let us therefore come boldly ...

57 Do you see why? Because we have One that has passed into Heaven. We have One that can be touched. We have One that was tempted like us. So because of that, we can come boldly. You see why you could come boldly? Because in doing that, in taking what you have to go through, He conquered it for you and He made you a partaker. He made you a partaker of His Divine nature so that you can partake of the Life that conquered it; so you don't have to struggle against it with the old life.

58 Let me say this morning, that is available right now. That is available right now. In other words, you don't have to go back home to struggle again with the old life

if you're struggling right now, because His Life in you doesn't struggle against sin. His Life in you already conquered it and keeps on conquering it when He meets it in His people. Is that right? He conquered fear for Himself, doubt and all these things; yet now in you and me, the Life that was in Him conquered my fear now and I see the reality that fear cannot control me since His Life came in me.

59 The Life that made Him know His position and live in a world of perfect faith, that Life gave me the same kind of knowing to know it the way He knows it. The way the Bridegroom knew His position, the Bride would know Her position. The way the Bridegroom knew He was the Word, the Bride will know She is part of the Word. The way the Bridegroom knew what part of the Word He was fulfilling, the Bride will know what part of the Word She is fulfilling. Is that right? You get my thought?

16 Let us therefore come boldly unto the throne of grace, ... ('boldness' is 'confidence')

60 It's a Throne of Grace; not a Throne of Judgment but a Throne of Grace...

...that we may obtain mercy, ...

61 Mercy is dispensed from that Throne because the Blood of the Sacrifice that God accepted turned that Judgment Throne into a Mercy Seat, and that Blood propitiates for you; It speaks better things for you. And that Blood had a Life in It and that Life ministers to you what you have need of.

62 And that Blood had a Voice, and that Voice is telling you this morning...you say, "Your voice is the voice of that Blood?" Yes, because that Life is the Holy Spirit. You say, "How will you know that?" Every time It speaks, It will speak the Word. Every time It speaks, It will open the Word and give you faith, and you will know

that's not a man's voice, that's God's Voice; that faith comes by hearing, and hearing by the Word, and faith is the victory; and by hearing that Word, it will bring you into victory.

...that we may obtain mercy, and find grace to help (find grace to help) in time of need.

63 In our time of need we need help, and that grace is the Holy Spirit. The Head Stone came with shoutings of grace. That's the Spirit of grace and supplication, which is the Holy Spirit. That's the Spirit that gives you power to overcome, to help you in your need.

64 That Spirit gave Joshua power to stop the sun in his time of need. That Spirit gave Moses power to open the Red Sea in their time of need. That Spirit gave Samson power to overcome the Philistines in his time of need. That Spirit gave Elijah revelation and power to bring the axe head back in their time of need.

65 Whatever your need is in the time that you are in, what particular need you have, the Holy Spirit can minister that need to you. In your time of sickness that Holy Spirit comes, quickening power to quicken you back to health. It gives you faith to quicken the Word and reveal It to you, giving you faith to rise up and begin to confess what God says. That's the grace...the Holy Spirit. We are speaking about Him.

66 Hebrews 10, verse 23; one verse here...

23 Let us hold fast the profession... (let us come with boldness before this Throne of Grace)

67 This confession...hold it.

68 Hebrews 10:23,

23 Let us hold fast the confession (profession, confession, same thing)...the confession of our faith without wavering;

69 Why? Let us come boldly. Let us come with confidence. Let us come without wavering. Amen. 'He that cometh to God must first believe that He is and is a rewarder of them that diligently seek Him.'

Let us hold fast the confession of our faith without wavering; ...

70 No double-mindedness, no instability. Why?

(for he is faithful that promised.)

71 The Promiser is faithful to keep the promise and make the promise good in your life. He says, "I'll heal you from all your diseases." He'll make that good in your life. "I'll give you the Holy Spirit." He'll make that good in your life. Is that right? "I'll lead you and guide you into all Truth." He'll make that good in your life. "I'll give you grace to help you in time of need." He'll make that good in your life...the Holy Spirit.

72 May the Lord bless the reading of His Word; you may have your seat.

73 **"THE POWER OF TRUE CONFESSION."** We are admonished to consider the High Priest of our confession. Isn't that wonderful? The High Priest of our confession. Why does our confession need a High Priest? Why is the High Priest and our confession linked together? Why? Can somebody tell me? I've been making my comments; you should be able to say that.

74 Because the high priest represents the people, and the high priest goes in with sacrifice for the people, and the people get restored favor to God because of the work of the high priest. The priest goes with blood. Why? Because man has been guilty of breaking God's law and is under condemnation.

75 Did that happen in the Garden of Eden? What was the first thing God did when Adam fell? He slew a lamb. Is that right? He slew a lamb. What did Adam try to do

before God slew the lamb? He tried to cover himself with fig leaves that they made with their own hands. Is that right? They made aprons trying to cover themselves, trying to cover their sin, trying to deal with their own problem.

76 And God said, “What a good effort. I love to see My children use their wisdom to figure out their problems and get a remedy. You are a very skillful boy. Praise the Lord.” No, no, no.

77 God showed right away there is nothing in man and there will never be anything in man—there was never anything in him to save himself. Salvation is entirely of the Lord. It proves that man did not know the way and when man with all his wisdom devised the best way he thought, God ripped it to pieces and put it aside and wouldn’t accept it.

78 God, this morning, will not accept anything you try to take care of your own condition. You say, “What do you mean?” ‘It is not by might nor by power but by My Spirit saith the Lord. It is not him that willeth or him that runneth but God that showeth mercy.’ The flesh profiteth nothing. Is that right? Without Me you can do nothing. That’s clear. That’s the Bible. That’s God’s Voice to man.

79 So we see right away that man was in that condition, and God in killing the lamb—did you know God made the father of the home that same thing? And down through the Old Testament before the priesthood was given, a man would go and make the sacrifice for his family. He was the priest of his home. Is that right?

80 Then the time came that God instituted the Aaronic priesthood and in Israel the Tabernacle was set up and they had a high priest, (is that right?) and the whole nation would have to go and recognize that high priest was placed there by God in that position to discharge the functions of that priesthood. Is that right? And that

man, when he went into the Presence of God, all the people that he represented were represented in him. Is that right? Very clear.

81 Why I am saying that is so you can see the plan of God, how He didn't change from the father slaying the lamb...from the priest slaying the lamb. That is what God did; that is what God did for the human race. Then a father does it for his household and a priest does it for the nation. Is that right!

82 It was all shadow and type until one day the real Lamb came, and the real Lamb was the greater Priest after the order of Melchisedec, which was Christ made a High Priest forever after the order of Melchisedec. Is that right?

83 He was the Lamb of God; He was both Priest and Lamb. "No man can take My Life. I lay It down." Is that right? So on the Cross that was the Sacrifice at the brass altar. Then He ascended into Heaven and went into the courts.

84 God, down through the history of time, has kept that pattern because in that pattern there is a Mystery that is unfolding God and His purpose, and showing the established, provided way of reconciliation for His people, and Him meeting the needs of His people. Is that right? Wonderful.

85 So if we go struggling, trying to invent a way and find a way, it's because we don't believe those Scriptures, or it is not revealed to us and we are believing a way that seemeth right but the end is death. And if those ways are not bringing any results and you are disappointed, and then you are vexed with God, it's not God you have to be vexed with, you have to be vexed with yourself and the spirit that influenced you, showing you a way that is not right, that is not God's way, because you're working with a way that God didn't give.

86 And that is where people get trapped in denomination. Man builds a way for them to come. Man, you know, builds the system and says, “You are a Baptist; you are saved. You are a Methodist; you are a Pentecostal; you are saved.” And they give them the Pentecostal teaching, the Methodist teaching, the Baptist teaching to make them feel they are saved by that. But these are men who sit down, interpret what they believe God means, set up a system of laws and rules, get a people organized under that, and then they give them a promise that God is going to accept that.

87 Well that is man today, like Adam, making his own apron to take care of his own needs; like Cain trying to build his own altar and wouldn’t come God’s way; like Gideon and they in a time of need and hostility, digging their own dens and caves in the mountains, hoping to save themselves. Man always tries to save himself.

88 That’s a strain; that’s a nature in man. As long as you are in this flesh, this fellow, this outward man, this fallen man here, he is the fellow that these thoughts derive from. He comes up with these ideas, “Do this; do that; hurry.” But when the Holy Spirit gets a hold of the inside man, He brings him to the Word. Then when this fellow comes up with all his ideas, he says, “You shut your mouth,” and puts him in subjection, and he works with the Word.

89 The Word is mighty to the pulling down of strongholds, casting down reasoning, casting down imaginations. Who is doing that? The inner man, bringing everything subject to Christ; bringing every thought into captivity to the obedience of Christ, having a readiness to revenge all disobedience. Is that right? That’s the Bible, clear as clear can be.

90 Are you casting aside those things right now? You sit down there preoccupied with some of your own ways; you should have thrown it out the door already. He is

saying that for you. He wants to release you from that by showing you that's why you are struggling. That's why you are under pressure. That's why you can't have confidence. That's why you don't have the 'coming with boldness.' That's why you are not finding grace to help you; and you are in a time of need, but you can't find grace.

91 Do you know grace? 'Grace' means 'unmerited favor.' Not of works, not what you try to do, it is given. By grace are you saved through faith and not of works that any man should boast. It is the free gift of God, the election of grace, not of him that worketh but of Him that calleth, partakers of the Heavenly calling.

92 Now you have to check your calling, you know. Who called you? "Well, a brother brought me." That is why you have problems. "Well, a sister brought me." That is why you have problems. They did their part. They were good enough to bring you to the house of God.

93 After that, God has to bring you from there. God has to bring you from there. They got the transportation and they gave you the invitation, and God was working in all of that to get you where He comes through His Word and takes you – 'My sheep will hear My Voice'. That means you hear from your Theophany now. Then God begins to put that Seed in you. Is that right? Sure it is. My!

94 We're going nice. I like the feeling here. It feels like you are listening and you are pulling there. See? You are in a nice settled atmosphere here. You are watching that move and you are getting in the symphony. You are watching the rhythm. You are watching the Director and you are moving as the drama of the Word unfolds. Okay.

95 So all of that God was doing in a pattern to show how He has set up His plan, this High Priest of our confession. Well, when Jesus became the Sacrifice and

became the High Priest, then all those other things went away. Because now by one Offering, once and for all, He perfected forever those who are sanctified. The work was done.

96 That's why on the Cross He said, "It is finished," and he brought an end to all those sacrifices. Even the temple was destroyed and the people were scattered. Is that right? Sure it is. That's right! Because the Most High does not dwell in tabernacles made with hands. You see that?

97 So that was a whole system of laws and ordinances of shadows and types. The law was a shadow of better things to come. The law, the first birth for fallen man. The law – a shadow, not the reality. Hebrews, chapter 10.

98 Well, Hebrews chapter 11 says:

¹ But faith...but faith is the substance, ... (not the shadow; faith is the substance)

99 There is a substance to the shadow. Faith is the substance of things hoped for. Faith is the evidence of things not seen with the eye, the things that we were hoping for, the things that we were under expectation to receive, the things that we couldn't see, the things that the shadow reflected to give us an idea of what the substance would be like when it comes. Is that right?

100 Hebrews tells us they had a natural priesthood, but then Hebrews also tells us who the real Priest was, the greater Priest. Hebrews tells us they had a natural tabernacle, but Hebrews also tells us of the greater Tabernacle. Hebrews tells us about Moses, but Hebrews also tells that there was a greater than Moses. Hebrews tells us who Joshua was, but Hebrews also tells us the greater than Joshua. Hebrew tells us about the animal sacrifice, but Hebrews also tells us about the greater Sacrifice. Hebrews tells us about the animal blood, but

Hebrews also tells us about the greater Blood. Is that right?

101 It is shadow and substance, temporal things and Eternal things. Two orders: an order of temporal life – Aaron. These things have to come to an end; it had a beginning. But the order of Melchisedec, that's another order – an unchangeable Priesthood, ever liveth to make intercession, abideth forever. Hebrews is telling us that something was for a time and for a season and was a shadow but has run its course and the reality is here.

102 It tells us about a rest and then Hebrews tell us about another Rest where you cease from your own works, and to labour to enter into that Rest. Is that right? Paul now is tying up all that into this High Priest and he says, “He did that for you, and you have that confession.”

103 An Israelite walked away on the Day of Atonement, “Praise God.” When he stood up there and he saw that priest come out of the sanctuary, he killed the she-goat and he went in there. Then he comes and he kills the next goat now. But before he kills that goat, he comes and he lays his hands and he confesses all the sins of the people. But he doesn't kill this goat. He looses this one into a land not inhabited (Leviticus, chapter 16).

104 And they stood up there; they came by the tabernacle with all their sin, all their burdens, all their pressures and all their problems.

105 “I'll go up anyhow. It is hard to go up this morning, you know, but I'm going up anyhow.”

106 “I hardly have money. I have a money problem, but I'm going up!”

107 “My health; I have a health problem but I will still try to go up because I need to go up.”

108 “I’m sad. I lost my peace. I’m feeling condemned and guilty. My sins, you know, I abhor my sins. I can’t go in God’s Presence. He will kill me, but I’m going up anyway.”

109 And all these burdened, weary people with sin, and a God Who has a law there, they knew that law. They recited that law. They wrote that law on their foreheads, in their hands, on their feet, in their garments and they knew beyond a shadow of a doubt that every time they made a mistake, that law came up there.

110 They had a sin offering, and they had a trespass offering, to tell you how God defined the life and their sin so the weight and the burden of pressure was on them. But their consolation was, “He is going in; he is going in.” And they heard the bells, holy, holy, holy, holy, holy, holy. Oh, my! And that fragrance, they got a whiff of that fragrance. And the atmosphere around the priest and the anointing, and he is walking right, and he is dressed right, and he has a sacrifice, and he is going in the Presence of God.

111 Because God has a Word saying he could come, and only he must come on that day, and he is going, and he is going. And he sprinkled that blood; and they are all in tension, “Is he going to come back out? Is God going to accept it?” And all of a sudden they are hearing the bells on this side like God hears it on that side. God is hearing the bells coming through the second court and they are hearing the bells coming back out. Oh, my! Two sisters squeeze each other's hand and they smile and say, “Oh God, you don’t know how much pressure just left me.” Why? It was accepted.

112 You know what that was? They were getting glimpses of the resurrection; they were getting a vision... “He was raised for my justification. Living He loved me, dying He saved me, buried He carried my sins

far away; rising He Justified me. He is dropping all the charges. Oh, my! I'm going back home happy!"

113 And they see that priest coming back out there and goes to that scapegoat and he confesses all their sins, the sins he atoned for. He makes atonement for it. Blood was shed for it. But the blood was shed so you don't see it anymore. The blood was shed to put it in the sea of forgetfulness where it doesn't exist anymore; you can't see it anymore.

114 And that goat starts to walk, and that goat with all the sins of the world, and that goat is going into a land, and a man is watching it. He goes outside, a man with binoculars; it goes beyond his binoculars. A man with a telescope; it goes beyond his telescope. And a man looks at it and he can't see it anymore. In the world they live in, it doesn't exist. It doesn't exist – no sin.

115 They shout all the way, they go praising God. Why? Because all the things that made them guilty and threatened their security and filled their mind with tension and they wondered, and they can't have joy, and they can't have peace, they haven't experienced the sense of freedom and liberty, because it is upon that their freedom and liberty is based.

116 Then a man used to blow the jubilee trumpet when he saw the priest coming out because he knows their sins are forgiven, which is saying you can go back to your inheritance. So restoration, justification, redemption, atonement, all these things were locked up in that day.

117 And their school wasn't like our school, with Spanish and Biology and all these different things, their school was teaching them the laws of God, as a people of God, so they knew what that meant.

118 When they see that priest lay his hand there, they know, "My sin is in there. My sin is in there...going."

When they see that goat going, they say, “I can’t even see my sin anymore.” They say, “My sin doesn’t exist in my world anymore. I am living in a world without sin now, without unbelief; a realm of perfect faith I have come into.”

119 Well, when you come into a realm of perfect faith, that is not a thought different to that thought. That was done in a shadow to show how and what brings you out of that world into a world where there is no unbelief.

120 When they came by the tabernacle, it was all dark; a dark cloud overshadowed them. (I’m hearing Him now. I’m hearing Him now. I don’t know where these things are coming from now.) It overshadowed them and it was all dark. But when that priest comes and their eyes of understanding begin to get enlightened and they see that, and they see that goat going, they understand the reality of the ordinance and how it relates to them.

121 That is the way you understand Calvary, His resurrection, how it relates to you. You know, “My sins were taken care of there. My sins went away from me there. That is where the resurrection brings me. I’m in a new position here. I’m justified before God. Therefore being justified, I have peace, no longer torment, no longer fear. If fear is controlling me, I’m looking at that and I’m gazing at it and I don’t know what I’m looking at. I’m just seeing a man, Jesus, risen by an empty tomb, and I’m singing, ‘The stone is rolled away, the tomb now is empty,’ you know, and I’m just singing a song. But when I understand that, I know my relationship to that.”

122 Those Israelites knew that. Then it couldn’t have anymore dark and gloom around that camp because their sin was gone. They went back home happy. They were dancing, they were singing all the way back home, they were clapping; because coming up they were coming with a sacrifice, but going back, they were going

back shouting and praising God because they knew why they were taking a sacrifice up to the house of God. You get that?

123 Okay, now watch. What am I talking about? How your confession and your high priest is linked together in the Scripture. What am I talking about? “THE POWER OF TRUE CONFESSION.” My confession relates to my High Priest, and my High Priest did a work on my behalf, because the priest represented the people before God. What the priest was doing was for the people. He was put there as a mediator, as an intercessor, as one who can draw near. He was carrying the burdens of the people, and the reason he was carrying a sacrifice was to deal with the burdens of the people. But did the priest invent that? No. God ordained that.

124 Then what does that mean if God ordained that? It means God always had a thought as to taking your sins away from you. God always had a plan to free you completely from unbelief. God always had a plan to make Himself accessible to you. God always had a plan to destroy sin’s dominion around your life. And the whole Mystery of Christ – Christ is the Mystery of God revealed. Who is being revealed? God is being revealed; the mighty God unveiled before us is being revealed. God was in Christ reconciling the world to Himself.

125 It was always in God’s Thoughts to deliver you completely. And do you know this is the Age of that full deliverance? Do you know this is the Hour of that complete deliverance? This is the Hour. And how does it come to us? A slain Lamb, a High Priest stepping out to take the Book to open It to you. Is that right? Glory be to God in the Highest! From beginning to end, God was taking care of us.

126 So then those people were going back home and saying, “How do you feel?” You say, “How do I feel? You should have asked me that when I was coming up. You

don't see me? Going up I was so depressed, I was so frustrated, and I was so guilty and condemned. But if you knew, when I saw that lamb bleating at the brass altar, dying, speaking in unknown tongues; like I almost heard Him saying, "Eli, Eli, lama sabachthani."

127 He says, "When I saw that high priest walk out there, man, I felt like He was risen. How do I feel?" He says, "You know something, a strange awe came upon me when I saw that goat. My sin, your sin, this one's sin, everybody's sin, went away, and what you can't see can't hurt you. It's gone. The reason you don't see it, it doesn't exist; and He obliterated it into a far country. He put your sins as far as the east is from the west. My! So here you've gone into a place. He destroyed sin and death completely by that work.

128 So now they were confessing to one another, "I had some tension when it looked like he wasn't coming back out. I tell you, beads of perspiration were coming out. I felt like I was the guiltiest one in this whole bunch here. I felt like my account could never be settled if I had ten lifetimes. But when I saw him come out, I felt like something said, "He dropped the charges. It's gone."

129 Now that scene on the Day of Atonement shifted to Calvary which was the real Day of Atonement. At Calvary, that was the real atoning; that was the atoning work of Jesus Christ, and that's why He rebuked them. The first thing He said after the resurrection was, "Peace. Peace. Peace. Fear not. Peace." My!

130 And when they began to testify, "The Lord is risen" and others didn't believe it, and there was a rumor, He rebuked them. And that's why they stayed in their sadness and their gloom. But when they saw He was risen, what happened? All that went, they started to praise God, (is that right?) and they came into an understanding, and they saw the Word opened up, and

they came into the baptism of the Holy Ghost. Is that right?

131 And that is exactly what you are coming into...exactly what you are coming into. So when He died, every redemptive blessing—like the man who was a slave, when that high priest came out and that scapegoat went away and that man blew that trumpet, that fellow began to journey back home to his possession and in reunion with his true family. Is that right? He began to experience a work of restoration back to the position he fell from. Where he had an inheritance, he had come into slavery and became a slave, but that work took him out of slavery and took him back to his inheritance.

132 All of that was based on what was done. That had benefits. So the first thing when that man sees that and the slave master says, “Where are you going? You have work to do today.” The same fellow who used to take that whip on his back and go and do that work, he stands up and looks him in the eye, “Who has work to do? You do your own work.” And he’s gone.

133 He says, “Bye, bye. You can’t touch me. Bye, bye. Fear, you can’t touch me. Bye, bye. Unbelief, you can’t touch me. Bye, bye. Drinking and smoking, you can’t touch me. I am going back to my possession. I am going back to my inheritance. I am going back to my family.” He is conscious he is going back. It’s a jubilee, and jubilee was an explosion. It was dancing, it was shouting; he was free! Amen!

134 So all of those benefits were in the real atonement. Well, when that atonement went away and they gave us Cain’s religion, which was denomination – man-made religion now. Cain built his own altar, wanted to worship his own way, how he thought was right.

135 God promised at evening time this altar that Jezebel broke down, this altar that Cain built, God was

going to restore the true altar and the true sacrifice. Is that right? And that is why a Prophet came at evening time. That's why the Lamb opened the Seven Seals, to restore the true faith, to restore the true worship, to bring people back to their true possession.

136 You mean to say, for the last thirty-nine years God has been taking—from the time that High Priest walked out there out of that sanctuary, and that Seven Seal Book was taken out and those names began to be called, and seven blasts of that ram horn – Seven Thunders uttered their Voices to effect a release and a restoration and a gathering time of family, you mean to say we are walking as a Christian saying, “Boy, well, I don't know. You don't know what I'm going through.” And our confession, it is so out of harmony with the High Priest and the work He did.

137 So Paul is saying—now Hebrews is what? The Jews who were coming out from Judaism confessing they believed in Jesus and then were returning (because of persecution) back to the Old Testament and the old sacrifice, like a man who started to walk in Truth after he heard the good Word of God, tasted the Heavenly gift and all these things, and then he falls away. After you come out of Egypt and then you want to go back, you will be destroyed in the wilderness.

138 Hebrews was people stopping short of their blessing and going back to the old sacrifice and the old way. Well, he's saying, “Brothers, you don't have to do that. You know what your problem is? You don't understand confession in the plan of God.”

139 What a background. I knew I wanted to make the statement I just made, but before I made the statement, I didn't have any of that background. He talked that out through me at the desk here. Whew, I tell you. I needed to say that to make this statement.

140 The reason many people fail to receive is because of the lack of understanding about confession. What is Paul telling these people who started to walk in faith but now they were going back into unbelief? And because they were going back into unbelief, the promise they were walking on to receive, a promise left to you of entering in, press in! You are like those people who stopped short in the journey. You are like those people who tasted the grapes but got destroyed and never went in.

141 What was the thing they didn't know about that he was trying to teach them? Hold fast the confession of your faith. How many people are catching me here? What about you who are sick? "Praise the Lord I am healed. Praise the Lord I am healed. Oh, like that isn't working. I'm going back in the prayer line." That is exactly what they were doing. That is exactly what they were doing.

142 And Paul says, "Consider the Apostle and High Priest of your confession." Understand that 'apostle' means 'one sent'. Understand the high priest and his privilege. He had the greatest privilege; that was access to God on behalf of the people. And God sent His Son into the world to destroy sin, through His death to open up the riven veil, to come in as a Forerunner to make a way for us. And if we consider that and we see His resurrection, that He rose, showing God accepted that, then we know that what He came to do for us has been done.

143 But now I need to be taught confession in relation to what it did concerning me, because what confession is tied up—now catch the thought here, and this morning if the only confession you know is your sin, your weakness, your failures and your mistakes, if that is the only confession you know, that is not the confession he's talking about in any of those three Scriptures that I read about. He is not talking about

that confession. That is a stepping-stone to the true confession, the greater confession, and the real confession.

144 Because His death didn't just protect you from judgment. His death didn't just drown your enemies in the Red Sea. His death opened the Jordan and destroyed the power of the Jordan to bring you into an inheritance where all things are under your feet. Did you catch that? Oh, my! He couldn't have said it better than that. When He says it, it is perfect.

145 People only think about Calvary as something – “Jesus died for my sins.” No. He died to bring you into a position of an inheritance with dominion and power. Did Pentecost follow Calvary? Did Pentecost follow Calvary? You mean there is a power that came to make them live and do what Jesus did? You mean His death didn't just take away sin alone?

146 Confession. Confession is tied up in there. Confession. Hold fast the confession of your faith without wavering. Paul is telling them, “Don't waver. I see you are getting mind battles. I see you want to stop short. You started saying God delivered you and you are a son of God. You came into a blessing but now you are being persecuted, now more trouble comes into your life and you start to think, ‘Maybe I made a mistake. Maybe this isn't for me after all.’”

147 He says, “Do you know what your problem is? Understand the mystery of your Apostle and the High Priest of your confession, and then hold fast your confession and come with boldness...and come with boldness, and where you are weak you will find help. Where you have need, you will get grace to give you that help; but it is locked up in your confession.”

148 He says, “When you are confessing those things and Satan is trying to magnify your faults and your mistakes, just remember and you just tell him, ‘My High

Priest was tempted in all points like me. And the reason He went through that first, to go there, is because He knows when I'm facing things in life and I'm failing, He already conquered that for me.'

149 And I can talk to Him about my sin. I don't have to pray around my sin and pray around here. I can say, "Lord, I did a foolish thing today. I made some terrible mistakes. But Father, I realize now through that how stupid I am to trust in the flesh and have confidence in the flesh. If I had fully submitted to Your leadership Lord..."

150 And you start to talk it like that with Him, and you realize you're honest in your heart. You realize that you made your mistake and you see it, but you are learning and you are understanding. And you are showing that you really believe that He went through those things not for Himself, so you could have confidence that the One you are telling your problem to knows your problem and overcame that problem already.

151 Jesus was tempted with money. Jesus was tempted with women. Jesus was tempted with sex. Jesus was tempted with mind battles. Jesus was tempted with all these things: the lust of the flesh, the pride of life, the lust of the eyes; these three things. And how did He overcome it? It is written... By the Word...to show that you don't have to use a spiritual gift to do that. To show you that you could overcome the devil without any sign, wonder, miracle or anything; just by the Word. The Word is sufficient for the devil, your faith in that Word (amen?)... It's confession.

152 Now some of you here have problems with your healing, and the Word has been preaching on faith and building up for your healing, and you're saying, "Lord, I know I am going to get it. I am going to get it. I am going to get it."

153 And like we heard the sister and a couple others there making a confession of faith, “This is my time. I have to come in there. We have to claim it. That is what we have to do.” She said, “That is how I understand it now. If you are a housewife, you’ll be a better housewife. If you are a singer, you’ll be a better singer. If you are a songwriter, you will write songs. If you are a preacher, you’ll get a Word for us.” She said, “That is how I understand it now.”

154 God is opening her understanding to take her out of struggling in the flesh. And because she believes with her heart, her experience sitting under the Word, letting the Word wash her thoughts and letting the Word be planted there, and that faith begins to be created in her heart that comes by hearing the Word, she can’t help but confess it.

155 She said, “I don’t know how to say this.” And right there on the spot the Holy Spirit began to say, “Say it this way.” She said, “Well, you know, when I came to the Message I had a miscarriage...” and God gave such language to say it in a nice way and inspire people’s faith.

156 And when she said that, Sis. Flaviney there, well she wanted a baby for a long time. That was her greatest desire. She’s saved, she’s walking in the faith, coming to church, she believes the Message, but she wants that. That struck her and she just went flying. If I were her, I would have said, “Thank You, Jesus,” (oh, my) and get down on my knees by that chair and say, “Father, I am so grateful.” But I guess in the excitement of a service and that kind of thing flying, well, you know, she just went blowing the whistle.

157 But there were intercessors there. From the time I looked there and I realized it was her, I struck Bro. Elijah and I said, “She wants a baby very badly.” And I saw her there and they were trying to quiet her, and she

was saying, “Leave me alone. Let God talk to me. Let God talk to me!”

158 I just stood to my feet and I started to pray in the service right there, “Father, You know the sister. Lord, don’t let her miss this. Something struck her heart. She is hearing this...” See? But you’re sensitive...you’re sensitive to what is happening. God didn’t do it in a prayer line. God did it in a praise service.

159 But sometimes you have to, in the midst of the praise service while you are praising God—like I was telling Bro. Dyer when we were coming in the car, we were talking and I was saying, “I love to shout and sing and dance.” I said, “But I am watching all the time in the midst of that. I am watching everything in the midst of that. While I am doing that, you know, I am watching, and the whole congregation is dancing and moving, but I am there praising God and watching everybody too.”

160 Oh, yes, I’m watching the Lord first of all but I am watching everybody else, because I know how the Holy Spirit moves. And when He comes close and He is going to do something, I want to spot that water moving like that man with his eyes focused on the thing, looking to the unseen.

161 Oh, yes. And if that is in service, that is good, but that is just two hours. You want to stay that way all day. You want to stay that way all day. For what we are talking about, what is promised and what we are looking for, you have to be there all day. Because what we are talking about is not just some little baby something, it’s a mature Church. It’s a perfect Church. It’s a Book of Acts Church.

162 That’s why I told you we came back on Wednesday nights, and I took those services in the Book of Acts: *The Shift From Jerusalem To Antioch* [2002-0222 -Ed.] (1); came back, *United Under One Headship* (2), *Oneness of*

Unity [[2002-0317 -Ed.](#)] (3), *Gifts and Callings* (4), saying, “Watch; learn certain things about the Holy Spirit.”

163 If the coming of the Holy Spirit is to continue those Acts, then you have to see what the Holy Spirit came to—how it made them operate when it came to them, how they were trained and prepared for the coming of that, how God was able to work in harmony taking headship over them, what He was able to do in and through them. That’s what you study there. That’s what you study there.

164 You are not hearing that in the service? Sure. You all do hear a lot of different things in the service. You sit down in church and don’t even get half of what is being said. And that is why He comes back and plays back those tapes sometimes and you sit down and say, “But I was in that service.” And you know what you do, you see yourself shouting in the service on video, and you are shouting here again too, and you realize while you were shouting there you were missing all of that. Not that your shouting made you miss it, you know, but where you were hearing from.

165 That is why when you are shouting you are listening too; you are connected; you are wired and you are plugged in. So many people fail to receive what they pray for because of a lack of understanding about confession. Confession is a very important part in the plan of God.

166 I want to make a move quickly because I’m watching that time there. It is several minutes to one already and I certainly don’t want to—I feel after the message here after last week, *Thy Faith* [[2002-0407 -Ed.](#)], and now, *The Power Of True Confession*, the confession of your faith. You’re following me?

167 When you get that faith, it makes you confess and you hold fast to that. You have to keep confessing that

and you have to keep holding that confession, because that confession is the thing that will bring you into it. That confession is what's going to move you to appropriate and take a hold of what your High Priest has done for you to come into the benefits of it.

168 And healing is one of those things; and the New Birth is one of those. Love, peace and joy are some of those things. That's right! Happiness, contentment, faith to live in the super sense by a New Birth where you are not controlled by fear, contented, where greed and these things don't possess you and push you and where covetousness doesn't give you mind battles so that you're always trying to get more than you have, and you're not trying to learn to be contented in your place to see what God's will for your life is, because you are living in the humanistic realm thinking that plenty means security.

169 And silver and gold—people are rich, increased with goods and have need of nothing, but He is saying that you don't know you are poor, and you are blind, and you are naked – this Age. But back there, “Silver and gold have I none but such as I have give I unto you.” They had something. He is trying to move His people up into this realm.

170 ‘Confession’ means ‘saying the same thing’. It is from a word called ‘homologeō’. It's a combination of two words. ‘Logeō’ comes from ‘Logos’, the Word, the expressed Thoughts of God, the sayings of God, the doctrine, the teaching of God – ‘Logos’.

171 Your confession means to say what the teaching, what the Word of God has already expressed. When your thoughts line up with God's Thoughts and you are saying what God says – ‘If two shall agree as upon touching anything, it shall be done’. What you bind on earth is bound in Heaven; what you loose on earth is loosed in Heaven.

172 ‘Confess’ – to say the same thing, to agree with, to assent. You come into agreement with God by saying what God says. God says, “By My stripes you are healed.” You say, “I’m trusting the Lord to heal me.” You are not saying what God said. You are out of agreement with God. You and God are in disagreement, because there is no ‘Logos’ there. It is ‘homo’ you, ‘homo’ your neighbor, ‘homo’ your sister. ‘Logos’ is what God said, and it is impossible for God to lie; and you can’t add one word or take away one Word from what God said; and that what God said is of no private interpretation. God means what He says.

173 God is saying, “Don’t get under the influence of this one and that one and some man who says, ‘Touch the Television.’ And some man says, “You who are outside in T.V. land, Father right now I am praying for that man who lost his wife, and Lord, what that man is going through...”

174 If you ask them, “You were praying for a sick man. Who is that man? Where does he live? What is going on? Does that man exist or is this something you do in your imaginary mind?” Because you watch televangelists who are really impersonators, (Matthew chapter 24:24) who saw the real thing and didn’t know where he was getting that power from, from the Word, and you think he has a power to heal. So you come now and you’re casting out, “And right now I rebuke that...and right now I rebuke that,” and you don’t know whether the people had faith or not, whether they had sin in their lives or not.

175 And so many people are deceived into thinking that that works. So many people are deceived into thinking that’s the plan of God. That’s absolutely contrary, it is diametrically opposed to the Scriptures. You like that, but only Bro. Sammy understands that. My! I woke him up.

176 'Confession' means 'saying the same thing'. It means to believe and say what God says about your sins.

177 God says, "Your sins are gone. I'll remember your iniquities no more."

178 And you are walking around saying, "I wonder if God forgave me for this?"

179 And the Word says, 'If you confess your sins, He is just and faithful to forgive you for your sins'.

180 And you are saying, "But I don't think He forgave me. I'm not sure. Do you think He forgave me, brother?"

181 Now you are asking a brother instead of asking God; and if you talk to God, He will point you back to the Scripture to what He said. No wonder you can't come out of that.

182 Let me say this, it is impossible for anybody to live higher than their confession. As a man thinketh in his heart so is he. The Bible says, 'Let the Mind that was in Christ be in you. Let the Mind that was in Christ be in you.' And He was the Word, and He fulfilled the Word, and He did what the Word did; He said what the Word said. Is that right? He didn't let any organization or people push Him neither left nor right, the devil, nobody; He stayed with the Word.

183 Every other redemptive blessing—whether you've sinned, you say what the Word says; whether you are sick, you say what the Word says; about the Holy Spirit, you say what the Word says – everything!

184 He said, "Repent, and be baptized in the Name of the Lord Jesus Christ (He shall pardon you from your sin; your sin shall be remitted) for the remission of your sins, and you shall receive the gift of the Holy Ghost," you say what God says. But the thing is, we don't realize the importance of looking at that Word and seeing that

God laid out a way to bring you in...step, by step, by step.

185 When God called Abraham out of Babylon, did he come through a step – justification? Did he come through a step – sanctification? Did he come through a step – the Holy Spirit? Did he come through a step – the new body?

186 If God did that in the Old Testament in a type, way back in Genesis, then think today what it is in the coming of the Holy Spirit, in the work of the Lord Jesus Christ. Because the same way He dealt with Abraham, He deals with Abraham's seed after him.

187 Then thousands of years later, He brought the Church through justification, sanctification and the baptism of the Holy Ghost. Every man comes through water, blood and spirit. That's the way; God even put it in the natural birth. Is that right?

188 God did it with the earth. He baptized the earth in the days of Noah with water. The Blood of Christ, in the middle of the Bible, was sprinkled upon it, and then the baptism of the Holy Ghost and fire will come upon it to cleanse it and loose it from Satan's grip. What for? So God and man can dwell together in a redeemed earth. God and man will dwell together in a redeemed earth after the baptism of fire looses it from Satan's grip.

189 I am saying this morning as you listen, you mix that Word with faith while you are hearing It. Say in your heart, "Father, I'm understanding. I am seeing step by step that You did this for us. Then if that's Your plan, and Lord, a couple years ago when You called me, that's where You were starting me, and I came down through here. Then that means where I am, I can be expecting that release. Well, Lord, I am seeing that confession brought me into this because confession is not just a thing we do, we are taught that in the Bible."

190 We are taught to consider the High Priest of our confession. We are taught to hold fast the confession of our faith. We are taught to come with boldness. We are taught that He is faithful Who promised. That's why we should hold fast that confession.

191 No matter how much you want to waver, don't waver. Remember while you are doing it, He is faithful Who promised. He is the High Priest of your confession.

192 He hears you saying, "Father, You died for me. Father, You rose for my justification. Father, You shed Your Blood to remit my sins and I come in obedience, and that Blood is applied to me, and Lord I am not trusting in my ability but I am submitting to Your Word." Then you are getting somewhere with God. Confession is faith's way of expressing itself. Works are faith's testimony; works show that faith has taken a hold.

193 Now watch. Romans, chapter 10. I'll strike that there and close. That is my last Scripture. I have a couple quotes with that. Romans, chapter 10. Look how powerful the Scripture is here, because in here Paul is continuing to open the mystery of this confession. But now he even brings it clearer, and shows the steps of that in relation to salvation, deliverance and redemption.

194 Remember in the Bible 'to heal' and 'to save' is the same word – 'sozo', save. That's why He said, "Thy faith hath saved thee." Which is easier to say, "Thy sins be forgiven thee" or "You are healed"? Which one? It is the same atonement – salvation and healing. He was wounded for your transgressions; by His stripes you are healed. Healing and your sins both in the same atonement. One for the body and one for the soul in the same atonement. Both were considered. The complete man received complete redemption in that complete atonement.

195 Romans, chapter 10. Here is Paul now, the same writer of Hebrews.

¹ Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

196 How many people have that prayer for their unsaved family? How many people have that prayer for their unsaved husband or their unsaved wife and unsaved children? How many people have that same desire for their brother and sister to be healed? My heart's desire is that my sister would be saved...healed physically. Healing is physical salvation. We went through that last week. In my heart is that they would be saved.

197 Paul was looking at Israel; they were blinded. He goes into why they couldn't—here was an atonement; Jesus died but they were still holding on to a natural Tabernacle. Jesus rose but they were still sending another scapegoat out in the wilderness, not seeing the resurrection.

² For I bear them record that they have a zeal of God, but not according to knowledge.

198 Do you understand so far? You see his heart? He was looking at a people who could not move into salvation. He was looking at a people whose attitude towards the Word kept them out of the blessing of salvation.

199 He was walking around as a Jew, as a Pharisee who was fighting the Church. Today he is walking around with the Holy Ghost. He is looking at a fellow Pharisee fighting it and can't come into what he came into. Are you getting that?

200 He says,

...they have a zeal of God, but not according to knowledge.

201 He says, “All that I know I count it dung that I might know the excellency of the knowledge.” Are you getting that?

202 What keeps people out of salvation? Jesus died and rose but they couldn’t move into it. Paul moved into it; he accepted Jesus as his Saviour now. He was saved. He said, “Any man in Christ is a New Creation; old things are passed away.” He looked back at his brethren and said they have a zeal of God but not according to knowledge.

3 For they being ignorant of God’s righteousness, ...

203 What is he talking about? That God is righteous? How many times have I gone through Romans with you in this church? Romans does not teach you that God is righteous; that is already understood. Romans is teaching about the righteousness that is revealed from faith unto faith.

204 Romans is teaching you how God justifies a man and declares him righteous before God because of that man’s faith in Christ. Romans shows how it was imputed unto Abraham for righteousness because he believed, and it shall be imputed to you also. Because Paul was righteous now. He who was persecuting the Church was now righteous. ‘That I’ll be found in Christ not having my own righteousness, which is of the law, but the righteousness of God which is by faith.’

205 He said, “If you have confidence in the flesh, I more, because I used to trust in the flesh. I was ignorant. I had a zeal for God but I came into an understanding of how to work with God’s Word, how to cast away my thoughts and submit, how to be enlightened in the way that God revealed it and not let my wrong knowledge, which is really ignorance of God’s way, block out God because I have my own private interpretation of how God should accept me.”

³ For they, being ignorant of God's righteousness (of God's plan to make a man righteous; you can expand it like that) and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

206 Unto the plan and the provided way to make a man righteous. 'The effectual fervent prayer of a righteous man availeth much.' Where does a man get his righteousness? His sacrifice. His sacrifice died because the man's sin was transferred to the sacrifice making the sacrifice guilty, and it died in the man's place taking the man's judgment, but the righteousness of the innocent sacrifice came on the man.

207 Well, if the sacrifice died taking the judgment, then the man can't die. The man is righteous, but he had faith that that became him that he might become that. Is that right?

208 Well, when you have faith that Jesus died in your place—now I'm not saying it intellectually; I'm not talking that. I know you know all this, but I am saying the way you know that, where are your works if you know that? Where is your confession if you know that? I am not talking about intellectual faith. I am not talking about knowledge now. I am talking about revelation here now, about what is revealed in your heart. So listen.

³ For they, being ignorant of God's righteousness, and going about to establish their own righteousness (that's the problem today) have not submitted themselves unto the righteousness of God.

209 In other words, Israel was trying to receive a blessing from God but they weren't approaching God upon the basis that God intended for them to receive it.

210 Adam and Eve made fig leaves and they came before God trying to do what? To become righteous to approach God's Presence when God came. And God said, "No, no. You don't get righteous that way;" and God ripped it off of them. He killed a lamb and transferred their sins on the lamb. He killed the lamb and transferred the rights of the lamb on them and made them righteous. And through the death of the slain lamb, it provided the real covering for them. Is that right? That's the Bible. That's the teaching there. Oh, my!

211 Let me tell you, people ought to walk out of their sick condition this morning. You listen to me; you ought to walk out of it because I am preaching this for many of you. I'm preaching this to do what? Build faith for you that your circumstance, your needs and the things that paralyze you and bind you from not walking in the full complete will of God and having the victory, it's putting the key into your hand to unlock that door and walk out of these things.

212 That's why I am giving this to you. That's why I started through the leadership of the Holy Spirit on December the 31st. Then I followed up last week with *Thy Faith*. I'm showing you this morning that confession is part of God's plan. Think of it that way.

213 Then you are going to find out how it brought John Ryan to healing, how it brought a blind man to see – "Praise the Lord, I'm healed." Reproach and criticism never paralyzed his faith. He kept saying, "Praise the Lord, I'm healed." He was saying what God said.

214 The Prophet said, "Did you believe me when I told you?"

215 He said, "Yes."

216 He said, "Then why come back here?" The Prophet said, "I realize he is lacking something." So he revealed

to him the mystery of confession. He said, “Go and testify. Go and act like it is already done.”

217 He gave him the missing piece that he didn't have. He gave him the root, the channel; he gave him the equipment, the thing to transport him and bring him right into the manifested promise.

218 This is what I'm trying to break down here for you to show you how this is taught in the Bible. Israel was trying to receive a blessing just like Cain but not approaching God upon the basis that God intended for them to receive it. That's why He said, “In vain do these worship Me.” 1:42:56 p33

219 That's the problem today. People say, “Well, God doesn't want to heal me,” and they arrive at that conclusion because they don't examine whether they are approaching God on the basis that God intends for them to approach Him on to receive that, but rather they become impatient and find it is taking too long. They give God that much time to heal them. They don't see that they need to meet God's requirement. “No, no. I have given God this much time.”

220 And they call that, ‘throwing out a fleece before God’. No, no. You have to have faith and confess it. It doesn't need a fleece; it is already done.

221 Last week we proved that it is God's will to do it. And once you know it is God's will to do it, then that rids you of all uncertainty. And once you know God's will concerning something, you could have faith and you could expect to receive it. When God comes and shows you it is His will and then shows you how to come into it, that's even receiving grace to help you in time of need; that's grace being given to help you in time of need.

222 Why can't many people come into salvation and healing today? Why can't they come into the New Birth? Why can't they come into a real revelation that will

anchor their souls where the gates of hell cannot prevail against them? Do you know why? Because of the very same reason that Israel couldn't be saved.

223 Why can't many be saved today though you desire and pray for them to be saved physically and spiritually? For the same reasons. What were the reasons? (1) Zeal without knowledge – they try to work up themselves more in the energy of the flesh than their knowledge of the Word. (2) Ignorance – Israel being ignorant have not submitted themselves.

224 People, when they find out God's way, they remain willfully ignorant. Didn't God tell Cain, "Do like your brother and I'll accept it?" Then he was now willfully ignorant. Is that right? He refused to do what? Submit to the revealed plan of God to get the blessing he was seeking from God.

225 If you want to walk out of your sickness and the Word is showing you God's provided way—let me tell you, if you don't have spiritual understanding, this is great grace that has come to this church for these last three months.

226 This is grace that people waited for twenty years or even longer than that in the church, and God came down in the last three months, service after service and shower after shower, after shower, after shower, coming down upon the grass, upon the herbs. What for? For it to spring up and blossom, making you like a watered garden.

227 Do you have zeal today? You are trying to go another way? A lot of people have a lot of zeal to go to every doctor's office, zeal to find out every physician, zeal to hunt down every specialist, but they will not take time a little bit in God's Word and prayer to find out God's will, to come to a knowledge that even though God uses a doctor, He isn't telling you trust in the doctor because the doctor can't heal.

228 He'll use the doctor to cut out your organs if you don't have faith. He'll use the doctor to set your broken bone and put it back together. He'll use the doctor to pull out your teeth, but the doctor can't heal. There is no medicine to give you to heal you. Healing is already in you.

229 But if you get in the Word and the Word begins to teach you these things, It will get your mind subject to the Word. And when your mind gets subject to the Word, then the Word will begin to govern you. Then your thoughts and God's Thoughts begin to line up.

230 If you are quicker to respond, sometimes God lets a little thing happen to you for you to see yourself. He lets the Word come and teach you and show you and build your faith and nail the thing down so clear to you. Then somebody comes to tell you, "Girl, you have to be careful. After all, you can't be a fanatic you know," and they talk you out of that in 'two twos.'

231 Your good friend is a fowl of the air who is good at plucking the seed out of your heart and putting in their fear and their old wives' fables, and what this one says and that one says, and which expert is really good, when God was trying to get you to see so He could build your faith, so He can show that you have faith to come into rapturing faith to change your body, by showing you that you already got faith to bring the earnest of that change.

232 But if you are not spiritual, you get there and then you stay in your ignorance; and because you didn't have a love for the Truth, God gave you a delusion. God lets you believe the lie so you go now saying, "Well, I'm still trusting in God you know." That is not faith. You are not talking faith. That was letting you see you don't really have the faith for that yet, but you are afraid to confess that because your pride will make you feel ashamed if you say you don't have faith for that. That

doesn't mean you are not a child of God. A child of God is by election.

233 Peter didn't have faith, Paul didn't have faith, Ruth didn't have faith, and Mary didn't have faith until God gave them faith. They were all dead in sins and trespasses. Then God rich in mercy came and quickened them and gave them faith. Even the Prophet said, "Honey, we don't have faith for that."

234 But a lot of you say, "No, no. I believe. I believe." And you begin to tell your own lies and believe your own lies, but really and truly when you get down to the root of that, it is shame. You want to keep this, "I'm the fairest of ten thousand, everybody ought to know." You want this kind of 'super' because you are not like Elijah, a man of like passions, who said, "Oh God, it is best that You kill me and take my life, Lord. Lord, I will die."

235 Or a man like Moses saying, "Lord, what is the matter? You mean to say I have to take care of all these people? I can't handle this. I'm going out of my mind." Or the Prophet saying, "Man, the harder I preach the worst they get. Man, I don't think that I could put up with these people anymore. I'm going into the wilderness." All God's prophets, all God's believers, go through that. But somehow again you are this super something, (oh, my; wow!) but you are not saying what God is saying.

236 Paul said, "God, take it away."

237 God said, "When you are weak, I'm strong. Right now I'm interested in perfecting your faith. Right now I'm interested in you glorifying Me. Whether I pass you through the flood or I pass you through the fire, the flood wouldn't drown you and the fire wouldn't burn you. I'm going to bring you out when I'm ready." That's right.

238 “I’m helping you discover your weakness, boy. I’m helping you discover your human ability. I’m helping you discover things that are keeping Me out of your life. I’m showing you where to put the sword and what to kill if you want to move on in greater power.” That’s right.

239 Then the man could write, ‘All things work together for good to them that love God.’ You get what I’m saying? Zeal without knowledge, ignorance, failure to submit to revealed Truth, is what is keeping people out of the blessings of God today.

240 Verse 4:

4 For Christ is the end of the law for righteousness to everyone that believeth.

241 It looks like God intends to keep you here a little longer. Who brought that rain down there? Somebody is enjoying the Word and they called that rain down; they don’t want the service to stop.

242 Okay, that’s the grace of the Heavenly Father, just cooling down the place for you. He wants this Word in because He is sending that to take you out of those conditions. He is identifying—don’t be ignorant; don’t stay in ignorance. Know what the Word of God says concerning these things. Don’t be ignorant of how God makes a man righteous.

243 God has a plan to make you righteous. God has a plan to bring you into healing. God has a plan to bring you into salvation. God has a plan to bring you into your change. God has a plan to take you to the Marriage Supper; don’t be ignorant of God’s plan.

244 He is dealing with these two things. They were trying to establish their own righteousness, like people trying to get themselves healed, like people trying to get themselves saved; but God has a plan for that.

4 For Christ is the end of the law for righteousness to everyone that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? ...

245 Now Paul is quoting from Deuteronomy, which I will get to it. I was going to cut that out but as that rain is falling there, I could get to it.

... (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? ...

246 What is he saying? He is saying that the righteousness which is of faith speaketh on this wise. He is saying that when you come into God's righteousness, which is by faith (Abraham believed and it was imputed unto him for righteousness), not trying to establish your own righteousness, not trying to work with an interpretation of God's plan of how you could conceive it, but seeing God's revealed way to bring you into it.

247 Some of you are hurting, some of you are trying to get delivered from habits, and some of you are trying to deal with impulses in your life. At one time you felt that you were over it; the next time, 'boom', you are right back under it. Some of you are trying to bluff your conscience by saying, "Praise the Lord, I'm not sick, I'm not sick, I'm not sick. I'm not lost." "Bill, you aren't lost; Bill, you aren't lost." That wasn't confession, that was self-exaltation...that was self-exaltation. That was not a confession of God's Word.

248 Not submitting themselves but he is saying now,

⁶ But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? ...

249 We had One that went up into Heaven.

⁷ Or, Who shall descend into the deep? ...

250 The pit. We had One that went down there too.

...(that is, to bring up Christ again from the dead.)

⁸ But what saith it? The word is nigh thee, even in thy mouth, ...

251 The Jews used that when they were thinking of something impossible, something unreachable, something that cannot be attained. He said, ‘to say something in your heart’ is ‘to think’. Don’t think that this thing is an impossible thing – who could go up into Heaven or who could go into the deep?

⁸ But what saith it? ...

252 The righteousness of faith...what does the righteousness of faith say? When a man has the righteousness of God revealed from faith unto faith in his life, what does that say?

...The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

253 The apostles had a doctrine, and the revelation of Jesus Christ, what He did, that was the doctrine of the apostles. We are built upon the apostle’s doctrine. Because you obeyed from the heart this form of doctrine, you were freed from sin. Then he also said if you obey this doctrine, if you give yourself wholly unto this doctrine, you will not save yourself alone, you will save others also.

254 That Word that we preach...how many know we have the same apostle's doctrine? We preach the same Word of faith, because this same Message came back to us. He restored every Truth – one Lord, one faith, one baptism; and this Word that we speak, you have It in your mouth.

255 You don't have to go up in Heaven and bring It down. Angels brought It down already. It isn't impossible. We have the Word; we have the answer to all the devil's questions. It has been given to us. What was in the back part of God's Mind that Angels, nobody even knew, He has put It into the heart of the Bride. Is that right?

256 We talk about It every day; we are talking about It this morning. The Word of faith that is being preached to you this morning is showing you how God set up His plan to bring you into these blessings and what you need to do or get away from if you have to come into agreement with this Word to receive those blessings. The Word is telling you that. The Word is showing you what is happening in the world right now...what is going on.

257 This spirit of inquisition and these things that are coming, this repeat performance of all diabolical and cunning cruelty, the Word is showing you that. The Word is showing you what is going to happen to this earth under those Seven Trumpets. The Word shows you what is happening with the Seven Seals. The Word shows you what happened in the Seven Church Ages.

258 We talk about It every day; It is in our mouth. But do you know something? Many of us talk It but we don't even realize what we are saying. Many of us repeat It; many of us say, "Praise the Lord, brother. I'm healed. The Lord has already healed me. It is a finished work, brother." Then you live differently from that. You are talking about It but you need to get what you are talking

about revealed to you to become Spirit and life; you need to start to experience the God of what you are saying.

259 That is why they have had the Bible for two thousand years and they ended up with, “The days of miracles are over,” and, “There is no more apostolic Age,” and they made organizations although there are none in the Bible. Yet the Word is in their mouth – “Jesus loves,” and, “Jesus saves,” and, “You have to obey all the Word.” They are saying all that too, and that’s why many times people get into a knowledge realm. But watch where he brings in this now. Watch where he brings in this now.

8 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;

260 Now he is talking about Israel being saved; he is talking about why Israel couldn’t be saved; he is talking about what kept Israel from moving into the blessing.

261 He is saying they had a zeal without knowledge. They were ignorant and they refused to submit. Their ignorance became willful ignorance; they wouldn’t change their mind; they wouldn’t cast down their reasoning. They wouldn’t take God’s Word and submit to God’s Word. They wanted to be righteous but they wanted to establish their own way that they saw and they didn’t want to come on the basis that God established a man to be righteous.

262 Look here now; this is the point we want to get to – confession.

9 That if thou shalt confess with thy mouth the Lord Jesus, ...

263 What does it mean ‘to confess the Lord Jesus with your mouth’? “I confess the Lord Jesus.” That? No. He is not talking about that. He is talking about the righteousness of the law and the righteousness of faith.

He is talking about Israel trying to establish their own righteousness which is the righteousness of the law, and he is talking about the righteousness which is of faith, which is believing what God did through Jesus Christ.

264 He is saying that you have to confess what God did through Jesus Christ to receive the salvation that Jesus Christ brought. They had the Old Testament sacrifices, in other words, but that was only a shadow; but when Jesus came He fulfilled that. In other words, if you had all those sacrifices and Jesus didn't come, that would have had no relevance because that never had salvation to begin with; that was only a substitute.

265 How many are understanding me? I'm trying to put this Scripture in to show you that's a teaching, so when I hit the confession and you say, "Well, I can't go about saying, 'God healed me and I'm already delivered' and behave this way like it already happened. I'm seeing my symptoms." Well, Abraham was seeing his body dead, and Abraham was seeing Sarah's body dead. And when he saw Sarah's body dead, he tried to find another way to get the baby, so he went with Hagar; but that was not God's plan. He was ignorant to God's plan and didn't submit to God's plan. Is that right?

266 And God waited until he was totally dead, and then God said, "I am El Shaddai. I will bring this thing. You can't bring this thing. I made this promise. I have made thee a father of many nations," and God changed his name. And what did God say? "I have made thee a father of nations. You are no longer *Abram*, you are *Abraham*; and his body was still dead.

267 You know what he had to do now? He had to start to confess, "I'm Abraham. I am Abraham. I'm going to have the child. I am Abraham. God already made me Abraham. I am Abraham. I am going to have the baby.

I am buying the booties. I'll have this thing." And it came; and it came.

268 Before that, he was trying to get it another way without saying what God said. His thought about it and God's Thought were two different thoughts. And the way he was working was a contrary way because he had no revelation of God's way. All he knew was that God said he could do that but he didn't know how to come into the blessing that God had promised.

269 Well, if God said, "I have made you the father of many nations," didn't the same God say, "I have healed you"? How many know that God said, "I have healed you", and you are seeing your body sick like he saw his body dead? But the only difference between you and Abraham is that you aren't doing what Abraham did. The only difference between you and Abraham is that Abraham came into the new body and the baby and you didn't come into anything. The Word says the same way He dealt with Abraham, He deals with Abraham's seed after him.

270 The Bible says Abraham believed in hope against hope, and he was strong in faith and he considered not his symptoms. The doctor hands him the X-ray and says, "You want to see?" And he put it on the board and he circles the thing. He says, "Right here, the fallopian tube is blocked. There is a tumor here on the cyst and I think we have to take that out. And this over here, well you can see since you were here your life began to go down, and there is no hope for you really because there is no aphrodisiac to bring you back from where you are."

271 And the Bible said that Abraham went home gloomy and sad? But how is it when you go and they give you that, you get bowled over? How is it when they give you that, you fall apart? And then you go around and say, "He is the same yesterday, and today, and

forever.” Could that be a confession of faith? You are quoting a Scripture because you are literate.

272 What about Jonah in the belly of the fish? He’s trying to run from God. God has a plan for the man’s life but he has a plan too. He is trying to get past God’s plan. He refused to submit to the will of God.

273 God said, “Go to Nineveh.”

274 He says, “I’m going to Tarshish. Me and those Gentiles? Not me. Let God get somebody else. Here is where I take my long leave and my vacation. I’m gone. I heard there is a nice excursion going on; an ocean liner is sailing there and for a long time I wanted to take a cruise.”

275 He gets there and the storm hits the thing and they say, “But we are not in the hurricane belt, and this is not a stormy season. What is going on here?”

276 The Captain says, “I think we have some problems on board. Something is going wrong here.”

277 They say, “Call every man on this deck. Let them call on their God. Search every cabin.”

278 Brother, he went way down into the bottom of the ship. Finally they found him behind some big bags of wheat, sleeping in the back there. They heard the snoring and they came and saw this man in the back there and they brought him on the deck. He says, “Look, I am the problem. I am the problem here.”

279 When they threw him overboard and that fish took him and he went down there, well, he wasn’t expecting a fish to get him you know. He was just thinking of stopping the storm and not being the cause of these people’s problems.

280 The Bible says the same God Who prepared the storm had prepared a fish, and the fish was waiting right where they were going to throw him overboard.

God says, “He’ll be overboard soon. Stay right there and open your mouth.” From the time they threw him overboard, bound hand and foot, the fish took him and went down to the bottom of the sea. He went down to Joppa, he went down to Tarshish, he went down into the hull of the ship, and he went down to the bottom of the ocean.

281 While he was down there Satan started to say, “Look at you. You are a son of God? Is this how a son of God lives? Is this where a son of God ends up?” He looked in front of him, inside that fish’s belly – flesh. He turned to the left – flesh. He turned to the back – flesh. He turned to the side – more flesh. He was only seeing flesh, flesh, flesh, flesh; backslidden and down in the dumps. And he was imprisoned inside of there and it was like, “How on earth am I going to get out of here?”

282 He realized, “Well, there is no way for me to escape. There is no oxygen tent inside of here. Well, I’m done; there is no hope for me.” But something inside of him was saying, “A son of God can’t end this way. You were born for a purpose, and your purpose hasn’t been fulfilled yet.”

283 Something says, “Prayer could change this. In your darkest circumstance, prayer could change this.” And the Holy Ghost began to bring back to his remembrance Solomon’s prayer, and he remembered when that temple was built and Solomon was praying.

284 Then the devil came and said, “Yes, but Solomon backslid.”

285 He says, “No, no. I’m not watching Solomon. Solomon backslid; that is right. You are correct, but that prayer wasn’t Solomon’s prayer. The Pillar of Fire came down there and God confirmed that. When my people will humble, will humble, humble, (not Bro. Humble in the back) humble, humble themselves and call upon My Name, when they begin to submit, when

they begin to let go of their big, self-styled ways and their self-styled plans...

286 He had a self-styled plan for his life, for his betterment. He thought that God's plan looked too risky for his life. He thought that God's plan looked like he might come to a quick end.

287 "Go to Nineveh? Gentiles?"

288 Oh, brother; you talk about Nineveh. They skinned men and nailed them up on the walls in that place. They had heads piled up high. They built a pyramid out of human skulls. You read the history of Nineveh. I preached on it here already. And here he was; he said, "Not me."

289 Sometimes you see that sickness and you say, "Not me. I can't handle that." You see that problem and you look for a detour. You say, "That looks like it will kill me. The footsteps of the righteous are ordered of the Lord you know, but I think, not this one. I'm looking for a re-route; I'm looking for a re-route." And you are trying to get a re-route now. See?

290 Then you find he gets down to this place, and when he gets down there now, he begins to see the folly of his own planning. He begins to see the folly of his own running, and he realizes, "I have to get back to God. How else could I come out of this? I have to go back to God and I have to start to confess. I have to humble myself. I was ignorant of God's way and I went to establish my own way but now I have to submit to God's provided way." Then he began to look at a promise that God made and he began to pray.

291 When the man couldn't see a way of coming out, all the symptoms saying, "How are you going to come out of here?" He said, "I don't care how many symptoms I have. I don't care if they throw me out into the sea and a fish swallows me. I'm in the bottom of this fish's belly.

I'm backslidden. I deserve all this, and it's like God is really killing me and punishing me and giving me what I deserve. But something in me is telling me that all of this here that is telling me that I will die, and I can't make it out of here, and this is my end, and I have to learn to accept death gracefully, I call all these lying vanities. I call all these lying vanities!"

292 How many could look at their symptoms this morning and say, "Those are lying vanities?" How many, like Abraham, will not consider that, (amen) that that has nothing to do with God's promise? He said, "I have made you a father of nations.' My body is dead but I will confess what God says instead of accepting my condition, because I can't live higher than my confession. If I have to come up into what God says, I have to confess what God says, and if I have to stay in my condition, I have to confess what my natural condition is. I refuse to sign for this; I refuse to accept this. I will confess what God says." Because there is a power in confession, when you go confessing.

293 And Abraham went confessing, and his body started to change. And Jonah went confessing, and that fish started to get hiccups, and that fish said, "I want to vomit. I want to vomit," and that fish started to come up. And he who was down, down, down, down, started to come up, and he was coming out of that very condition, and he was coming right into the perfect will and plan of God.

294 He received his deliverance but first he had to confess all that was lying vanities and "I will say what God's Word says." God says, "When My people humble themselves, look to Heaven and confess these things, believe these things, I will bring them out." That's right!

295 Oh, let's give Him a handclap. I believe He deserves it. That's the Word, brother. Oh, my! I am telling you. Yes, sir! Yes, sir! Oh, my! You call them lying vanities.

You consider not your own body now dead. My! Oh, I am telling you. My, my, my, my! Yes! Hallelujah! You create that atmosphere. You get into that channel. You begin to walk in the realm of the Holy Spirit. You line up with God's Word. You say what God's Word says and you'll be a powerful Christian. Yes, sir! My!

296 The Bible says in John, chapter 2, at Canaan in Galilee was the beginning of Jesus' miracles. Jesus did His first miracle there. The Bible says that they saw the miracle and He manifested forth His Glory, and then He went forth from that place and wrote a Book of Acts behind Him. Amen.

297 But watch how that miracle took place. They ran out of wine in the wedding feast. You know that? Mary came and said, "They have run out of wine and we have a problem here. This whole thing is going to fall apart. The toastmaster is ready, the governor of the feast. The pictures have been taken, the ceremony has taken place, and now we are going to have this great toast to pronounce the different blessings of prosperity and health and all futurity and fruitfulness and all these things upon them and that they will go forth from here and enjoy themselves, and now they have run out of wine."

298 And when He agreed that He was going to attend it, she ran and she got the servants who were at the feast. I wonder how many people here remember what she said to them.

299 They had nothing. They could not see a drop of wine. They could not see a little champagne glass of wine. They couldn't even see a tester. They didn't even have some Welch Grape Juice around...nothing. But they had some water. And she came and she knew that something was going to happen here. She was getting ready for the supernatural because she already had

supernatural experiences with the Angel coming. She had seen the supernatural prominence of God.

300 So she came and she says, “Whatever He says to you all to do, cast down your reasoning, don’t care what your imagination tells you, don’t care how stupid it might seem to you, don’t care if it is different to your education that you went and studied so hard to get.

301 She says, “Remember He is a God of paradoxes and He does incredible things, and He is an unusual person and you will always find unusual things happening around Him. So whatever He tells you to do, even though you don’t know that, don’t rely on your knowledge; put your head on that altar. When He tells you to do something, you do it.” She says, “Obey those instructions and do it exactly, precisely; don’t add or don’t take away from His Word; come into agreement with Him. What He says, you say; and if you believe what He says and you recognize it is the truth, go to acting upon it and you will see the miracle take place.”

302 How many have a need of a miracle? How many know when God does something the first time, people had to cooperate with the Word? How many know you have to believe Him? You have to obey Him; you have to submit to Him; you have to come into agreement with Him. You have to confess what He says; you have to act upon what He says. Is that right? Whatever He says to do, you do it.

303 When they cast down their reasoning and their ideas about it - Someone says, “I am a winemaker. I am the wineman around here. First you have to get grapes; then you have to crush the grapes. You have put it to set for a few days. You have to make sure you have your yeast and your different things. You have to skim off the top. You have to make sure you have a bottle in your cellar.

304 She says, “That is how you make wine but He is the Man Who made grapes before there were grapevines. She says, “You do it how He says to do it.”

305 How many remember the apostles? They fished all night, and they fished and they fished and they fished and they fished. Brother, they went in, they used this net and they used the next net. They were trying to catch something but it seemed like they couldn't catch what they were trying to catch. It seems like what they were seeking and hunting after was so elusive; they couldn't get a hold of it, until they got discouraged, and they came to the conclusion, “There is nothing, and we can't get, and we are worn out, and we are tired.”

306 “You know how many prayer lines I went in? You know how many doctor's tests I took? You know how many different types of tablets I took? You know how many different types of tablets I have in my cupboard at home? Plus, I am a walking medicine chest; I am a living drug store.” See?

307 And they tried everything and they came up with nothing. The healing that they sought, the deliverance that they sought, the joy and the peace that they sought, the New Birth that they sought, it wasn't there; and they gave up.

308 Then they came that morning and here comes the Pastor, Pastor Jesus, and He says, “My message this morning is confession and acting on the Word to get the thing.” He starts to preach and He says, “Okay.” At the end of the service He says, “Let down your nets now for a draught.”

309 And Peter says, “Wait a minute. The man You are looking at has toiled. I have done this before. I sought the best fishing help; I used the latest kind of equipment, the nets and the hooks. I am skilled and even knowledgeable about this trade in a very deep way.”

310 From the time the Lord looked at him, He knew that means you are ignorant of the way I'm telling you about. You went forth and you worked hard and you tried to establish your own way and you came up unfruitful. Now take some direction in service. Now get your thinking filtered from what you know and start to take instructions as to what I am telling you. He says, "You take your net and throw it here and you will know."

311 Peter said, "Nevertheless Lord, at Thy Word." He said, "I am willing, me Peter, the big fisherman in Galilee, I am willing to humble myself. I'm willing to forget my experience. I am willing to cast aside my learning in the face of You, the living Word. I am willing to submit to Your instruction and I am willing to act upon what You tell me and go under Your direction. I am determined to bring my thinking in line with Your thinking so that I can cooperate with You and come into agreement with You, and the thing that I sought for and laboured and toiled for and couldn't get and gave up and said, 'I have to live this way,' You came and You are telling me and showing me how I could come into it. I am willing to walk under Your direction."

312 Here was Peter, he went forth acting upon the Word, and it wasn't long after he began to confess.

313 Somebody says, "What are you doing that for?"

314 He says, "Look, you keep quiet. Shut up unbelief."

315 Another man comes and says, "But Peter, you don't think...?"

316 He says, "I'm not thinking. Shut up reasoning."

317 Then another one comes and says, "Don't you see those clouds? Suppose a storm comes?"

318 He says, "Imagination, you hold your peace right now. I am confessing what He says. Something tells me there is a power in confession. He brought me to a place

to show me I have to do what He says. I have to come into agreement. I have to say what He says. I have to act upon what He says before I can see what He promised comes to pass.”

319 And he went out. He carried the boat out. He went out into the deep. He threw the net, and in a little while all that he had sought for with his own ability, with his own way, with his own understanding, that he never got, under the direction of the Word, he came in to receive that; and he prospered in what he got too.

320 He isn't going to remove the little backache you had for a long time. The Bible says, 'He'll make you every whit whole. He'll make you every whit whole.' Do you believe in Him today?

321 Let me give you another one. I gave about four already. One more – the apostles and the believers.

322 Jesus is telling them, “The work is finished. Not many days from now you will walk into the Holy Ghost. The same Thing I have you are going to have.”

323 A man says, “I, who two days ago was denying You? I, who was cursing? I, who was naked out there fishing? I turned my back and went back. I? What are You saying?”

324 The Bible says that they went continually in the temple blessing and praising God expecting a power to come to give them a New Birth, to make them sons of God. Is that right? They believed It, they went forth acting upon It, they were expecting to receive It, and they came into one mind and one accord. They met every requirement. Do you know what happened? They entered into It. They entered into It. Hold fast the confession of your faith without wavering. Wrong confession shuts out the Holy Spirit.

325 Let me give you a quote. I'll just drop in a couple quotes here for you. I hope you are enjoying this. I hope you appreciate this today.

326 The Prophet is saying, "Now remember, you will never live any higher...you will never live above your confession." He says (listen closely), "You will never live above your confession."

327 ⁴⁵ *Psalm 103:3 said, "I'm the Lord Who forgives all of thy iniquity, (He said) (Do you believe that?) Who heals all thy diseases." Now, you might come and confess your sins..."*

328 This is a message called [*Only One True Living Church*] *The Church Of The Living God.* [1951-0727 -Ed.]

329 *...and ask me to pray for you, but I cannot forgive you. If you sinned against me, I can forgive you. But if you sin against God, He is the only one that can forgive. And He has forgiven every person in the world, and ever will be in the world. They're already forgiven, but it will never help them until they accept it by faith and then confess it.*

330 *And He has healed all the sick people, but it will never help them, until they confess it by faith, and believe it, and act upon their confession. "For as the body is dead without the Spirit," says James, "so is faith without works." You've got to believe it and act like it. When you accept Him as your Saviour, you've got to believe it and act like Him.*

331 Now we are closing up here. This is his prayer. *Whatever He Says To You, Do It* [[1953-0601 -Ed.](#)].

332 ¹¹ *Now, perfect faith, just like perfect love, casts out all fear, all doubting. If you believe it, no matter what the symptoms are, what the results, you believe it just the same.*

333 I gave you all those instances. Jonah didn't look at that; Abraham didn't look at his own; Peter didn't look at his own; the apostles didn't look at theirs. Mary told those men and they didn't look at their situation. They looked at what He said and they came into it. Whatever He says to do, you do it. "At Thy Word, Lord. Nevertheless, at Thy Word." Not my experience; not what I know.

334 He even had to bring Sarah there too. Sarah doubted saying, "I shall have a child? I'm old. What is the matter with this Man?" But when she judged Him faithful, when she went acting like Abraham, she came into it too.

335 Your lack of confession...your lack of true confession has made you a powerless Christian. Your fullness of negative confession, wrong confession, has made you a miserable Christian without peace and without victory. That's why you fail to receive what you pray for because of the lack of your understanding about confession.

336 So many of you have failed to grasp the true revelation concerning confession in the plan of God – to say what God's Word says and to hold that without wavering, knowing that He is faithful Who promised. Come with boldness, knowing the Apostle and the High Priest Who intercedes upon your confession—because what you are confessing is glorifying Him on behalf of what He has done for you.

337 That's the expression of your faith that you are believing. When you begin to confess it and act like it has already happened, then He goes to work on your behalf to make it real in your life. It becomes applied to you personally and individually. It is no longer a Scripture, 'By His stripes you are healed', He healed the whole world, He healed everybody already. No, no. It is yours because the whole world is not confessing but you

are confessing. The whole world is not coming into agreement. The whole world is not casting down reasoning. The whole world is staying in their ignorance.

338 But you who went about in your ignorance and failed to submit, you learnt the lesson and you came into submission and laid down your head, and you have started to cooperate with the Word now. You have started to doubt your doubts and believe what He said. See? Because what you confess with your mouth—if you believe with your heart and you confess with your mouth, you shall never be ashamed. You shall be saved.

339 Because with the heart man believes and with the mouth makes confession unto salvation. You believe it in your heart. If it's in your heart revealed you cannot help but confess it and testify of it. And if you are trying to confess that and don't believe it in your heart, that confession has no value because it is not coming from the heart. Out of the abundance of the heart the mouth speaketh. And the heart is literally turned back to what? The faith of the fathers. He turned the heart back that out of their mouth must come confession, saying exactly what that Word says.

340 And if you are Word Bride and you are part of the Word, can you deny what the Word says and be in the Bride? You are denying the very Bride; you are denying what you say you are. The Bride is part of the Word, because the Bridegroom is the Word. And how could you deny what the Word says and still claim to be the Word.

341 Wrong confession shuts out the Holy Spirit and lets the devil in. Whenever you doubt God's Word, (get this) when you doubt God's Word, it is because you are believing something else that is not God's Word. You get that?

342 You say, “Well, my aunt tells me...” Well, your aunt does not have God’s Word and what she is telling you is her word, and you are believing her word above God’s Word. Then if your aunt can heal, let her save you too. If your aunt can heal and save, let her put you in the Rapture. You don’t need God. You have a greater than God now – your aunt. It doesn’t work that way.

343 That is a powerful statement. When you doubt God’s Word it is because you are believing somebody else’s word. It’s impossible for you to say you aren’t believing somebody else’s word when you are doubting God’s Word. It can’t happen because you have a thought about the thing, and as long as you have a thought about the thing, that’s somebody’s word.

344 It’s either your own word, Satan’s word, or Satan inspired somebody to tell you that word, because you are believing something that is not God’s Word, because that is moving you into action. And you can’t act unless you think, and somebody gives you a word that you receive, and your thoughts line up with that word, and your action is reflecting that thought.

345 That thought has no confession. That thought has no submission. That thought has no lining up. That thought is not acting like it already happened and is praising God for it. That thought doesn’t have that. That thought has, “Go by the doctor. He is a good man,” because somebody on your job in the office went there. How do you know their experience will be your experience?

346 Look at Sister Ayers; she went for one operation and she got five. The hospital was so gracious; they just did a good job on her. They saw she had a need for all that medication. See? That’s the way it is, friends. I don’t want the hospital to be too generous to me...that generous! This is nothing in detriment to the sister; I am saying that to make a point. I am trying to show you

when you look to something that is not God's Word, you get five instead of one. Let God give me five instead of one. Sure! Because I still have to believe Him for the resurrection in any case.

347 If I go in the grave, I still have to believe He will bring me out of the grave and put me in the Millennium. You want to believe it down there or here? Remember, what you die is what you are. You don't go to Heaven and get more faith after you die, you know. Who has that theology here? What you go down is what you come up. Resurrection doesn't mean replacement. Resurrection means the same thing that goes down is the same thing that will come up.

348 God fixed it. You either have to believe God or you don't believe God. What is not of faith is of sin. Well, some people, they only call drinking and smoking and committing adultery a sin, so that is why they do a lot of things that are not of faith and still feel righteous.

349 When you begin to realize...(hear this) when you begin to realize that you can never live above your confession and you begin to refuse anything that is contrary to what God's Word says, you are beginning to walk in victory. You are beginning to walk out of defeat into victory. You are beginning to walk in the power of the Spirit. You are beginning to walk in a place where you will see what you are looking for manifested in your life when you begin to realize that you could never live above your confession.

350 If you want to leave this service and go home thinking you can still live above your confession, He says, "If you say you can't do it, then you can't do it." As a man thinketh in his heart, so is he. If you say, "I can do all things through Christ Who strengtheneth me," you are confessing what the Word says. If you say, "Nothing shall separate me from the love of God that is in Christ Jesus," you are confessing what the Word

says. If you say, "Greater is He inside of me than he that is in the world," you are confessing what the Word says.

351 But if you say, "I know He said that but I'm not sure it is for me, you know." Right there you start to backslide and the enemy starts to take away your victory. You say, "But I was prayed for but I'm not feeling any better." He said right there you would never move into healing. Don't ever confess that. He said, "Don't ever confess that."

352 He said, "How are you feeling?"

353 "I am feeling fine, by the grace of God. I think I'll feel better tomorrow too." Hallelujah! "I'll feel greater the next day as long as I stay with this."

354 That's the confession. Then your High Priest can start to act upon your confession because your confession is an expression of faith in what He has done for you. It shows you are willing to surrender your thoughts and come into His Thoughts.

355 And that's why so many people, because of the lack of this revelation, are unable to take a hold of the blessings and live in the enjoyment and the benefit of all that God has given to them, and made secure for them in this great atonement. This great Message we have...this Message has from justification all the way to a new body, in this Message. We have the Title Deed to the full, complete redemption in our hands. That's what the Message is. Angels brought That; a man couldn't bring That. It couldn't come out of a seminary; It came from Glory.

356 He is faithful to bring that to pass. When you believe with your heart and confess with your mouth, you shall never be ashamed. He said, 'and how shall they hear without a preacher?' He said, 'and how shall he preach except he be sent?' And how beautiful are the feet of them that come, they who are sent, bringing the

Gospel, the Word of faith, glad tidings, the Good News. Then he finishes all these things for us, 'so then faith comes by hearing and hearing by the Word of God.'

357 Let's stand to our feet.

358 When the confession of your mouth...don't go running all over the place now. This is the time you need to stay right here. It is to get you ready to where He can do something for you now. Remember, Angels are in the service. Remember, these things are coming by the ministry of Angels. Remember, it takes Angels to open the Word; it takes Angels to inspire that Word, and it takes Angels to record of your behavior and your attitude towards the Word. Remember that. All these things we are going through in this series here; learn to refuse to be shaken from your place.

359 God expects us to think faith, to speak faith and to act faith. Let's say that together. 'God expects us to think faith, to speak faith and to act faith.' Let's say that again, 'God expects us to think faith, to speak faith and to act faith.' That's what God expects of us.

360 Let this Mind that was in Christ be in you, and as you think in your heart so are you. Sickesses and diseases in our bodies and our souls will be defeated and have to loose the grip upon our lives when we could hold fast the confession of the Word without wavering in our minds.

361 "God will make your body (He says) obey your confession." Hallelujah! Oh, my! That Word, confess It. Let's say that, "God will make our bodies obey our confession." You lift your hand and say, "God will make my body obey my confession. God will make my soul obey my confession."

362 You be determined, "Lord, I begin to understand and get a grip on this revelation that confession holds in Your plan for me to come in and possess and take a

hold of that which You have already given. How it brings me to say the same thing You said, to put You and I in the same mind, to bring agreement, oneness between us that these things can be made manifest and become my personal property.” My!

363 So when you read the Word that says, “Greater is He that is in you,” hold fast to that confession. We have to hold fast our confession in the midst of all contrary evidences and in the midst of all symptoms. Jonah held his own. Abraham held his own. Peter held his own. The apostles held theirs. Is that right? In the face of everything Abraham didn’t consider that; he held the confession. Why? They understood the part that confession plays in appropriating; your confession is linked up to the Apostle and High Priest of your confession.

364 You don’t have a confession without an Apostle and a High Priest. There was One Who was sent from Heaven above to come on this earth to die for you, to take your place and open the veil, to slay the enmity, to tear down the middle wall of partition, to bring you back into oneness with God. And today, anything you have to receive from God, you receive out of what He has done; and first you have to believe Him and confess it that you might be saved.

365 Paul said, “My desire is for Israel to be saved. If I could get them to believe, call on the Name of the Lord, confess the Name of the Lord, confess what He has done and confess why He came, remove their own ideas, cast down their reasonings, forget what they know, count it as dung, come to know the excellency of their knowledge, submit to this and come into it,” he said, “they would be saved, but they are taken up in trying to establish their own way and they are still outside of the economy of God.”

366 But here we are inside. We have ceased from our own works and are enjoying the blessings of God. We have peace, we have fellowship, we have access, we have deliverance, we have security, we have power, we have the leading of the Spirit and we have the operation of the gifts. But here is Israel, Sadducee and Pharisee and all these things, because they can't move into it. Isn't that clear to you?

367 Our confession of what Christ has done for us, we have to hold fast to it. He has done something for us, but in order that it might be done in us—He has paid the price for your healing, but now you don't need the healing in the stripes that He took, you need the healing in the body you have. Somehow you have to get it from there to come into your body. The Holy Ghost that He made available there, you need It to come in here to live in your temple, (is that right?) the leadership to come and take a hold of your soul and lead you and guide you in the fulfilling of His revealed will for your life that you could be a blessing in the body.

368 You need that leadership that Ananias had – “Go down this street called Strait,” that Peter had on the rooftop, that Intelligence that could come to him, that Paul had on the boat – “Fear not, I give you all that sail with you in this boat.” You need that; I need it. But they only had that because Jesus made a way, but they were willing to come in and appropriate those things.

369 My brother, my sister, the Prophet said it is like when Federal Express brings a package and they hand it to you to sign for it, as long as you don't sign for that, they have to take it back. But from the moment you sign for it and you receive it, it is yours.

370 He said that is like when the devil brings something to you and he hands it to you; you hand it back to him and he hands it to you; you hand it back to him.

371 The Prophet said, “I was eating cornbread. I said, ‘Give me some of those beans and that cornbread,’ and it was going down and it started to come back up.

372 The wife said, ‘How is it tasting? Can you eat it?’

373 He said, ‘Sure, it is tasting mighty fine.’ He pushed it down, he vomited it up; he held it and pushed it back down.”

374 Someone says, “Bill, how are you feeling?”

375 He said, “Oh, I am feeling fine, by the grace of God.”

376 He said for three weeks the devil has been handing it to me and I’ve been handing him back. He said, “I’m not signing for it at all. He hands me, I hand him back; and it is a battle. He hands me, I hand him back. I am not going to claim that as mine. No, sir!

377 Because I can’t live above my confession. If I confess that, if I confess that I have that, then I have to stay in that condition. I’ll stay right there. I’ll live right there and God can’t do anything for me. But if I can confess...”

378 He says, “But you have that.”

379 “You are seeing that. I don’t have that. I’m not signing for that. That has to leave. I’m not keeping that. No way! That’s not staying in me.” That’s right.

380 When you go to acting as though it is already done, you are on your way, friends. That’s what Noah did. Look at Joshua and they, by faith they walked around the walls of Jericho, (remember that in the Bible) thirteen times.

381 The Captain said, “I have given you the city, but here is how you have to take it. I have given it to you, but here is how I have to take it.”

382 You say, “You mean I have to go and do all this to get that? Why don’t you send a plague and kill them and I’ll just walk in and take it.”

383 “No, no. You have to fight for it. I have given it to you but I’m revealing to you how to take it.”

384 You say, “But I don’t feel like getting up and going to march this morning.”

385 “No, no. You are on the way to the city; you are going to have that possession. That is your possession.’

386 And you have to stay in agreement with God’s Word; and you can’t start to slug back, you have to stay under the influence; you have to say what God said; you have to move when God moves. When God says, “Shout!” there aren’t enough devils to hold up that wall...there aren’t enough devils to hold up that wall.

387 It is all over the Bible, friends; it is all over the Bible. That is the teaching in the Bible. But God wants to help His people. God wants to lift you up; God wants to show you the approach.

388 Take the little child’s arm; he is wearing himself out trying to get his arm in that sleeve. Then December 31st, God took your hand and took the sleeve and put your hand up in the sleeve. Don’t wear yourself out anymore. Cooperate with His Word. Whatever He says to do, do it. You can’t live above your confession. Satan tells you, “You have it,” but you don’t have anything.

389 Oh, let’s just sing that song.

[\[#772 - Songs That Live -Ed.\]](#)

Jesus is here right now,

390 Oh yes, He is. I am sure you are aware of that now. What is He here for?

*He is here to meet my needs;
He’s going to set this captive free,*

Oh, Jesus is here right now.

391 Oh, sing it; breathe that. Sing that with real faith, as a confession of faith. Hallelujah!

*Jesus is here right now. Jesus is here right now
(Oh) He is here to meet my needs,
He's going to set this captive free,
Oh, Jesus is here right now.*

392 Oh, let's lift our hands and confess that in song, as a prayer once more. My! Jesus is here right now. Oh, He is in touching distance; He is in speaking distance. I have been bumping into Him all during the service.

Jesus is here right now, Jesus is here right now

393 Oh, and I can sense, I can perceive what He has come for.

He is here to meet my needs,

394 Oh, my brother, my sister believe it.

*He's going to set this captive free,
Oh, Jesus is here right now.*

395 Oh, sisters, you believe that; you confess that.

396 *Jesus is here right now,*

397 Until you feel you begin to yield, until your own mind begins to move back and you are just so yielded, submitted to Him. Hallelujah!

*He's going to set this captive free,
Oh, Jesus is here right now.*

398 Oh, brothers, let us confess that too.

Jesus is here right now,

399 We believe that, Father; we confess it.

*Jesus is here, right now,
He is here to meet my need,
He's gonna set this captive free,*

Oh, Jesus is here right now.

400 All together one more time, Jesus is here. All out in the rooms where you are, all on the outside, wherever you are.

401 Oh, in one mind, we have come to the end of the meeting now, let Him just shower down. As your faith has been built up sitting under the Word. As He corrected your attitude and focused your vision, and you feel new faith begin to pulsate in your heart. You feel Satan's grip being loosed around your life.

402 As we bow our heads and we close our eyes, there are people who have thirsted and longed for victory. There are people who have hit places in their lives and it seems like they have become all fenced in, shut out, and they agonized for that breakthrough and they can't seem to really burst forth into that realm where they would no longer be walking and looking over their shoulder in fear and doubting and uncertain.

403 But today, as the Holy Spirit, following up last week, "*Thy Faith*" and then "*The Power of True Confession,*" and the admonition to hold fast the profession, the confession of your faith.

404 What does your faith confess concerning your need? It tells you to consider the Apostle and the High Priest of your confession, Christ Jesus. You who are partakers of this Heavenly calling...holy brethren. It says you can come with boldness before the Throne of Grace. You can hold fast that confession of faith. You can come with boldness and you can know that this High Priest is One Who can be touched with the feeling of your infirmities.

405 Right where you are, some of you on the outside, some of you in the rooms, but all it takes right now is your heart yielded, your spirit in reverence, your mind centered upon this lovely One. We heard His Word; now

center your attention upon Him Who gave that Word, whose Word that is.

406 Surely a believer who has agonized in their condition, regardless of what it is, physical or spiritual, who has longed to see the end of their gloom, that oppression upon their life, that which has robbed them physically or spiritually, from being where they ought to be.

407 But today in your heart...faith comes by hearing and hearing by the Word. You say, "I always thought of confession but I've seen it in a new light today. I've seen it in a way that I've seen the necessity and the importance, and then I look at my own life and see my condition that I had to carry, how there was not sufficient confession because I am told to hold fast without wavering.

408 And I thank God that just like He gave Abraham specific revelations to bring him to a place where he didn't stagger, to bring him to the place where he had an anchor of the soul, a hope steadfast and sure, where it was an end of all strife in his mind. God brought every thought into captivity.

409 There was no double-mindedness, no uncertainty, so I am believing that God, in grace, Who has done these things for me, is showing me how to move and come up into it because I could see His determination to bless me. I even see my attitude."

410 You wondered, "Lord, do You want to do that for me? It seems like I have to go through this; but Lord I'm realizing that I wasn't looking at it right. I'm counting all of these things as dung. You said if you believe with your heart and you confess with your mouth. I had a zeal for God without knowledge. I had ignorance; I had a lack of submission to Your revealed will in my life. I tried to come in upon the basis that I conceived. I

walked under the influence of the counsel of many, but today I'm tying to Your Word."

411 In your heart if you feel like that, you want to lift your hand and say, "Lord, You see me standing here, let Your Angel take report. I want that." And that is for all of us. I too lift my hands with you. And a church like this, how could we even pray when all through the building we feel that somewhere or the other, physically or spiritually, so I can ask you as you believe, that attitude of spirit that you are in right now, you stand there and you believe God with me.

412 Let us agree together on God's Word. Mean it from the bottom of your heart. Whatever He says to do, "Lord, whatever You say to me, and You certainly have said to me today what I should do, and that is what I'm going to do. You certainly said to me what I should do, and I say, 'Nevertheless oh Lord, at thy Word.'

413 I realize it is hard to get away from my own experience and this and that and the other, but Lord, anything to come into agreement with You, because that is what must be. The same harmony that existed with the Father and the Son must now exist with the Bridegroom and the Bride."

414 Precious Jesus, surely dear God as we stand here in Your Presence, we've sat under the influence of Your Word. I had to leave out quite a bit because the services have gone past the time. As human beings we can just contain so much, and Lord I'm praying that Your Holy Spirit will teach further on these things which have been spoken. And that Lord, even in days to come You will bring it back around to our remembrance and You will make it so clear that it will come, Father, with a pulsation of faith within our hearts. It will become the Spirit-quicken Word that we hold within our hearts.

415 You told us last week that a seed is powerless unless it is planted, and that we don't go and dig it up

every two minutes to see if it is growing and worry about it.

416 And Lord all these little principles concerning our attitude in relation to Your promise, and in relation to our condition, and the need that we have and is holding before You even now, I pray dear God for this little flock, the sheep of Your pasture that You made me a shepherd over to feed Your sheep and to feed Your lambs, trying to be faithful, knowing oh God in my own life, God, I'm such a needy person.

417 Dear God, I look to You, the Promiser Who promised to supply all our needs according to His riches and knowing that You are faithful Who promised, surely that gives stability that I will not waver in my mind but gird the loins of my mind with Your Truth and say what Your Word says, because Thy Word is Truth.

418 You say we shall know the Truth, and the Truth shall make us free, free from sickness, free from doubt, free from fear, free from uncertainty, oh God Lord God, free from unbelief, free from any hindrance that comes to paralyze us and hold us back Lord, from coming into our true and full potential.

419 I pray, dear God, that Your Holy Spirit today Lord, will look down in the hearts of Your children even now as they stand there holding these things in their hearts, desiring, oh God, to line up with Your Word. Lord, to do like Jonah, like Abraham, like Peter, like those servants in Canaan, Galilee.

420 Lord, like the apostles and the believers in the upper room oh God, like Abraham did, Father, refusing to look at their circumstances, refusing to take into consideration their symptoms. But, oh God, regardless they might seem like an oddball, a fanatic, Lord, they know that they have broken every sound barrier.

421 Like Noah, the scoffers and mockers couldn't paralyze his faith. Lord God, he built that Ark, dear God, though he couldn't see any rain, believing, oh God, the rain was going to come to float that Ark. He took the reproach; he bore the reproach, oh God. He took the criticisms. He never let it hinder him or paralyze his faith. He didn't care what they called him, oh God. He bore the ridicule and the humiliation, but yet he went forth saying what Your Word says and, Lord, what a great thing You did Father, You sent the dynamics he needed to raise him up above the judgments, Lord.

422 And Lord, we thank You for that, Father, and we know that as it was in the days of Noah so it is in the days of the coming of the Son of man, when the elect moved into that kind of faith, dear God. Lord, let it be the portion of everyone today. Let Your Spirit hide these things deep down into their hearts. Seal it up, oh God.

423 May You continue, dear God, to inspire them and give the water for it, dear God, the moisture that is needed that it might bring forth the blessing for which they have sought Thee, and Lord, is under expectation for. As David said, "You set me upon a rock that I shall not be moved. Though an host should encamp round about me in this I shall be confident. The Lord is my light and my salvation, of whom shall I be afraid; the Lord is the strength of my life."

424 Oh God, may You grant it, Father, Lord Jesus, that they can see the Word made being manifest and that ought to give a Church the rapturing faith. When they see, oh God, that God can come down, Lord God, and bring to pass the things that You have spoken in their midst, it becomes visible, oh God; it becomes tangible among them, oh God. Lord, what a condition it will bring the Church into. May You grant these things, Father.

425 Lord, I pray that there will not be one today standing in the Divine Presence that will be believing You right now, these prayers coming up before You, You'll send Your Angels, dear God, to them. Dear God, You'll manifest these things, Father. We'll not fail to give You the honor and glory and praise. We thank You for Your precious Word which we embrace and hold dear in our hearts, tying our soul to it, Lord; our Absolute, our Compass, our North Star as we sail these treacherous waters. Oh God, grant it we ask today.

426 As we get ready for baptism, those that are coming to be baptized, Father, even knowing that baptism also is upon the confession of their faith, dear God. It is what they confess and they believe that You have done and they come in obedience by an act, submitting to the revealed Word of God; they'll come up out of that water and their sins will be gone. Hallelujah! They will stand justified in Your Presence. May as they baptize with water, You baptize with the Holy Ghost and Fire for that also is part of the promise. In the Name of Jesus Christ, we pray and we ask it, Lord, amen. Amen.

427 Turn around and greet your brother. Turn around and greet your sister and say, "God bless you. I believe and I encourage you to believe. I believe and I encourage you to believe. I'll be praying for you and you pray for me. God will bring this Word to pass. I'll stay true to my confession, I'll not waiver, I'll not be double-minded."

