



## Outer Growth - Confession 2

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

*Romans 10:10*

**Compromise** - James 4:17

**Opinion** - Job 32:10

**Negative** - Titus 3:3

**Family** - Matthew 10:36

**Exaggerate** - Psalm 120:2

**Strongholds** - 2 Corinthians 10:4

**Satan (accuser)** - Revelation 12:10

**Influence** - 1 Corinthians 15:33

**Others** - Proverbs 27:17

**Narrow-minded** - 1 Corinthians 6:12

Confession began from the Old Testament in Joshua seven, verse nineteen, "And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." First John one, verse nine, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The folly of those, the secrecy of sin. The righteous God has many ways of bringing the hidden works of darkness to light. See how much it is our concern, when God is contending with us, to find out the cause that troubles us.

Achan's sin began in the eye. He saw these fine things, as Eve saw the forbidden fruit. See what comes of suffering the heart to walk after the eyes, and what need we have to make this covenant with our eyes, that if they wander, they shall be sure to weep for it. It proceeded out of the heart. They that would be kept from

sinful actions must mortify and check in themselves sinful desires, particularly the desire for worldly wealth.

Had Achan looked upon these things with an eye of faith, he would have seen they were accursed things, and would have dreaded them; but looking on them with an eye of sense only, he saw them as goodly things, and coveted them. When he committed the sin, he tried to hide it. As soon as he had got this plunder, it became his burden, and he dared not use his ill-gotten treasure. So differently do objects of temptation appear at a distance, to what they do when they have been gotten. See the deceitfulness of sin; that which is pleasing in the commission, is bitter in the reflection.

See how they will be deceived that rob God. Sin is a very troublesome thing, not only to a sinner himself, but to all about him. The righteous God will certainly recompense tribulation to them that trouble His people. Achan perished not alone in his sin. They lose their own, who grasp at more than their own. His sons and daughters were put to death with him. It is probable that they helped to hide the things; they must have known of them. What fatal consequences follow, even in this world, to the sinner himself, and to all belonging him! One sinner destroys much good. What, then, will be the wrath to come? There are circumstances in the confession of Achan, marking the progress of sin, from its first entrance into the heart to its being done, which may serve as the history of almost every offence against the law of God, and the sacrifice of Jesus Christ.

Confession begins with no compromise. Our lips must be governed by the law of kindness, as well as truth and justice. And to break God's commands is to speak evil of them, and to judge them, as if they laid too great a restraint upon us. We have the law of God, which is a rule to all; let us not presume to set up our own notions and opinions as a rule to those about us, and let us be careful that we be not condemned of the Lord. How vain it is to look for anything good without God's blessing and guidance!

Confession is to avoid worldly opinion. Elihu, Job's friend, gives his point of view after Job gives his final speech to his friends. Elihu

professes to speak by the inspiration of the Holy Spirit and corrects both parties. He allowed that those with the longest experience should express first. But God gives wisdom as he pleases; this encouraged him to state his opinion.

Confession is good for the things we have hidden inside our hearts. However, what is not good for the soul is saying or professing something that never happened or had taken place. Speaking negatively can be dangerous. Therefore, people should be careful what they say with their mouths because words are spirit and life.

Jonathan breaks Saul's oath in First Samuel fourteen, verse twenty-four, "And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food." However, Saul's son was not there when this was declared from Saul's mouth. "But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened." One of the people there with Saul when the oath was made reminded him of it.

In verse forty-three, Saul did see Jonathan, "Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die." Jonathan did say that he tasted, which is true, and did actually happen.

However, the latter part did not. The Philistines slew Jonathan in chapter thirty-one, verse two, along with the rest of Saul's sons.

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Family can be the most positive influence for any member throughout their life. On the other hand, they have the potential to be the most negative. For the most part, they are supposed to know us more than any other group. From childhood until we grow old, family members can say things about and to us that may affect us now, and we might not even know it.

Confessing things carelessly about others, especially toward relatives, is wrong and sinful.

"You are good for nothing!" "Can't you do anything right!" "What are you going to come to being?" These expressions are not something to say to others or anyone. "Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully," as in Psalms fifty-two, verse two.

Confessing blessings or something positive over loved ones and others is something that God expects from his people, especially believers. Praising God with our mouths, then slandering others with it, is not of God but of the devil.

Confession about untruth. Telling a situation that happened and stretching it to the point of what did not happen is to exaggerate, which can become a serious habit. However, the sad thing about doing this is if the listener does not confront the person by replying, "Is that what happened?" Or, "Is that what they said?" Then the person doing it will believe they can continue to get away with it.

Exaggeration often occurs when someone is trying to impress another for personal status, as the man who came to tell the news to David of Saul's death in Second Samuel one, verses one through fifteen. The man came to David as in verse three, "And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped." In verse four, "And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan, his son, are dead also.

David was not there to see what happened to Saul, but the man was, and God was with David. In verse five, "And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him," as in this verse six. The man continues his story to David that Saul told him to slay him because of the pursuit of the Philistines.

"And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed," as in verse sixteen. David knew he was lying as God made him discern that the man was exaggerating. Yet David questioned the man through this tragedy, and his fabrication cost him his life. The truth is Saul fell upon his own sword, as in First Samuel thirty-one, verse three, and his son Jonathan, slain by the Philistines in verse two of the same chapter.

Confession is to remove the bondage through the spiritual forces of evil by declaring the blood of Jesus, taking the authority in Jesus' name, the power of the Holy Spirit, and spiritual gifts. The believers' warfare is against spiritual forces, not physical. Although manifested in the flesh, but orchestrated in the spirit. Therefore, weapons like aggression, violence, talents, wealth, organizational skills, charisma, and personality are in themselves inadequate to pull down Satan's strongholds. The only weapons adequate to destroy the fortresses of Satan, unrighteousness, and false teaching are those God gives, as mentioned, the blood of Jesus, taking the authority in Jesus' name, the power of the Holy Spirit, and spiritual gifts.

These weapons are powerful because they are spiritual and come from God. However, using these godly weapons alone upon confession, the believer will need commitment to truth, righteous living, gospel proclamation, faith, love, hope of salvation, the Word of God, and persevering prayer. By using these weapons against the enemy, the believer should emerge victorious.

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Confession will encounter accusation. Satan hears and sees those who call out to God. Satan accuses believers before God of serving Him for personal advantage. One example begins in Job one, verse six, "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them." Satan addresses God in verse eleven, "But put forth thine hand now,

and touch all that he hath, and he will curse thee to thy face."

Satan questions God concerning Job, His servant. Not to say it goes this way for believers, but this example gives an idea of how the enemy accuses us over whatever situation we are in. Satan has his blacklist of things we like and dislike, and will try anything to get God's people off course from serving Him by any means necessary. Job dealt with major tragedies through this trial, but in the end, triumph, which demonstrates how it was not easy for him with the accuser, Satan. The other example is in Zechariah three, beginning at verse one, "And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him."

Confession from bad influences. The companionship, close contact, and ungodly conversations that could change a personality without the individual even recognizing it. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," as in Proverbs twenty-seven, verse seventeen. However, this verse, in particular, meant for good: Yet, an ungodly environment can make a person a badder person than a better one because it can work both ways. Therefore, a believer should confess to God about the company they keep and be careful of adopting bad habits from others.

Confession is about the friends. "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother," as in Proverbs eighteen, verse twenty-four. Friendship ought to be mutual and reciprocal, as between David and Jonathan; a man that receives friendship ought to return it, or otherwise he is guilty of great ingratitude. This may be spiritually applied; a believer is "a man of friends." However, those friends who stick closer than a brother must not cause that person to do wrong or evil to themselves or to others.

Confession is to confess privately to the Lord the thoughts that would surface in the mind and to ask God to remove them. Concerning Christian freedom, God's people should not think they have the freedom to do or think about anything they wish. Some things that are not permissible for believers. There is a

liberty wherewith Christ has made us free, in which we must stand fast. But surely a Christian would never put himself into the power of any bodily appetite. The body is for the Lord; it is to be an instrument of righteousness to holiness. Therefore, it is never to be made an instrument of sin. Daniel nine, verses four to nineteen, is an example of confession. Expressing to the Lord our faults and acknowledging who He is and His greatness. His love for us and His Almighty power that He possesses. To thank Him for hearing our cry to Him.