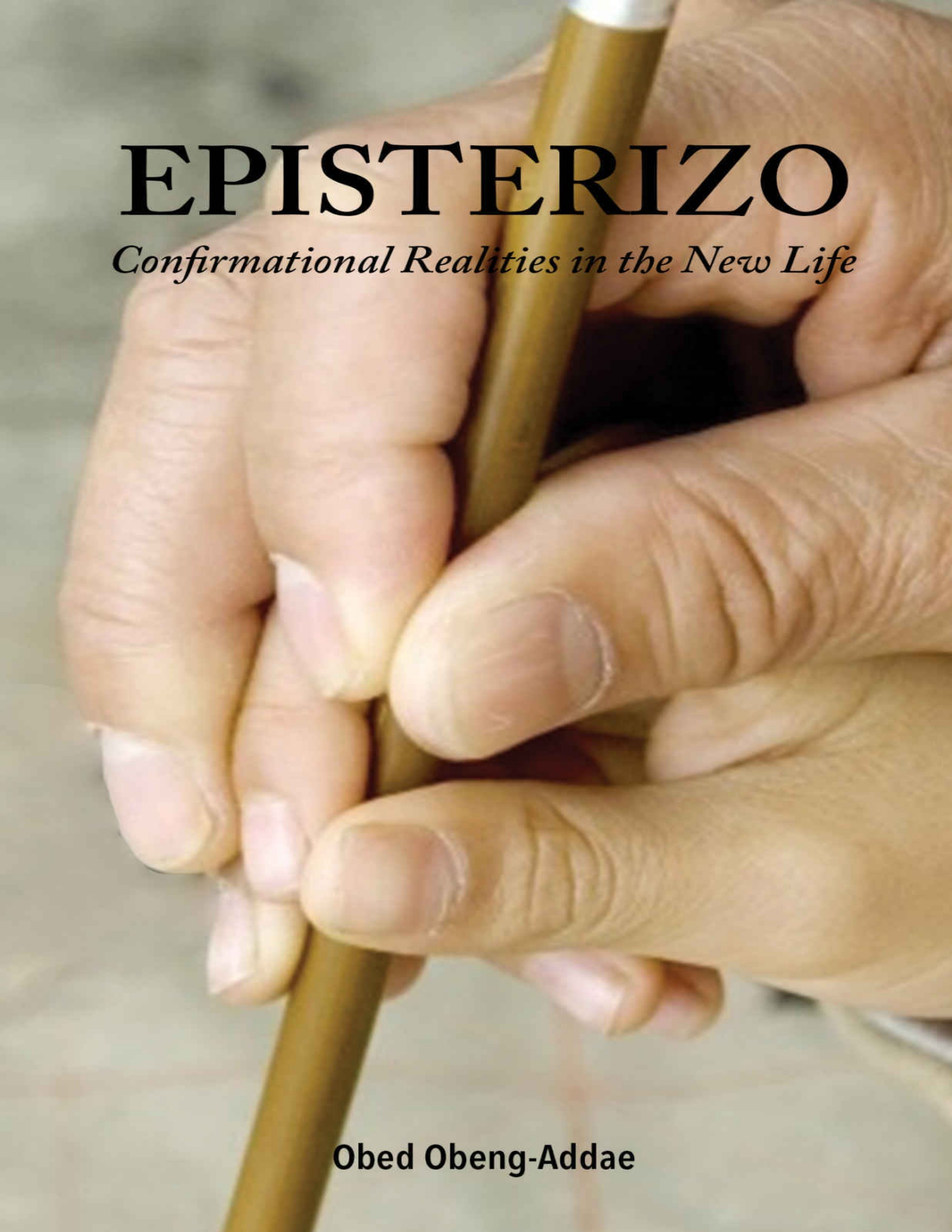


EPISTERIZO

Confirmational Realities in the New Life

Obed Obeng-Addae

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By **OBED OBENG-ADDAE** PhD, DrApol

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Christ Cosmopolitan Incorporated
P.O. Box 11755, Adum, Kumasi Telephone: 0322041035
Website: www.christcosmopolitan.org
Email:info@christcosmopolitan.org

All scripture quotations in this book are from the King James Version of the Bible, unless otherwise specified.

Keys for other Bible translations used:

NKJV – New King James Version
ESV – English Standard Version
TLB – The Living Bible
BBE – Bible in Basic English
MNT – Montgomery's New Testament
TLB – The Living Bible
AMP – The Amplified Bible
NASB – New American Standard Bible

NIV – New International Version
MSG – The Message Translation
ASV – American Standard Version
RSV – Revised Standard Version

NLT – New Living Translation
YLT – Young's Literal Translation
ERV – Easy To Read Version

All Greek and Hebrew words and their definitions were picked from the Strong's and/or Thayer Bible Dictionaries.

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FAITH CONFESSIONS

INTRODUCTION

The word of God is the key means by which you can know your real identity and live the fullness of life destined for you in Christ. In James 1:23, the word of God is likened to a mirror by which a man is exposed to the details of his physical appearance –

> ***For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass***

As a believer, your identity is not gained from human opinion or popular stance but from the word of God which is the mirror for seeing our true identity.

The majority of the universal Church consider the believer to be the redeemed of the Lord. Many hymns, songs and poems have been penned to extol the virtues of the redeemed man. Psalms 107:2 is an oft-quoted portion of the word in support of this stance. It reads,

> ***Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy***

Thus, the believer is regarded as the slave who has been redeemed by God from his master Satan, by means of the redemptive work of Christ on the cross of Calvary. Though there is an element of truth in this belief, it falls very short of the full expression of God's divine plan. This flawed understanding has steered majority of today's church to believe that they are born again and saved because "Jesus died for them." A cross-section also maintain that they are born again because they attend church and no longer do the "bad" things they used to do. A holistic understanding of the scriptures concerning what it means to be born again however proves these conceptions which are widespread amongst almost all of today's believers to be far from the truth. When you come to a holistic understanding of what it means to be born again, you will acknowledge that about 98% of acclaimed believers are not really born again; at best, most are only redeemed. Redemption however is only one step in the process of God's full package of salvation; it is not the ultimate.

What then does it mean to be born again and what comprises the full experience of being born again? Further, what is the essence of the eternal or new life that one receives at new birth? These are the focus of this gracious book; to put right that which for centuries has been misconstrued and misrepresented concerning the experience of being born again.

CHAPTER 1: REDEEMED BY DEATH, BORN AGAIN BY RESURRECTION

The experience of being born again is foundational to the faith of Jesus Christ. It is the first experience of every believer and the means by which anyone is brought into the faith. One's understanding of what it means to be born again defines the nature and quality of his experience in God as a believer. Unfortunately, over 98% of today's church, including the clergy and laity, do not have a holistic understanding of what it means to be born again. Most believers say they are born again because Jesus died for them. Another cross- section claim to be born again because Jesus died for their sins. Others too insist they are born again because they go to church and have stopped doing the old things they used to do. A perceptive and careful study of the word of God however proves these long-established and widely accepted notions concerning what it means to be born again, to be inconsistent with the word of God and untrue.

It must be understood that the death of Jesus Christ has never and will never get anybody born again! If you believe that you are born again because Jesus Christ died for your sins, you are sadly mistaken and not born again. In John 3:16, the word of God says,

> *For God so loved the world, that he gave his only begotten Son,* ***that whosoever believeth in him should not perish, but have everlasting life.***

From this verse, it is realized that before a man can escape the condemnation to perish, and be transposed into the realm of eternal life, he must first believe in the only begotten son of God. This is God's only provision for eternal life in this dispensation. The question then is, what about the son, must one believe in? Islam and other religions believe in Jesus. Sadly, they believe him to only be a prophet. This belief does not make them born again. This presupposes that right believing is very important because the content of your belief is what makes you born again or not. If the content of your belief is wrong, then the premise or foundation of your new birth is defective and therefore ineffectual.

The work of God through his incarnation on earth as the man, Jesus, is two-fold: the forgiveness of sins on one hand and the new birth, which is to be born again on the other. There is a huge difference between being forgiven your sins and being born again. The death of Jesus fulfills the demands for the forgiveness of sins but most importantly, the resurrection

of Jesus is what gets a man born again.

> *Praised (honored, blessed) be the God and Father of our Lord Jesus Christ (the Messiah)! By His boundless mercy we have been* ***born again to an ever-living hope through the resurrection of Jesus Christ from the dead*** (1 Peter 1:3, AMP)

We are born again to an ever-living hope THROUGH HIS RESURRECTION, NOT HIS DEATH! The apostle, Paul, said if Jesus had only died but not resurrected, then our faith is futile.

> ***And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*** (1 Corinthians 15:17-18)

This means that if Christ had not resurrected, other religions such as Islam, Shintoism and Buddhism would have been better to follow. However our faith is alive because Jesus was raised from the dead. We have an ever-living hope because of his resurrection. Hallelujah! The entire faith of Jesus Christ is founded not on the fact that Jesus died, but that after he died, he resurrected and is LORD of all things by means of his resurrection. Romans 10:9 accordingly says,

> ***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.***

This scripture is very emphatic and clear about the means to being saved. The way to salvation is merely a confession and a belief away: confessing with your mouth the Lordship of Jesus and believing in your heart that when he died, God raised him from the dead. This must be the content of your belief. Any belief about Jesus Christ contrary to this is a waste of time and is meaningless. In essence, to believe that Jesus died for you without proclaiming and believing in his resurrection, is futile; it does not get you born again.

Moreover, the scripture unequivocally says that what ought to be confessed is the Lord Jesus, not our sins. The "sinner's prayer" has long pervaded the practices of the church; there is nothing like the sinner's prayer! There is only the sinner's confession. Nobody gets born again by confessing their sins; we get born again by confessing the Lord Jesus and believing in our hearts that God raised him from the dead.

The death of Jesus only redeemed us through his blood which provides the forgiveness of sins.

> ***In him we have redemption through his blood, the forgiveness of sins,*** *in accordance with the riches of God's grace* (Ephesians 1:7, NIV)
>
> *Neither by the blood of goats and calves, but* ***by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*** (Hebrews 9:12)

The Greek word translated as redeem is ***"agorazo"*** and it means to make market of opportunity. In essence, it means that when you were a sinner, God could see opportunity in you. Most people think that God sees sinners as bad and detestable. On the contrary, God sees the opportunity to redeem the sinner and get him born again. Romans 5:8 says,

> *But God commendeth his love toward us, in that,* ***while we were yet sinners, Christ died for us.***

God is the greatest investor ever. He gave us one son so that by means of that one son, he will get many sons. Before the death and resurrection of Jesus, God had only one begotten son.

> *For God so loved the world, that* ***he gave his only begotten Son,*** *that whosoever believeth in him should not perish, but have everlasting life.* (John 3:16)

Even though angels are also sons of God, they are never referred to as the begotten sons of God.

> ***For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?*** *And again, I will be to him a Father, and he shall be to me a Son?* ***(Hebrews 1:5)***

Jesus was the only begotten Son of God before his death on the cross. The word "begotten" is the Greek word ***"monogenes"*** which means single or same genes. This implies that in all of God's universe, it was only Jesus who had the same genotype as God, the Father.

On the cross, Jesus was made sin and made to participate in the downtrodden and fallen nature of man in death. However, he was begotten as the Son of God and made the Christ by reason of his resurrection from the dead.

> ***God hath fulfi the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this***

day have I begotten thee. (Acts 13:33)

And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Romans 1:4)

We also were born again and made sons and participants of his genes by our resurrection with Christ from the dead.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Romans 6:4).

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead (Colossians 2:12).

If ye then be risen with Christ, *seek those things which are above, where Christ sitteth on the right hand of God* (Colossians 3:1).

Thus, after the resurrection of Jesus, many other sons were begotten by God. Anyone who confesses that Jesus is Lord and believes in his heart that God raised him from the dead is a begotten son of God, because the experience of Jesus in death and resurrection becomes his experience as well.

Blessed be the God and Father of our Lord Jesus Christ, which ***according to his abundant mercy hath begotten us*** *again unto a lively hope by the resurrection of Jesus Christ from the dead* (1 Peter 1:3)

Hallelujah! Hence, when God sees the sinner, he sees the opportunity of producing a son out of that sinner. God does not focus his energies on hell, everlasting doom and destruction when he sees the sinner. Rather, he exercised his energies in Christ by resurrecting him from the dead so that by means of that, he might gain many sons as well.

Hebrews 2:10 similarly says,

For it became him, for whom are all things, and by whom are all things, ***in bringing many sons unto glory,*** *to make the captain of their salvation perfect through sufferings.*

God gave one son to procure many sons. Jesus told his disciples in John 12:24,

Listen carefully: ***Unless a grain of wheat is buried***

> ***in the ground, dead to the world, it is never any more than a grain of wheat. But if it is buried, it sprouts and reproduces itself many times over.***

Thus we did not get born again because Jesus died for us. If Jesus died and had not resurrected, it would have been like planting a seed which just rots in the ground and does not germinate to reproduce itself. The death of Jesus provides only redemption, not new life; it does not get us born again. The one who is born again is therefore not the redeemed of the Lord. To be born again is greater than to be the redeemed of the Lord.

The church for so long has centered its teachings concerning Jesus, on the cross and the sufferings he underwent on the cross. However, beyond his sufferings on the cross is something greater. The word of God says, for the joy that was set before him, he endured the cross, despising the shame:

> *Looking unto Jesus the author and finisher of our faith;* ***who for the joy that was set before him endured the cross, despising the shame,*** *and is set down at the right hand of the throne of God.* (Hebrews 12:2)

Jesus' suffering on the cross was not in vain; he suffered because of the joy that was set before him. What joy is that? The joy that he was going to bring many sons into glory through resurrection; sons who have the same genotype as God by means of the life of God at work in them:

> ***For both He Who sanctifies [making men holy] and those who are sanctified all have one [Father]. For this reason He is not ashamed to call them brethren;*** (Hebrews 2:11, AMP)

By means of resurrection, we have the same origin and life- source as Jesus Christ and thus, he calls us brethren.

No believer's life should therefore be centered on the cross of calvary. Many have an emotional disposition and sentimental attachment to the cross, because they regard all matters pertaining to their faith from the perspective of the cross. The understanding is the basis for the composition of hymns like "Jesus, keep me near the cross". The disposition defeats even the work of Christ on the cross. The cross was merely a means to an end, it was not the end itself. It was a medium God adopted to remedy His eternal plan for man after the fall. The cross is a place of death; it is preached to those that are perishing. Paul, the apostle, emphatically spoke about the preaching of the cross, not the carrying of the cross, or the wearing of the cross. It is the preaching of

the cross!

> ***For the preaching of the cross is to them that perish*** *foolishness; but unto us which are saved it is the power of God.* (1 Corinthians 1:18)

The power of the cross lies in the preaching of it. The produces conviction and this conviction in turn produces belief in the heart of a man. He is afterward catapulted into the experience of the power of resurrection when he personally confesses the Lordship of Jesus.

> *That* ***if thou shalt confess*** *with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* (Romans 10:9-10)

The one who is born again has already gone through the cross to resurrection and so does not need the message of the cross preached to him again. What he needs to know is the power and riches of the resurrection that is at work in him by means of regeneration through resurrection. This was the outcry of the apostle Paul in Philippians 3:10:

> ***That I may know him, and the power of his resurrection,*** *and the fellowship of his sufferings, being made conformable unto his death;*

Clearly, the cross is not the present location of the one who is already born again; he has surpassed it. He is neither at the cross, carrying the cross nor heading toward the cross. Actually, the cross is behind him because he is seated in Christ in heavenly places and Christ in turn is seated on the throne of the Father. He is no longer hanging on the cross. The Bible says in Ephesians 1:20,

> ***Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places***

Christ Jesus is seated at the right hand of the Father; the place of power and authority. He however, is not seated there alone. We all, as the body of Christ, are seated there with him, in fulfilment of God's eternal plan. Being seated in this glorious place is our royal estate! We are not clinging to any cross! Revelation 1:6 also proclaims that

> ***And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.***

You have been enrolled into royalty as one seated on the throne in Christ.

This does not mean the power of the cross should not be preached anymore. The matter of concern is the person to whom it is preached. The cross is not to be preached to the believer; he does not need it because he has gone beyond it! What the believer needs is messages on the exercise of the full package reserved in resurrection and resurrection life, and how to master this life. Jesus did not only die, but he also resurrected, begetting the new man. The resurrection power must not be excluded from the message of the gospel as people often do. The cross is a necessary aspect of the gospel but to preach it, exclusive of the power of resurrection, is to preach a lop-sided gospel which will not avail much. The message of salvation is incomplete without the message on the resurrection.

Again, no man is born again because he stopped doing the old things he used to do. It is a fallacy! The fact is that even mature Moslems have stopped doing some of the things they used to do but that does not make them born again. The e are very good Moslems who do not smoke, kill, commit adultery, fornicate, insult, etc. All they know is Allah but that does not make them born again. Stopping the things you used to do does not make you born again. As well, the fact that you go to church does not mean you are born again. You can be in the sea for as long as you wish but that does not make you a fi Likewise, the fact that you attend church does not mean you are born again.

Joint resurrection with Jesus is what avails unto a new creation in Christ. A man by means of resurrection is born again and highly enthroned and seated in Christ. This is how the new creation is attained.

> ***Therefore if any man be in Christ, he is a new creature:*** *old things are passed away; behold, all things are become new.* (2 Corinthians 5:17)

CHAPTER 2: SALVATION: DIVINE EXCHANGE OR DIVINE PARTICIPATION?

The doctrine that Jesus died as a substitute or replacement of man to get men born again, is the mainstay of many Christian denominations today. This doctrine is popularly called Divine Exchange. Several believers have built their understanding around this concept of Divine Exchange; they believe that man was condemned to death because of sin and so Jesus came into the world to die in man's place, so that man won't have to die but live. Usually, the courtroom scenario is used to illustrate this understanding of the death of Jesus: a criminal is condemned to death, then an innocent man steps up to take the place of the convict and bear the sentence of judgment so that the former will walk away, a free man. This doctrine however is an erroneous and does not correspond to the true and holistic work of salvation.

Divine Exchange presents the work of Jesus Christ as an individual work, solely involving Jesus. The believer is presented as a mere beneficiary of that work, having no involvement whatsoever in it. However, in the word of God, there is so much more to the death of Jesus than this well publicized stance.

Divine Exchange is what took place in the Old Testament where animals were sacrificed in a bid to atone for sins. Here, the animal was made to take the place of the sinner. This exchange however, could only cover but never take away or remit man's sins, because he was dead in sin as a result of the residence of sin in his flesh, which in turn had worked corruption in his heart. Hence, with the sacrifice of the lamb, all that happened was the covering of the acts or works of sin. The root of sin however, which is sin in the flesh and corruption in the heart, could not be resolved. Therefore, the men of Israel who were dead because of sin, could never come to life because the sheep killed by the High Priest never came to life again, leaving the people still with sin in their hearts, that is, a conscience of sin. This truth is explicitly evident in Hebrews 10:1-2 which says,

> ***For the law,*** *being only a poor copy of the future good things, and not the true image of those things,* ***is never able to make the people who come to the altar every year with the same offerings completely clean.*** (BBE)
>
> *For then would they not have ceased to be offered?* ***Because that the worshippers once purged should have had no more conscience of sins.*** (KJV)

Hebrews 10:4 also proclaims that,

> ***For it is not possible that the blood of bulls and of goats should take away sins.***

The people of the Old Testament had to keep sacrificing animals every year for the atonement of their sins, because their sins were only atoned for annually, but not absolutely and hence, they required more sacrifice for sins.

The New Testament panacea for the sin problem of humankind is revealed by the apostle, Paul. He clearly points out in Galatians 2:20 that

> ***I am crucified with Christ:*** *nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

He did not only say Christ was crucified but he was emphatic in adding that he was also crucified along ***"with"*** Christ. He never said anywhere that Christ was crucified for him or replaced him in crucifixion! Paul, the apostle, categorically presented his revelation in the death of Jesus as a DIVINE PARTICIPATION!

Jesus, being the perfect man without sin or guilt, did not take our place so that he will suffer death for us as is popularly taught. Man was not one who was yet to die; he was already dead because of sin.

> ***And you, being dead in your sins and the uncircumcision of your flesh,*** *hath he quickened together with him, having forgiven you all trespasses* (Colossians 2:13)

Jesus did not replace man in death so that man would not die as is taught under the doctrine of Divine Exchange. Rather, Jesus participated in our death so that we, by means of his resurrection, could participate in his life.

> ***Even when we were dead (slain) by [our own] shortcomings and trespasses, He made us alive together in fellowship and in union with Christ; [He gave us the very life of Christ Himself, the same new life with which He quickened Him, for] it is by grace (His favor and mercy which you did not deserve) that you are saved (delivered from judgment and made partakers of Christ's salvation)*** (Ephesians 2:5, AMP).

Colossians 2:13 likewise also says,

> ***And you who were dead in trespasses and in the uncircumcision of your flesh (your sensuality,***

> ***your sinful carnal nature), [God] brought to life together with [Christ], having [freely] forgiven us all our transgressions*** (AMP).

He participated in our death in equal measure. The rigors of crucifixion only present a graphic picture of the deplorable deaths that man was engrossed with. Jesus was God's own sacrifice for all of mankind and his death did not only deal with the works and acts of sin but also the very root of sin. His participation in our death was God's means of raising us up and quickening us together with him in resurrection. Ephesians 2:1 says,

> ***And you hath he quickened, who were dead in trespasses and sins***

We are now partakers of His glorious life in same measure as him.

> ***Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.*** (2 Peter 1:4)

In like manner, as He partook of our once earthly nature and joined us in death, we also presently partake of His heavenly and divine nature to the glory of God, by means of his resurrection!

It must be clearly understood then that Divine Exchange never remits sin, only Divine Participation does. Moreover, Divine Exchange does not remove sin from the heart, only Divine Participation does, thereby producing a brand new man. Thus, the doctrine of Divine Exchange which is the emphasis of majority of church fellowships today, is not consistent with the New Testament. It is an Old Testament practice where the sheep was exchanged for the sinner. It is in Divine Participation that the verity of God's divine plan for the salvation of mankind clearly unfolds.

When you died with Christ on the cross, you were a sinner and a slave to Satan. Your death on the cross brought an end to your existence. When you resurrected with Christ, you became an entirely new being that came out of death with the pulsating life of God running through your entire being. Your kind has never existed before. You are the original and unsurpassed creation of God brought forth by the resurrection of Jesus. Your being born out of death makes you a master over death.

You are no more subject to the rigors of death, because the life you now possess has not only gone through death but has also emerged from death untainted and supreme. This is your true identity as a new creation in Christ who is the fruit of resurrection. The higher truth therefore is that, the believer is the fruit of resurrection! Thus your participation in the death of Jesus is only the commencement of your salvation, because it

only handles your offences but does not save you, in that, it does not handle your justification; that is "to be declared righteous." The Bible says in Romans 4:25,

> *Who was **delivered for our offences,** and was*
> ***raised again for our justification.***

Until the work of Jesus' resurrection is placed in perspective, no man is ever justified, even though his sins have been remitted by means of Jesus' death. An entirely different work is accomplished by the death of Jesus, distinct from his resurrection. In simple terms, the death handled and cleansed our sins through the shedding of his blood and the resurrection brought us justification as a result of conquering death.

The knowledge of most believers centers on man being set free from sin. More than that however, man was set free from sin and the power of death who is the devil. There is a big difference between sin and death. Sin is the means to death and death is the effect of sin when it is finished. The apostle, James, shows emphatically in James 1:15 that the beginning of sin is the consummation of lust and the end of sin when it is finished is death:

> ***Then when lust hath conceived, i t bringeth forth sin: and sin, when it is finished, bringeth forth death.***

So man, by means of sin, was brought under the power of death and needed to be set free from sin and the power of death. This was the reason why Jesus partook in our death. It was not only for the purpose of handling sin, but much more, to destroy him that had the power of death, that is the devil, who stopped man from coming out of death. The Bible says in Hebrews 2:14 that,

> ***Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil***

Man therefore needed a superior being to whom the devil is inferior in power, to conquer him and set man free from the icy grip and bondage of death. Jesus therefore partook in our death in order to paralyse the devil and set man free from both sin and death, bringing him into life by means of resurrection. You are therefore the gain God accrued unto Himself by the resurrection and not the death of Christ –

> ***But now is Christ risen from the dead, and become the fi fruits of them that slept.*** (1 Corinthians 15:20).

In sum, Divine Participation is the true holistic gospel of salvation, not Divine Exchange. Jesus partook in our death that we should partake in his life. That is the seal that eradicates sin and death from the heart.

CHAPTER 3: TWO SINS, TWO DEATHS, TWO CONFESSIONS

The topic of sin and its consequent repercussions is the main focus of many messages preached by most men of God today. Several dissensions and factions have arisen amongst believers because of diverse and converse beliefs on the issue of sin. Such beliefs about sin have occasioned caustic and condemnatory messages in the church which have unsettled numerous believers and misguided many more. Most of these beliefs sadly, are based on sentiments and conjectures; not an in-depth search of the word of God. A thorough and perceptive study of the scriptures proves that almost all that is currently being preached about sin in most of the church today is untruth.

Sin comes from the Greek word ***"harmatia"*** which means wandering from the way of righteousness, missing the mark or erring. In the mind of God, a person is said to be a sinner when he misses the mark which has been set, errs or wanders from the path of righteousness. Sin however is not used in a generic sense in the Bible; it has a two-fold application. 1 John 5:16-17 asserts,

> *If any man see his brother sinning* ***a sin which does not lead to death,*** *he will ask, and He will give him life for those who commit sin not leading to death.* ***There is sin leading to death.***
>
> *I do not say that he should pray about that.* ***All unrighteousness is sin, and there is sin not leading to death.*** (NKJV)

The word of God makes mention of two specific kinds of sin: THE SIN THAT LEADS TO DEATH and THE SIN THAT DOES NOT LEAD TO DEATH. Death is
a decline or fall from a higher quality of life to a lower one. The believer who errs from the path or way of righteousness set out for him has sinned. Yet, it is not all sin that leads to death. The sin that leads to death is one that depreciates the quality of life vested by God in a man, thus positioning him in death.

The sin that leads to death was first committed by Adam, the progenitor of all mankind. He missed God's way for him and so he fell, that is, lost his place of glory as well as the life of God implanted in him. This subjected him to progressive depreciation and decay. God explicitly admonished him,

> *But of the tree of the knowledge of good and evil, thou shalt not eat of it:* ***for in the day that thou eatest thereof thou shalt surely die***.
> (Genesis 2:17)

The day Adam missed God's mark for him through sin, he suffered the throes of death. This death did not only affect him but his entire progeny. His sin led to the death of all men since he was the genetic locus of all mankind. Hence, the word of God says,

> ***Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*** (Romans 5:12, NIV)

> ***For all have sinned, and fall short of the glory of God*** (Romans 3:23, NIV)

By virtue of Adam's disobedience therefore, sin and death became the lot of every man born of Adam. This sin is the "father" (root) of all sin. Thus, the culmination of the sin of Adam in all his descendants is death. The word of God accordingly says,

> ***The sting of death is sin…*** (1 Corinthians 15:56)

> ***For the wages of sin is death…*** (Romans 6:23).

Instead of living life at the peak quality God had originally intended, man by means of death, rather became subject to the backlash of the elements of this world. This is because he had become of this world, earthly in nature:

> ***The first man is of the earth, earthy…***
>
> (1 Corinthians 15:47)

> *He that cometh from above is above all:* ***he that is of the earth is earthly, and speaketh of the earth…*** (John 3:31)

As a result of his fall by means of death, man's life source no more emanated from the Spirit of God. Rather, he was sustained by the life force of his soul and his body which together constitute the flesh. God said in Genesis 6:3, following the progressive decay of man that his Spirit will no more strive with man because he also had become flesh:

> *Then the Lord said,* ***My Spirit shall not forever dwell and strive with man, for he also is flesh…*** (AMP)

God however made the ultimate provision to translate man from sin and death back into life, even a higher life than the one he lost in the Garden. This was made possible by the death and resurrection of the

God-incarnated man, Jesus Christ. John 3:16 says,

> ***For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

All men born of Adam languish in damnation, none exempted. The remedy to the predicament of sin and death inherited by every man as a result of the fall of Adam is Jesus' death and resurrection. This is because he came to deal with the root of all sin and hence abolished death:

> ***Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel*** (2 Timothy 1:9-10)

In John 1:29, when John the Baptist saw Jesus, he said,

> ***…Behold the Lamb of God, which taketh away the sin of the world.***

For any man who believes and confesses the resurrection of Jesus, the nature of sin and death inherited from Adam is uprooted and the life of God is injected into his being. This experience takes him out of death and condemnation and positions him in life and salvation as is evident in John 3:18:

> ***He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.***

Romans 10:9-10 therefore says,

> ***That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.***

The Bible further proclaims in Acts 4:12,

> ***Neither is there salvation in any other: for***

there is none other name under heaven given among men, whereby we must be saved.

The only means by which fallen man is saved from the clutch of sin and death is by believing and confessing the Lordship of Jesus. As already stated in previous chapters, no man confesses his sin to be saved. It is written nowhere in the word of God! To be saved, a man must believe in his heart and confess with his mouth the Lordship of Jesus, that is, his resurrection. This is the only way provided by God for the salvation of all mankind. It is the means by which a man is saved from the sin that leads to death. Anyone therefore who is born again has been saved from the sin that leads to death and is not culpable to it.

However, though the believer has been saved from the sin and death which resulted from the fall, it does not end there. The sin that leads to death could again be committed by the believer when he willfully denounces the Lordship of Jesus and disdains the Spirit of grace, even after having contacted truth and knowing the riches of grace. So Hebrews 10:26-29 declares that,

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

This scripture does not pertain to the unbeliever however, because as is evident in Romans 5:12, he is already in sin and death, and therefore already condemned. The scriptures furnish us with the way this sin is committed:

And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this

age or in the age to come. (Matthew 12:31-32, NIV).

The parallel account of this scenario is in Mark 3:29-30. We are made to see what this despicable sin (blaspheming or speaking against the Holy Ghost) which will not be forgiven for two ages is, and the action that merits a designation of this sort. Jesus told the scribes of his day,

> ***But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.***

The Scribes and Pharisees of Jesus' day were not just offending the Father or the Lord Jesus Christ, they were withstanding and resisting the Spirit of grace and his work in the earth. When men revile and rebuff the gracious activity and influence of God's Spirit, in whatever form it might appear, and with utter contempt relegate his work to a mere commonality, they are in peril of hell. The work of salvation, though accomplished by Jesus through his death and resurrection, is transmitted and made the vital experience of men by the work of the Spirit of grace. Thus, the work of salvation is accomplished in man by avenue of the work of the Spirit. Willfully blaspheming the Spirit of grace therefore, will endanger any believer in any day to hell. This is what the writer of the book of Hebrews meant by saying,

> ***For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*** (Hebrews 10:26-29)

The sin here therefore refers to the sin that will lead the believer to death, that is, disdaining and rejecting the son of God and esteeming the blood of the covenant by which he is sanctified a mere triviality. When a believer comes to that place in his walk with Christ, where he gains a heart persuasion that he does not need Christ anymore, he commits the sin that leads him to death and consequently hell, if he does

not repent of it. It is called the sin that leads to death because, it relocates the believer from the state of life in Christ back into sin and death which is the state of the unbeliever. The scriptures therefore do not necessarily support a "once saved, forever saved" perspective of the work of salvation. We receive life and salvation and gain entry into the kingdom of God by means of our belief and confession of the Lordship of Jesus. The only means by which we lose this salvation is by denouncing the Lordship of Jesus. Proverbs 12:14 says,

> ***A man shall be satisfied with good by the fruit of his mouth.***

Matthew 12:37 similarly also declares,

> ***For by thy words thou shalt be justified, and by thy words thou shalt be condemned.***

The believer remains saved as long as he holds on to his belief and confession and hence continues in the faith. Since you are saved by belief and confession of the Lordship of Jesus, you ought to maintain that confession if you are to remain saved. The gracious gift of salvation is attained through belief, faith and confession and not by works or human effort. Ephesians 2:8-9 pronounces that

> ***For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.***

Ephesians 2:1-7 also asserts,

> ***And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.***

Gleaning from this scripture, it is apparent that the believer is one who has been brought out of death and animated by a vital life relationship with God. Once a person becomes saved, the element of sin and death in his nature is eliminated and replaced with the life of God; the root of sin is no longer a fabric of his nature. Thus, 1 John 3:9 states emphatically,

> ***Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.***

To the one who is born again therefore, sin is an option because he has been brought from sin and death into life. He is no longer a slave to sin.

This leads us to talk about the sin that does not lead to death. 1 John 5:16-17 asserts,

> *If any man see his brother sinning* ***a sin which does not lead to death,*** *he will ask, and He will give him life for those who commit sin not leading to death.*

The sin that does not lead to death is ANY sin that does not constitute denouncing the Lordship of Jesus over your life as a believer. 1 John 1:7 says,

> ***…if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.***

This scripture makes reference to the sin that does not lead to death. The blood of Christ is always in automatic motion over the head of the believer, ready to handle "all sin", that is, any sin of the believer which does not lead to death. The subsequent verse says,

> ***If we [believers] confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*** (1 John 1:9).

It is only the sin that does not lead to death that is confessed to receive forgiveness. Hence, should the believer sin, all he has to do is to confess that sin. Take note that the author of the book, the apostle John, included himself by saying, ***"if WE confess"***, because this sin does not lead the believer to death, and so does not have the repercussion of hell. The Greek word translated as "confess" in the verse is ***"homologeo"*** which means to say in assent or to acknowledge. This simply means to name the sin which has been committed. To confess sins therefore, you name the deed and acknowledge or assent to it being sin. An unbeliever

can never confess his sins, to be forgiven of them. Until he first believes and confesses the Lordship of Jesus, he cannot be cleansed by the blood of Jesus. ***"Homologeo"*** also means to covenant. This further validates the truth that confession of sins pertains to only those with whom God is in covenant by means of their new birth and divine heritage in Abraham, the father of faith.

This rules out the notion, popular in most churches, of praying for forgiveness for known and unknown sins (popularly called sins of commission and omission). The blood of Jesus as aforementioned is always in constant motion to take care of ***"all sin"***. The believer therefore only confesses (name and acknowledge) the sin he is aware or conscious he has committed. This principle is seen in type in the Old Testament. God commanded his people in Leviticus 5:5 saying,

> ***And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:*** *And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.*

The offender was to confess only "that thing" in particular wherein he had erred.

Moreover, it is written nowhere in scripture that the believer who sins must ask or beg for forgiveness of sins from the Lord rather, what the believer ought to do is to receive forgiveness of sins. All God really requires from the believer who sins is confession: to name the act and acknowledge it to be sin. He does not require the believer's remorse, regret and incessant tears. God's just and faithful nature necessitates that he forgives ALL sins (that do not lead to death) confessed by the believer. Confession brings about an automatic forgiveness of sins from God. Child of God, it is not your tears and remorse that move God to forgive you your sins. Understand that it is confession predicated on faith in the faithfulness and justice of God that brings about forgiveness of sins. We confess our sins, having faith in the just and faithful nature of our Father, to forgive those sins and cleanse us from all unrighteousness by the blood of Jesus Christ. Begging God for forgiveness for a sin time and time again is unscriptural and an expression of a lack of faith in God's justice and faithfulness. God is not a man to be unfaithful. Our unfaithfulness toward him does not and will not make him unfaithful toward us in any day. The greater truth is that God forgives us our sins not necessarily because we have confessed with all tears, remorse and regret and have promised not to sin again, but because

he is simply faithful and just to forgive. Acts 26:18 says,

> *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,* ***that they may receive forgiveness of sins,*** *and inheritance among them which are sanctifieth by faith that is in me.*

God has made provision for the taking away of sin. When confession is made, and forgiveness is received, the believer is cleansed. Therefore, if you are a believer, you must not be afraid of hell. You have been translated from the kingdom of darkness into the kingdom of God's dear son (1 Peter 2:9) and also, God is faithful to forgive your trespasses (1 John 1:9). Once scripture has said it, God will be unfaithful if he decides to not forgive you. From scripture, we therefore realise that the only thing that can send a believer to hell is the sin that leads to death - denouncing the Lordship of Jesus; blaspheming the Spirit of grace!
1 John 2:1-2 moreover informs us that

> ***… IF any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

The usage of the conjunction "If" introduces a condition, suggesting that a believer can go through the walk of life without sinning. Beloved, it is possible to not sin because you have the seed of God deposited in your spirit. The only thing that wars against this is the flesh which consists of both body and soul, for any sin that does not lead to death is as a result of the work of the flesh:

> *This I say then,* ***Walk in the Spirit, and ye shall not fulfil the lust of the flesh for the flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to the other: so that ye cannot do the things that ye would.*** (Galatians 5:16-17)

The works of the flesh are mastered by constantly working on the soul through the continuous renewal of the mind by the Word of God and this in turn manifests in the body. The seat of the soul is the mind and so, as you daily engage the knowledge of the Word, your soul is progressively renewed after the image of God –

> ***And have put on the new man, which is renewed in knowledge after the image of him that created him:*** (Colossians 3:10).

> ***And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good,***

> ***and acceptable, and perfect, will of God.*** (Romans 12:2)

On this wise, even the apostle, John, indicated that the remedy to the sin that does not lead to death is life:

> ***If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death*** (1 John 5:16)

The problem in the soul of the believer that leads him to commit a sin that does not lead to death is remedied by life and this life is the Word of truth. The sin however is cleansed by the blood of Jesus through the confession of that sin. Thus, Jesus said, the words I speak to you, they are spirit and they are life:

> *It is the spirit that quickeneth; the flesh profiteth nothing:* ***the words that I speak unto you, they are spirit, and they are life.*** (John 6:63)

Knowledge is the means by which you grow as a believer. Such knowledge comes through conscious teaching and learning of the word of God. The word of God's grace is the only thing that brings maturity to a believer and empowers him to walk in the Spirit and not manifest the lusts and works of the flesh. In Acts 20:32 therefore, the apostle, Paul, said,

> ***And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.***

The more you contact the dimension of the Word called the word of his grace, the more you feed your spirit, renew your mind and hence mature yourself to the fullness of the stature of Christ. This is why it is important where you fellowship and the kind of messages you hear.

Knowledge of the word of life renews our minds and sets us on the course of maturity and perfection in Christ Jesus, where sin is no longer an issue. Issues of sin in the church emanate from the works of the flesh. Sin is completely dealt with when the consummate work of Christ, which is the work of the Holy Ghost in your spirit, floods your mind by means of your knowledge of the word of God, and manifests in your body. The greatest enemy to the growth and ascent of the believer in Christ is therefore his mind, which is the seat of his soul. This enemy is battled and conquered by knowledge of the Word. Ephesians 4:13-15 says,

> ***Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:***

That which brings about perfection is knowledge, even the knowledge of the Son of God. It is the work of the five-fold ministry in the church (apostles, prophets, evangelists, pastors and teachers) to feed the flock of God with the necessary knowledge in the Word and bring them to the level of full perfection in Christ, beyond issues pertaining to sin.

> ***Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God*** (Hebrews 6:1)

The believer who attains to perfection through knowledge in Christ is the overcomer who rules with Christ in the age to come. Jesus said,

> ***And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations*** (Revelation 2:26)

In conclusion, scripture plainly reveals that there is a sin that leads to death and a sin that does not lead to death. The panacea or remedy for the sin that does not lead to death is the confession of sin and the remedy to its root cause is the good word of God, but the panacea for the sin that leads to death is the confession of the Lord Jesus Christ. God's faithfulness and justice obligates him to forgive the believer who confesses his sin. Our unfaithfulness does not make God unfaithful because God's faithfulness toward us is predicated on the work of grace accomplished by the death and resurrection of Jesus Christ, which is sealed in us by the Holy Spirit of God.

> ***Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began*** (2 Timothy 1:9)

The scriptures to the highest degree confirm this truth.

CHAPTER 4: THE OVERCOMER

Most of today's believers think that attending church services regularly and living a sanctimonious life, waiting to go to heaven, is all there is to being born again. They are oblivious to the fact that they progressively have to mature and express the divine life of God deposited in them at new birth. The ultimate desire and eternal plan of God is not that all men should be born again per se:

> ***Who will have all men to be saved, and to come unto the knowledge of the truth.*** (1 Timothy 2:4)

Beyond being saved, is the additional requirement of coming to the knowledge of the truth which is Christ, according to Ephesians 4:20-21:

> ***But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus***

After being born again, God desires all men to attain perfection, measuring up to the fullness of the stature of Christ, who is the image of the living God.

> ***Who being the brightness of his glory, and the express image of his person,*** *and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high* (Hebrews 1:3)

From the very beginning, God's primal concern and focus in making man was for him to be in his image and function after his likeness. This is seen in Genesis 1:26:

> ***And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.***

Image here speaks of the genetic coding which informs the functional purpose of a person. God's original intent in making man in his image was to make him Christ, who is the express image of his person and in whom the fullness of the godhead dwells bodily:

> ***For in Him the whole fullness of Deity (Godhead) continues to dwell in bodily form [giving complete expression of the divine***

nature]. (Colossians 2:9, AMP)

Man lost this image in the fall but it is restituted to him by means of the work of salvation accomplished by God through the death and resurrection of Jesus Christ. Christ is the embodiment and expression of God in a man. The believer should therefore be able to express the divine life of God in every situation of life. The ability to do this however is contingent on one's level of growth and maturity in Christ.

This is because at new birth, man does not receive the fullness of Christ rather, he receives Christ as a seed. This is evident in 1 Peter 1:23 as well as 1 John 3:9:

> ***Being born again, not of corruptible seed, but of incorruptible,*** *by the word of God, which liveth and abideth forever.* (1 Peter 1:23)

Whosoever is born of God doth not commit sin; ***for his seed remaineth in him:*** *and he cannot sin, because he is born of God.* (1 John 3:9)

This seed of Christ which is the seed of life must mature into the tree of life by going through various phases of growth in the believer, by avenue of the active knowledge of the Word at work in his heart. This is accomplished by the progressive teaching and learning of the Word. Scripture therefore speaks about learning Christ in Ephesians 4:20:

> *But ye have not so* ***learned Christ; If so be that ye have heard him, and have been taught by him,*** *as the truth is in Jesus:*

To be born again is therefore not the end in itself rather, it is the means to an end. This end is to attain to the fullness of Christ by means of knowledge. Ephesians 4:13 declares,

> *Till we all come in the unity of the faith,* ***and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:***

The Greek word for "fullness" as used in this verse is ***"pleroma"*** which means repletion, completion, abundance or maximum load. The Christ which has been placed in you as a seed at new birth must attain completion and full formation until you become as he is, in full expression. Paul, the apostle, therefore declared to the Galatian church,

> ***My little children, for whom I am again suffering birth pangs until Christ is completely***

> ***and permanently formed (moulded) within you.*** (Galatians 4:19, AMP)

When Christ is completely formed in a man, he attains to completion and perfection and becomes the full expression of God on earth. The perfect man is therefore not the pious looking man or the one who is without sin necessarily. The perfect man is the one who has maximized the Christ life in him such that he is able to fully express Christ and his miraculous power. The believer who attains to this is called the overcomer in the book of the Revelation of Jesus Christ.

> ***To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*** (Revelation 3:21)

> ***He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*** (Revelation 21:7)

There are however two kinds of overcomers in the world or in the kingdom of God: overcomers by faith and overcomers by works. Those made mention of in the scriptures above are those who overcame by works. Through a thorough understanding of the scriptures, they have fully understood Christ and become his extension in supernatural manifestation and good works.

Those believers who overcome by faith are spoken of in 1 John 5:4-5:

> ***For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?***

Those who overcome by faith are of the category of believers who by the saving work of Christ credited to their account, through their faith, have overcome the world. The victory that overcomes the world is your faith. In John 16:33, Jesus told his disciples,

These things I have spoken unto you, that in me ye might have peace. ***In the world ye shall have tribulation: but be of good cheer; I have overcome the world.***

The believer overcomes the world by reason of his faith on account of the fact that Jesus already overcame the world. Jesus' victory on this wise is credited to the believer's account by means of his faith. This is what brings every man into Christ.

The overcomers spoken of in the book of the Revelation of Jesus Christ

on the other hand are not only those who came to believe but additionally, walked the walk of faith. This walk of faith does not relate to issues of sin but gracious works wrought in Christ by the inspiration of the Spirit of God within. Thus, in the walk of the overcomer, the first challenge is the world. The day you become born again, the world is no more a problem because the challenge of the world is overcome by means of your faith. However, the next challenge is overcoming yourself that is man, and overcoming God or the spirit-life. This is accomplished by means of works in Christ. An account of this verity is clearly illustrated in Jacob's encounter with the epiphany:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, ***but Israel: for as a prince hast thou power with God and with men, and hast prevailed.*** (Genesis 32:24-28)

Jacob was named Israel by the being he wrestled with because as a prince, he fought both man and God and overcame. He therefore became Israel by means of his works. This is what Paul, the apostle calls fighting the good fight of faith:

> ***Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*** (1 Timothy 6:12)

> ***I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*** (2 Timothy 4:7-8)

This speaks of the overcoming believers also known as the bride of the Lamb or the glorious church. Jacob became Israel; the Prince by works. The other Israelites are Israelites by birth, not by works. They speak of the general believers who are only saved but have no works reckoned to their account. They have only overcome the world but have not overcome man and God.

> ***Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and***

> ***went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. That all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. (Matthew 25:1-9)***

The five wise virgins spoken of in this scripture signify the overcomers of this age which is the church age. They were ready to receive the bridegroom and so went in with him to partake in the marriage ceremony. They are overcomers both in faith and in works and so will reign with Christ at his appearing. The five foolish virgins however are not overcomers in works but overcomers in faith only. They were not allowed to take part in the wedding ceremony because they were not ready. The doors were shut on them.

> ***And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*** (Matthew 25:10)

THE PATTERN AND THE LIFE OF ZION

> ***Nevertheless David took the strong hold of Zion: the same is the city of David.*** (2 Samuel 5:7)

King David patterned the nation of Israel according to the pattern of heaven which is the same pattern God had commanded Moses to construct the tabernacle after. In David's Israel, there was the nation Israel itself, then Jerusalem in which was found Zion and in Zion, the palace which accommodated the throne of the king. David's palace was in Zion, the city of David which was located in Jerusalem. Beyond Jerusalem lay the rest of Israel. Thus, the throne was at the apex of the substructure of Israel according to the patterns of heaven. In correspondence with the heavenly pattern of the tabernacle therefore, Israel is the outer court; Jerusalem, the holy place and Mount Zion the most holy place.

In Hebrews 12:22, we see a vivid illustration of the pattern of the heavens by which the tabernacle and Israel were patterned:

> ***But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.***

In this account, the apostle, Paul, progressed from Zion which corresponds to the inner sanctuary, down to Jerusalem which is the holy place. He progressed further to mention the general assembly and the church of the first born which is parallel to the outer court which is the rest of Israel.

When a man gets born again, that man is brought into the commonwealth of Israel. Thus, Galatians 6:16 clearly pronounces that as believers, we are the Israel of God: *And as many as walk according to this rule, peace be on them, and mercy, and* ***upon the Israel of God***

The verse of scripture in Hebrews is an account of the various residences of heaven in the spirit. The general assembly and the church of the first born constitute the camp of the saints. This speaks of the Israel of God, those who are merely born again and so are overcomers by faith. Therefore, in the habitations of heaven, Jerusalem is not the apex. The least thing you see, per Paul's descendent account of the places in heaven

is the blood of Jesus, and that speaks of those who have only been redeemed by the blood. Jesus is the door of heaven. The book of Hebrews therefore calls him the mediator of the new covenant. He said in John 10:9,

> ***I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.***

You enter heaven by the door and from thence, you must ascend to Mount Zion to sit in the throne. The throne is the apex of the habitations of heaven. Thus, we are not necessarily in Zion as believers. We are in different places in the heaven of God's presence per our works and maturity in Christ. These places signify various ascents in our growth in Christ. Hence, we do not march to Zion as is popularly acclaimed, we become Zion as we undergo various phases of perfections to sit in the throne as overcomers.

Altogether, there are seven places of ascent in heaven. Mount Zion is one place and it is from there that the palatial system is located administered. The New Jerusalem is another place. There is a difference between the vastness of heaven and the New Jerusalem. The New Jerusalem is in heaven and so heaven is bigger than the New Jerusalem. The New Jerusalem is the capital city of heaven which is the Israel of God, just as the Jerusalem on earth is the capital of Israel as a nation.

> *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and* ***the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God:*** *and I will write upon him my new name.* (Revelation 3:12)

> ***And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*** (Revelation 21:2)

> *And he carried me away in the spirit to a great and high mountain, and shewed me* ***that great city, the holy Jerusalem, descending out of heaven from God,*** (Revelation 21:10)

Mount Zion is a subset of the New Jerusalem. Thus, in heaven, you may be in the New Jerusalem and yet be far away from the throne.

These seven ascents in heaven signify the things that every believer has to overcome in his walk here on earth.

The ascents are therefore accomplished here on earth, not in heaven. These seven ascents which are the walks of the overcomer also correspond with the seven churches in the book of the Revelation of Jesus Christ. Everybody who is born again is in one of the seven churches in the spirit. The church is the body of Christ and it is in seven demarcations in the spirit realm:

1. The Church in Ephesus
2. The Church in Smyrna
3. The Church in Pergamos
4. The Church in Thyatira
5. The Church in Sardis
6. The Church in Philadelphia
7. The Church in Laodecia

There are overcomers in each of these seven churches. They are the seven spiritual heights that every believer will have to go through to ultimately become overcomers of this age.

> ***And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God*** (Revelation 3:14)

The seven churches begin with the church of Ephesus and end with the Laodicean church. Some believers are in the first church, Ephesus. They are merely born again and go to church regularly to warm the pews in the church. They do not concern themselves with growth or the cause of the kingdom of God. Albeit, the one who overcomes at the Ephesian Church cannot sit in the throne. His reward is to eat of the tree of life which is in the midst of the paradise of God.

> ***Unto the angel of the church o f Ephesus write…He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. (Revelation 2:1a&7)***

The one who overcomes in the seventh ascent which is the Laodicean church is given the right to sit in the throne:

> ***To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*** (Revelation 3:21)

While on earth, Jesus went through these seven ascents in the spirit by means of his works and the accomplishing of his God-given assignment to sit in the throne –

> ***To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne*** (Revelation 3:21)

It is therefore written in Ephesians 4:10 that he ascended up far above all heavens:

> *He that descended is the same also* ***that ascended up far above all heavens,*** *that he might fill all things.*

This truth is further elucidated in Hebrews 4:14 which also says,

> ***Therefore, since we have a great high priest who has gone through the heavens,*** *Jesus the Son of God, let us hold firmly to the faith we profess* (NETB)

You must go through these same spiritual heights or ascents as Jesus did in order to sit in the throne with him. Though the Bible says as believers we are seated in Christ in heavenly places, we are not seated in the throne with Christ. We are only seated in him in heavenly places. This is seen in Ephesians 2:6:

> ***And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:***

The entire of heaven is Christ and there are varying places in heaven. You can therefore be in Christ but not be seated on the throne. We are seated in Christ by means of receiving the work of salvation God wrought through Jesus, but we are set in the throne to reign by means of our perfection and works in Christ.

Thus, you can be in heaven but be outside the city of David which is Zion. The throne of David was set in the city of David and this is the throne on which Jesus sits.

> ***He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*** (Luke 1:32)

These matters do not center on sin and a sanctimonious lifestyle in any way. Becoming an overcomer by works, sitting in the throne and reigning with Christ is not determined by the things you missed but the things you did and accomplished in Christ while in this body. If not, the throne in which Jesus sits would not be called the throne of David because David transgressed in the matter of Uriah, the Hittite:

> ***Because David did that which was right in the***

> ***eyes of the LORD, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.*** (1 Kings 15:5)

In our walk, God's primal focus is not on the things that we have not done but the things that we should have done. Your greatest strength and accomplishment in the kingdom is what you accomplish in Christ by means of making him Lord.

CHAPTER 5: THE WALK OF THE BELIEVER

The overcomer is the ultimate desire and dream of God for every believer. On a daily basis, we must press on towards becoming overcomers by works. This is the mark for the prize of the high calling of God in Christ Jesus for all believers:

> ***I press toward the mark for the prize of the high calling of God in Christ Jesus.*** (Philippians 3:14)

The life of the one who overcomes by works in Christ is not an instantaneous happening; it is a progressive and accumulated outcome of a daily walk with Christ. The apostle Paul, therefore admonished the church in Galatia,

> ***This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh*** (Galatians 5:16, KJV)

Failure to grasp this truth has caused many believers to live a life of constant frustration in their faith. When God called Abraham, the father of our faith and gave him the promise of an inheritance, the Lord first instructed him to walk perfect before him:

> *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God;* ***walk before me, and be thou perfect.*** (Genesis 17:1)

The culmination of Abraham's walk was perfection. Perfection in this verse is a translation of the Hebrew word ***"tamiym"*** which speaks of completeness, fullness, without blemish and without spot. When the word of God says perfect in reference to man, it is speaking of measuring up to God's divine standard in our walk before him. In Ephesians 4:13, the word of God similarly is emphatically clear about the end or culmination of our walk in the faith as we transit here on the earth:

> ***…unto a perfect man, unto the measure of the stature of the fullness of Christ***

Perfection is measuring up to the stature of the fullness of Christ. Thus, ***"teleios"*** which is the Greek word translated as "perfect" in Ephesians also means completeness, fullness or full age. God's divine standard for all believers is the fullness of Christ which is the state of the overcomer by works. Thus, those believers who attain to the fullness of Christ in their walk are the overcomers of this age.

The scriptures enumerate five to six kinds of walks in the Spirit

fundamental to getting to the state of the overcomer. On a broad spectrum, all these walks are categorized under the believer's progressive walk in the Spirit as communicated by the apostle, Paul. However, each walk signifies a level of maturity in the believer's walk in the Spirit and his progression to the fullness of Christ. Therefore, whenever you come across the word "walk" in scripture, it does not have the same limits in understanding and application as the English meaning of the word. This is especially so since the Bible was not originally written in English but in Greek and Hebrew. Thus, the most suitable English words were used in the transliteration of the original Greek and Hebrew words. However, because of the chasm in the culture and richness of the Greek and Hebrew as against the English Language, the true connotation of each transliterated word could not be aptly communicated. Due to this limitation in vocabulary, it is always best to resort to or consult the original rendering of words in scripture in order to gain the precise thought being communicated at any point in time.

PERIPATEO

> ***This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*** (Galatians 5:16)

The Greek word translated as "walk"in this verse is ***"peripateo"***. It means to show proof of ability. In ***"peripateo"***, you show proof of your divinity, which is all that God has deposited in you – power, authority and dominion. It establishes you in your vocation in Christ. Paul said,

> ***I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*** (Ephesians 4:1).

To "walk worthy" is the English translation of the Greek phrase ***"peripateo axios"***. It means to show proof of ability after the Godly sort. At ***"peripateo",*** you express the divine life of God deposited in your spirit. In this walk, you can boldly declare, "As he is, so am I." ***"Peripateo"*** therefore denotes the natural walk of the believer as an outcome of his inherent divine nature. In his life on earth, Jesus expressed ***"peripateo"*** greatly and enjoined his disciples to come to this realm of operation as seen in the encounter on the sea recounted in Matthew 14:25-29,

> *And in the fourth watch of the night Jesus went unto them,* ***walking on the sea.*** *And when the disciples saw him* ***walking on the sea,*** *they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship,* ***he walked on the water,*** *to go to Jesus.*

Jesus, operating in the fullness of the grace of the life of God within, was doing that which befuddled the reasoning of the mere man: he was walking on water! He was doing that which was consistent with his divine nature but beyond the imagination of the mere man; that is the life we are called to live as believers. Jesus enjoined Peter to operate in faith and walk with him on the water. The walk of ***"peripateo"*** is a walk of faith grounded on the reality of the life of God at work in the believer.

Drawing from daily life, ***"peripateo"*** is evinced in the fact that a man may have two legs but that does not necessarily mean he can walk. This is because there are people who have two legs but cannot walk even though legs are meant for walking.

Thus, when you stand up and you take one step after the other, what you are doing shows proof of ability to walk; you are showing that your legs are functioning as they should.

Holistically, ***"peripateo"*** simply calls for what is expected of you as a believer by God. According to Ephesians 2:10,

> ***…we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.***

We are the constituted art piece of God; his expressive workmanship created in Christ Jesus. However there is more to us as believers. We are to pursue and accomplish the good works ordained by God for us in advance; we are to walk – ***"peripateo"*** - in them.

STOICHEO

The second type of walk is evidenced in Galatians 5:25:

> ***If we live in the Spirit, let us also walk in the Spirit.***

The Greek word translated "walk" here is ***"stoicheo"***. It means to arrange in a regular line; to march in military rank or to conform to virtue and piety. ***"Stoicheo"*** is the introduction of rules that govern what you do. It speaks of capacity or ability under the influence of set rules or regulations. Paul, the apostle, in speaking of his life in Christ said in 1 Corinthians 10:23,

> ***We are free to do all things, but there are things which it is not wise to do. We are free to do all things, but not all things are for the common good. (BBE)***

The wisdom of God at work in the believer regulates his actions and inactions in view of his abilities. In the life of Jesus, we see this explicitly manifest at the pool called Bethesda.

> ***Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.*** (John 5:2-9)

Jesus had unparalleled divine grace and healing anointing to minister to all the people present at Bethesda yet, this is not what we see happen. Out of the multitude of broken humanity congregated there, it

was only one man with an infirmity that Jesus approached and ministered to. His total yielding to the regulatory influence of the Spirit within produced divine results. That is the pattern of life for every believer in the walk of the overcomer.

This walk is also evidenced in the ministry of Paul the apostle, which made him have great progress in his divine course. Acts 16:7 recounts,

> ***After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.*** (NKJV)

Even though the apostle, Paul, and his company had set themselves on a particular course in fulfilling their assignment because they had the capacity to do so, they were restrained by the regulation of the Spirit not to proceed any further.

"Stoicheo" is the point in your life where whatever you do is governed and regulated by the Holy Spirit; he decides for you. At this level, the Holy Spirit's oneness with your spirit, becomes more evident in practical life so that your actions are not premised on wrong or right but on their conformity with his leading. Here, though a man may have the capacity to embark on a particular venture, he is nevertheless submitted to the regulation of the Holy Spirit on the usage of such capacity. The movement of the Spirit is the canon that regulates his walk.

EMPERIPATEO

The next kind of walk the scripture speaks of is ***"emperipateo"***. This walk is God-initiated and is an integral part of his vision for his children. God mentioned it several times when he was instructing the nation of Israel concerning the manner of life he had appointed for them. In Leviticus 26:12, he declared to them,

> ***And I will walk in and with and among you and will be your God, and you shall be My people.*** (AMP)

God's vision for Israel, his chosen nation, was not for them to remain a band of people who only worshipped him. Ultimately, God's desire was for them to become the very means by which he gains expression here on earth by means of walking in, with and among them. This is the same desire God has for the new man in Christ who is the Israel of God. In 1 Corinthians 3:16, the word of God enquires of the new man,

> ***Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?***

With the advent of the New Testament, God's habitation is no more in temples made by the hands of men; his constant dwelling place is in the new man. Yet, beyond dwelling in the new man, God seeks to walk in him also.

> *And what agreement hath the temple of God with idols?* ***for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*** (2 Corinthians 6:16)

"Walk" in this scripture is a translation of the Greek word ***"emperipateo"*** which means to go about in, conduct oneself in, perambulate in a place or to be occupied among persons. ***"Emperipateo"*** is the level where God comes to rest in a place, time or state. When you demonstrate ***"emperipateo"***, the proof of God is your natural estate; it is the very walk of God in a man. That was the walk of Jesus Christ while here on earth; he was God in motion. Thus, the men of his day said to him in John 3:2:

> ***…Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.***

It was self-evident that Jesus in his days on earth walked in the realm of ***"emparipateo"***.

The dimension of the Spirit walk, ***"emperipateo"***, interestingly is what shows the graciousness of the life and power of God at work in the believer. When the believer speaks, it is not mere words that proceed forth; it is the unleashing of divine power and creative force from within. This is the great advantage the believer has over all other men; that he has God resident and operating inside him. Paul, the apostle, spoke of the virtually limitless realm from which he functioned in his earth walk in Philippians 4:13:

> ***I can do all things through Christ which strengtheneth me.***

This verse of scripture brings the walks into perspective to make us appreciate how the victorious walk of the overcomer is accomplished. ***"I can do all things…"*** denotes ***"peripateo"*** which is based on the innate supernatural ability one possesses by virtue of being born again. It speaks of the outcome of the life of God at work in you because you are his child. The expression or manifestation of "***peripateo"*** however is premised on the scripture, ***"…through Christ which strengthened me"*** which speaks of ***"emperipateo"***, the walk of God in man. Thus the source of ***"peripateo"*** of the overcoming believer is the ***"emperipateo"*** of God in him; he overcomes in his daily life because God, who is resident and at work in him, has overcome. This life is aptly captured in Philippians 2:13:

> ***For it is God which worketh in you both to will and to do of his good pleasure.***

The operation of ***"peripateo"*** is therefore under the gracious influence of ***"emperipateo"*** as the Lord Jesus beautifully declared in John 5:19:

> ***Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise.***

The overcoming life of Jesus was based on this gracious reality; he moved only when the Father moved.

Many misconstrue the message of the newness of life in Christ, otherwise known as the new creation message, to be equivalent to that of the New Age movement. Speaking from ignorance and a lack of understanding, such critics argue that the message of the new creation presents man to be the God of his life even as is heralded by the New Age movement. This is erroneous and at variance with the consistent canon of the new creation message. Firstly, the message of the new creation presents the reality of the believer as begotten of God with the pulsating life of

God flo wing in his veins by means of the Spirit of God. Secondly, being begotten of the incorruptible seed of God which is the word of God and having been made in the express image of God makes the believer a god.

> ***Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken;*** (John 10:34-35)

This does not mean we are gods of our own selves. We are gods in terms of functional capacity and divine purpose; there is a capacity on the inside and that capacity is God. We are not gods to be worshipped or independent of the Almighty God. There is only one God that is to be worshipped and that is the Almighty Father who is the creator of all things and on whom we depend. We are not gods trying to gain independence from the Father but we are gods by the indwelling and walking of God in us.

> ***But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*** (2 Corinthians 4:7).

This verse of scripture sums up the ***"emperipateo"*** walk of the overcoming believer. God is the treasure in his earthen vessel, which is his body and the temple of the living God. Thus the manifestation of the excellent power from this vessel is God and of God.

ORTHOPODEO

The fifth walk the scriptures speak of is ***"orthopodeo"***. It denotes an upright walk or measuring up to the established standard. It is from this Greek word that the English word orthopedics is derived. Orthopedics is the branch of medicine that deals with the prevention or correction of injuries or disorders of the skeletal system and associated muscles, joints, and ligaments. The primary emphasis is on the skeletal system which is the framework of the body. For a man to walk upright and properly which is an indication of good skeletal health, the man's skeletal framework must be properly aligned and up to standard. When this is deficient, he has to see an orthopedist to correct the anomaly. Hence, ***"orthopodeo"*** as used by the scriptures denote the walk that has become the standard and the acceptable measure that others ought to conform to. It means to be straight-footed or to walk upright and thus, it is the standard walk.

…but when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (Galatians 2:14)

In ***"orthopodeo"***, you become the reference point; the ultimate of everything that everybody would want to measure up to and attain. When you come into the consciousness of your walk in Christ, you will be able to work yourself to harness every potential required to measure up to the stature of the fullness Christ, who is the ultimate example. God aspires for all of his children to come up to maturity as ***"orthopodeo"*** and that is the reason why Jesus instituted the five-fold ministry in his body:

> ***And His gifts were [varied; He Himself appointed and gave men to us]*** *some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers.* ***His intention was the perfecting and the full equipping of the saints (His consecrated people), [that they should do] the work of ministering toward building up Christ's body (the church),*** *[That it might develop] until we all attain oneness in the faith and in the comprehension of the [full and accurate] knowledge of the Son of God,* ***that [we might arrive] at really mature manhood (the completeness of personality which is nothing less than the standard height of Christ's own***

> ***perfection), the measure of the stature of the fullness of the Christ and the completeness found in Him.*** (Ephesians 4:8-13, AMP)

There is a standard of the ideal that every man in Christ must measure up to. This standard is known as the measure of the stature of the fullness of Christ. This is what brings the believer into the place of being a perfect man as God dreams of. As the believer applies himself to right teachings and spiritual exercises in the Word, he will grow up into this high mark that God has set for him.

It is that level Paul, the apostle, got to and enjoined his flock to follow his life as a pattern God had set for them:

> ***Pattern yourselves after me [follow my example], as I imitate and follow Christ (the Mesiah)*** (1 Corinthians 11:1, AMP)

Having been diligent with maturity in his walk in Christ, Paul, the apostle, had come to the place where he expressed all that entailed to life and virtues in Christ. At this point thus, he could boldly mandate his flock to follow him because in so doing, they would be following Christ.

> ***Therefore, I urge you, imitate me.*** (1 Corinthians 4:16, NKJV).

Truly, Paul, the apostle, in his walk as an overcoming believer was an ***"orthopodeo"***; the standard.

Many well-meaning people disagree when we assert that until you live out Paul, you will not attain great rewards in the Kingdom. It is understandable because such persons hold the perspective that we are making a comparison of Paul against Christ but there is nothing further from the truth than that. You start to live by receiving Jesus to be saved; you live on by looking at Paul, the apostle, to get rewards.

POREUMAI

The next kind of walk spoken of in the scriptures that the overcoming believer should be in the know of yet, must not engage in is ***"poreumai"***. ***"Poreumai"*** denotes a travel or traverse with a profoundly negative connotation. It speaks of a departure from life into death. Its usage in scripture reflects a denigration from a higher level to a lower level of life. In simple terms, it is the walk of a backslider or one on the road of apostasy.

> ***But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*** (2 Peter 2:10).

The word "walk" in this scripture is ***"poreuomai"***. Here, we see clearly that it is not a walk befitting for the overcoming believer.

> ***Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*** (Jude 1:11)

The scripture reveals the walk or goings of men who will miss out on their inheritance in God by operating in the way of Cain. When a man walks in ***"poreuomai"***, it means he has moved from the high estate of life in the spirit to the carnal life in the flesh Peter, the apostle, makes it clear in 2 Peter 3:3:

> ***Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.***

Operating one's life at the dictates of one's lust and out of sync with the Spirit results in ***"poreumai"***.This walk is actually the natural estate of the unbeliever as seen in 1 Peter 4:3:

> ***For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, reveling, banquetings, and abominable idolatries:***

The believer is to depart from ***"poreumai" and*** operate in ***"peripateo"***!

Some acclaimed Christians walk this path by being overly religious; worshipping their vain imaginations and esteeming their own thoughts over the word of God. Through their traditions, they make the word of God of none effect.

> ***Making the word of God of none effect through your tradition,*** *which ye have delivered: and many such like things do ye.* (Mark 7:13)

Conclusively, these walks in the spirit each signify a particular estate of growth the believer has attained in the faith.

CHAPTER 6: “GLOSSALALIA” - SPEAKING IN TONGUES

Though formerly highly criticized, tongues speaking is now a matter highly accepted in many Charismatic and Pentecostal circles. Over the years, there have been many interesting perspectives by varying denominations on the matter of tongues speaking. Some denominations have altogether relegated it to be merely a spiritual phenomenon which marked the era of the early apostles and so is irrelevant to today’s church. Others on the other hand, have so hallowed and mystified tongues speaking to the point of regarding it as a special gift of God for a privileged few, who gain it only after protracted periods of fasting and prayer. The subject of speaking in tongues has caused much dissension in the church, occasioning many “break-aways”. Many things have been said on this matter but based on the truth of the word, we will examine and reveal what God has to say on the subject. No subject of scripture is too simple or basic to learn something new about it.

KINGDOM PRINCIPLES

All social ties or bonds are founded primarily on the vision or ideology of a people. Every group of people that live together share basic lifestyle choices and patterns which are driven by their founding vision; this is known as their culture. This principle is clearly seen in the scriptures, both in the nation of Israel and the Kingdom of God. For a kingdom to advance and emerge in greatness, all the members of the kingdom must subscribe to the defining culture of that kingdom. A cardinal feature that sets one kingdom apart from others is its language. The language of a people is a declaration of their true essence and purpose.

Children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, ***and whom they might teach the learning and the tongue of the Chaldeans.*** (Daniel 1:4)

We realise from the above scripture that the king, knowing the work designated for the selected captives, entreated that they should be taught the language of the Chaldeans.

It is for this purpose that colonial masters, even of this terrestrial realm, endeavour to impose their language on their colonies. EVERY KINGDOM HAS A LANGUAGE!

> ***And the whole earth was of one language, and of one speech…*** (Genesis 11:1)
>
> ***And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.*** (Genesis 11:6-7)

It is realised from the above scriptures that the people of the world made great progress in the building of the tower of Babel, not only because they were unified, but also because they had one language. In a bid to prevent them from advancing, God brought division amongst them by confounding their language.

IS TONGUES SPEAKING FOR ALL BELIEVERS?

As every other kingdom, the kingdom of God also has its language. This language is the language of the Spirit and is also called tongues speaking. Mark 16:17 asserts,

> ***And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.***

The Greek word ***"parakoloutheo"***, interpreted in the English as "shall follow" actually means to follow closely or to always be present. Tongues speaking is therefore a sign that must always be present with the believer. Present with the believer is the ability to speak in tongues. Hallelujah! It is not for a selected few but for every one that believes.

There is much controversy in the church as to whether tongues speaking is for every believer. The scriptural basis undergirding this controversy is 1 Corinthians 12:30:

> ***Have all the gifts of healing? do all speak with tongues? do all interpret?***

This verse of scripture has largely been taken out of context and misinterpreted to mean that, not all believers are supposed to speak in tongues. If this is the case, then what the apostle, Paul, is saying here glaringly contradicts what Jesus Christ said – ***"And these signs shall follow them that believe… they shall speak with new tongues."*** The word of God however never contradicts itself. Originally, the Bible was not divided into verses and chapters. The book of 1 Corinthians was thus a single unified letter written by the apostle, Paul, to the church in Corinth. In this popularly misinterpreted verse, he was building on a point he had already raised early on in the chapter. His subject matter was the roles God had judiciously given people to play in the church.

> *Now ye are the body of Christ, and members in particular.* ***And God hath set some in the church,*** *first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?* (1 Corinthians 12:27-30)

The Greek word translated as "set" is ***"tithemi"*** which also means to establish or to ordain. In essence therefore, with regards to the administrative operations of the church, just as God has made obvious

distinctions among the members of the body, so also has he done with the church which is the body of Christ. We are all the body of Christ and members in particular but there are some that God specifically ordains or establishes in the church to ensure its growth and progress in the attainment of his primordial dream. Among those he has so ordained are apostles, prophets and teachers who are part of the five-fold ministry offices as well as helps, governments, and diversities of tongues. Thus as the other ranks mentioned, diversities of tongues, per the discourse in this chapter, makes reference to one standing in a rank in the church and operating primarily in this dimension of the Spirit, having been ordained by God to so function. For such a person, as the teacher functions to raise people by teaching them the good word of God, he also functions primarily in the area of diverse tongues in the church. It is a rank in the church and the apostle, Paul, says not all should or can stand in that rank. Just as each part of the human body has its specific function to ensure the wellbeing of the body holistically, so also these varying ranks are necessary in the body of Christ to ensure its maturity and productivity. This therefore differs significantly from speaking in new tongues which is the manifestation of the Spirit of God and so is the ability and right of all believers. On the day of Pentecost, Acts 2:4 recounts that all of Jesus' disciples, none exempted, were filled with the Holy Ghost and all began to speak with other tongues.

> ***And they were ALL filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.***

Every believer can speak in tongues, whether he is just a believer or an apostle or a teacher but there are some whom God has specially raised and ordained to perform that function in an administrative office in the church. This is purposed to foster the growth of the church which is the body of Christ. So in this scripture, diversities of tongues is in reference to a rank or order established by God in the church, not to the new tongues spoken about by Jesus which is the gift of the Spirit meant for every believer. Since the apostle, Paul, spoke about this, it means that these were ranks existent in the church in his day.

DIVERSE KINDS OF TONGUES

An issue of worldwide controversy concerning tongue speaking is whether one's hearers are supposed to understand what is said. Most critics quote the occurrence on the day of Pentecost recounted in Acts 2:1-4 to debate that, the tongues we speak today are not the tongues the apostles spoke. This confusion over tongues speaking has caused many believers to withdraw from exercising this gracious endowment of God placed in the spirit of every believer. What must be understood by such people and all believers alike is the fact that there are two kinds of tongues:

1. New /Strange/Unknown tongues/Tongues of angels
2. Other tongues/Different tongues/Tongues of men

In 1 Corinthians 13:1, we see this clear distinction:

> ***Though I speak with the tongues of men and of angels,*** *and have not charity, I am become as sounding brass, or a tinkling cymbal.*

Both of these are the heritage of the believer but they manifest differently. Both new tongues and other tongues fall under the broader category of diverse kinds of tongues and are a manifestation of the indwelling Holy Spirit in the believer.

To another the working of miracles; to another prophecy; to another discerning of spirits; ***to another divers kinds of tongues;*** *to another the interpretation of tongues:* (1 Corinthians 12:10)

Each kind of tongue is manifested in the believer through the indwelling Holy Spirit as he deems fit per the situation at hand.

New/Strange/Unknown tongues/Tongues of angels

> *And these signs shall follow them that believe; In my name shall they cast out devils;* ***they shall speak with new tongues*** (Mark 16:17)

The Greek word for "new tongues" in this verse is ***"kainos glossa"***. ***"Kainos"*** means new. It is the same word that is used to refer to the new creature ***("kainos ktisis")***. ***"Kainos"*** denotes freshness or something that is of a new kind and unheard of. Thus, this verse means that those who believe will speak with fresh, new, unknown or unheard of tongues. Note that Jesus said ALL who believe shall speak in new tongues, not some. Your inability to speak in tongues as a believer indicates that you do not have a complete understanding of what it means to believe. It also means that your life is short of wonders for speaking in new tongues is a sign or wonder. Thus, to speak in tongues is to show the world how much of a

wonder you are.

It is this same kind of tongues that Paul, the apostle, further elucidated in 1 Corinthians 14:2:

> ***For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.***

He clarifies that new or unknown tongues is not focused on speaking to men, but to God. On this premise established by Paul, the apostle, anyone who argues that speaking in tongues is for a select few is defying the justice of access to God and the gaining of his attention. This is because such an argument suggests that only a select few can talk to God. However, this is not true. Every believer can and should talk to God in new tongues. When we speak in new tongues, we are speaking to God, not to men.

We however, cannot make God talk to men. In the scriptures, whenever God wanted to talk to men, he did one of two things:

1. He either opened the ears of the people he was talking to so they could hear what he was saying as happened in Acts 2:4 or

2. He opened the ear of another man to understand what he was saying. It is such a person that Paul, the apostle, referred to as the "interpreter" in 1 Corinthians 14:27-28

> ***If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.***

New or unknown tongues, when spoken, is of no profit to either the listening believer or unbeliever because it cannot be understood unless it is interpreted. The apostle, Paul, makes this emphatically clear when he said in 1Corinthians 14:5-6,

> ***I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?***

Thus, the one who speaks in tongues must seek to interpret his tongues.

> *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues… for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.* (1 Corinthians 12:10 and 1 Corinthians 14:5b)

Like tongues speaking, interpretation of tongues is a gift of the Spirit which can manifest in the life of any believer who desires it. When tongues are spoken on a public platform, they must of necessity be interpreted or would be of no profit or edification to the hearers. If there is no interpreter, the one speaking in tongues must speak only to himself and to God as is seen in 1 Corinthians 14:28:

> ***But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.***

When a person interprets new tongues, it then becomes prophecy because it is a communication of the Spirit. When it happens this way, the audience is also blessed because they understand what the Spirit is saying. You must thus not question a believer when he speaks in tongues because he is speaking to God who understands all mysteries. The fact that you do not understand what he is saying but are observing means that you are either unlearned, an unbeliever or you simply do not understand the mystery of speaking in tongues.

Other tongues/Different languages/Tongues of men

> ***And they were all filled with the Holy Ghost, and began to speak with OTHER tongues, as the Spirit gave them utterance***. (Acts 2:4)

Other tongues essentially refers to other languages. The word "other" is from the Greek word ***"heteros"***. In the scriptures, the Greek word for ''tongues'' as used in relation to tongues speaking is the word ***"glossa"*** which denotes a language, especially, one naturally unacquired. Other tongues as used in the verse therefore means a "different or altered language", especially one naturally unacquired. It is thus not one's native tongue. "Other tongues" is a language that is different or altered from the speakers naturally acquired language. It is not ones native tongue or one which he speaks because he was trained in it. Rather, it is one that the person receives supernaturally. It is mostly of no understanding to the speaker since it is altered from his or her naturally spoken language.

The speaking in OTHER tongues is first evinced in Acts 2:4:

> ***And they were all filled with the Holy Ghost, and began to speak with OTHER tongues, as the Spirit gave them utterance.***

Scripture must always interpret scripture. In the book of Isaiah, we see the prophet Isaiah speak in prophecy, of God's intent to speak to men through OTHER tongues:

> ***For with stammering lips and another tongue will he speak to this people*** (Isaiah 28:11)

Paul, the apostle's statement in 1 Corinthians 14:21 is a direct quotation of this verse in Isaiah:

> ***In the law it is written, With men of other tongues and other lips will I speak unto this people;*** *and yet for all that will they not hear me, saith the Lord.*

The Greek word used for other tongues in this verse corresponds with that used in Acts 2:4: ***"heteroglossos"***. This word suggests one that is of a different kind from what people are used to. Additionally, 1 Corinthians 14:21 is clear on who the speaker is and who the audience are:

> *In the law it is written,* ***With men of other tongues and other lips WILL I SPEAK unto this people;*** *and yet for all that will they not hear me, saith the Lord.*

When we speak in OTHER tongues, God does the speaking to man through man, whereas when we speak in new tongues, men do the speaking to God.

The understanding of "other tongues" is thus mostly of profit to the hearers than to the speaker.

> ***Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another,Behold,are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and***

> ***Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God*** (Acts 2:6-11).

The early church and apostles spoke with other tongues on the day of Pentecost and those who were present to hear them were in wonderment! The Greek word for "other" is ***"heteros"***, which also means strange, different or altered! The disciples spoke in tongues yet, these people from all over the world with different languages could discern and understand their languages from it – ***"the multitude came together, and were confounded, because that every man heard them speak in his own language."*** This is truly the work of God.

Therefore, speaking in tongues is a complete body consisting of two parts:

1. You either speak in other tongues with God talking to men or
2. You speak in new tongues with your spirit talking to God or you speak in tongues with an interpreter in the case where God seeks to speak to the church for its edification.

Thus, the fundamental question for the clarification of issues pertaining to tongues speaking is "Who is/are the audience of the tongues speaking?"

PRAYING IN THE HOLY GHOST AND WHY YOU MUST SPEAK IN TONGUES

> ***But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost*** (Jude 1:20)

Many people have misinterpreted this verse of scripture to refer to only one type of prayer. This however is not so. In Romans 8:9, the apostle, Paul, enlightens all believers thus:

> ***But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you.***

At new birth, the Holy Ghost, who is the Spirit of God takes residence in you, thereby making you the son of God. The scripture is clear on the fact that to be in the Spirit is nothing enigmatic and out of the average believer's range. To be in the Spirit simply means to have the Spirit in you – ***"...ye are…in the Spirit, if so be that the Spirit of God dwell in you."***
(Romans 8:9). The Bible further says in Romans 8:14 that,

> ***As many as are led by the Spirit they are the sons of God.***

Our sonship is hinged on the Holy Spirit within, who leads us in life. Hence, to pray in the Holy Ghost is to be led by the Holy Ghost in prayer. Any believer can pray in the Holy Ghost as long as he is conscious that he is in the Spirit, that is, he has the indwelling of the Spirit of God and is led by him. We are commanded in Ephesians 6:18 to pray with all prayer and supplication in the Spirit:

> ***Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;***

Any prayer that is not done in the Spirit, no matter what form it takes, is not God-ordained or approved and should be avoided. It will not avail much in the spirit; it cannot bear fruits. Your prayer must be led by the Holy Ghost based on the word of God otherwise, your prayer becomes a sickly or unproductive and will not yield any results.

Thus, generally, ***"all prayer and supplication in the Spirit"*** which Paul, the apostle, admonishes the believer to always engage, falls under two main categories or forms: praying with your spirit and praying with your understanding. Hence, to pray in the Holy Ghost/Spirit is to pray the will of God either by praying with your understanding or praying with your spirit or even both.

> ***What is it then? I will pray with the spirit, and I***

> ***will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.*** (1 Corinthians 14:15).

Praying with your spirit is different from praying with your understanding. When the Spirit leads you to pray, he can employ praying with your spirit or with your understanding. Paul, the apostle, said in 1 Corinthians 14:14;

> ***For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.***

The one who speaks in tongues or prays in an unknown tongue prays with his spirit! He does not pray with his mind. The Bible in Basic English expresses it most appropriately:

> ***For if I make use of tongues in my prayers, my spirit makes the prayer, but not my mind."*** (1 Corinthians 14:14, BBE).

Therefore, there is praying with your spirit which is speaking in an unknown tongue and praying with your understanding which is praying from your mind and all of these fall under the broad range of praying in the Holy Ghost. However, to pray with your spirit or to speak in tongues has a far reaching effect or is more "advantageous" than praying only with your mind. This is evident in the chapter 14 of 1 Corinthians which says,

> ***For if you give a blessing with the spirit, how will the man who has no knowledge say, so be it, after your prayer, seeing that he has not taken in what you are saying? For your giving of the blessing is certainly WELL DONE, but of no profit to the man without knowledge."*** (1 Corinthians 14:16-17, BBE).

To pray or give thanks with your spirit is to do it "well"! When anyone prays in tongues, he does it "well". Five words in unknown tongues is equivalent to ten thousand words in your understanding.

> ***Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*** (1 Corinthians 14:19)

Thus, much is accomplished when we speak in tongues than when we pray in our understanding. This is because one utters exactly what the Holy Ghost supplies to his spirit. The Bible reports in Acts 2:4 that the disciples spoke in other tongues as the spirit gave them utterance –

> ***And they were all filled with the Holy Ghost, and***

began to speak with other tongues, as the Spirit gave them utterance.

To pray in the Holy Ghost with your spirit is to pray "well"; you can be sure that your utterance will always harmonize with the thoughts of the Holy Spirit. To pray in your understanding however is not always like that unless you carefully search your spirit. This does not mean though that to pray in the Holy Ghost with your mind is not to pray well. The issue is that for a young believer or a growing Christian, praying with your mind has a lot of limitations. This is also true even for mature Christians. Romans 8:26 makes us aware that

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

As a new born believer, prayer can be a challenge. Praying with your understanding can be sickly (unproductive) especially if you have not received much of the word of God. You may miss it in prayer or pray amiss.

Ye ask, and receive not, because ye ask amiss…(James 4:3)

This weakness is helped by the Holy Ghost when he teams up with us in prayer and supplies us with the will of God and the necessary words to utter by way of speaking in tongues. The one who speaks in tongues just needs to release his faith and listen to his spirit to utter the words spoken by the Holy Ghost in his spirit. God expects all of his children to mature to the point where they pray both with their spirit and with their understanding (mind). This is because praying in the Holy Ghost comes with edification and this edification is meant to build you so you will mature in your walk with God in order to overcome both yourself and God. Beloved in Christ, pray always in the Holy Ghost, build up yourself on your most holy faith and measure up to the fullness of the stature of Christ. Thus, on the whole, praying in the Holy Ghost is praying with your spirit or with your mind, regulated by the Word of God and the will of the Spirit.

THE WONDER AND SIGN OF TONGUES SPEAKING

Scripture further say in Mark 16:17,

> ***And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues***

The Greek word used for signs is ***"semeion"*** which also means wonder, token or miracle. To cast out devils; to speak in new tongues; to drink deadly poisons but still not be hurt; to lay hands on the sick and cause them to be healed and to take up serpents all fall within the same category: they are all miracles, wonders and tokens. The world wonders at believers when they speak in tongues. They are awed by us because we are a mystery to them. When we speak in tongues, we declare the tokens and wonders of God to them.

1 Corinthians 14:23 declares that

> ***Wherefore tongues are for a sign, not to them that believe, but to them that believe not:*** *but prophesying serveth not for them that believe not, but for them which believe.*

Speaking in tongues is the believer's natural estate; for him, it is not a mystery. He speaks in tongues just as he eats or breathes without thought. It is not a wonder to him but to the unbeliever, speaking in tongues is a great enigma and wonder just like healing the sick or taking deadly poison without being affected. Hallelujah! When we speak in tongues, the unlearned who has not fully understood, as well as the unbeliever, is bewildered and thrown into great wonder because to them, speaking in tongues is a mystery and a wonder.

Do not think lightly of speaking in tongues; speaking in tongues is one of the wonders of God expressed by the believer to the unbeliever! It is the language and identity of our kingdom! In Mark 16:17, the Greek word translated "follow" is ***"parakoloutheo"*** and it has a range of interpretations: to follow near, to attend, to trace out, to conform to, to fully know or understand and to attain. This evidently connotes that the speaking of tongues shall be a wonder to identify and trace out all those who are believers; it is a sign that follows them.

OVERVIEW: WHY SPEAK IN TONGUES?

1. Tongues speaking is the rest God ordained from the time. It is the means of spiritual refreshing to all God's people.

> ***For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*** (Isaiah 28:11)

2. It is the means of spiritual edification:

> ***But you, beloved, build yourselves up [founded] on your most holy faith [make progress, rise like an edifice higher and higher], praying in the Holy Spirit*** (Jude 20, AMP)

Next to a constant and judicious study of the good word of God, the quickest way to grow up after you are born again is to consistently speak in tongues.

3. Five words in tongues is equivalent to ten thousand words in your understanding:

> ***Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.*** (1 Corinthians 14:19)

Tongues speaking has the advantage of greater expression therefore accomplishes far more in the spirit than the words spoken in your understanding can. It has greater reach because the words are supplied by the Spirit and the limitations and excesses of you mind are curtailed. Thus, God is able to accomplish far more with your tongues speaking as compared to speaking in your understanding, unless you are speaking to the church.

4. It is a private conversation with God.

> ***For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries*** (1Corinthians 14:2).

What an opportunity!

5. It also affects your manners as well as your habits.

> ***Be not deceived: evil communications corrupt good manners.*** (1 Corinthians 15:33)

It helps one break bad habits.

6. It imparts wisdom

> ***He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*** (Proverbs 13:20)

7. Tongues speaking also serves as an agency of life, not vanity:

> ***For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.*** (2 Peter 2:18)

CHAPTER 7: THE MECHANICS OF THE ANOINTING

> ***Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?*** (1 Samuel 10:1, KJV)

The anointing is a common term amongst believers. Some understand it to be equivalent to the demonstration of power. Others believe one is anointed when a pastor pours a vial of oil on him/her. None of these notions however concur with the truth of scripture concerning what the anointing is. The anointing is neither initiated by man nor a bottle of oil. The pouring of oil on a person's head does not make the person anointed necessarily. Actually, a man's anointing is in his assignment.

When the prophet, Samuel, poured the vial of oil on Saul's head, as seen in the above scripture, he emphatically declared that it is because the Lord had anointed Saul to be the captain over Israel. Samuel therefore poured the oil on Saul's head only because the Lord had already anointed him for the work of leading the people of Israel, as king. The pouring of the oil therefore was simply a sign meant to confirm the fact that Saul had been anointed by the Lord. The Lord hence first anoints and then oil comes as a confirmation of the anointing. Until God has himself anointed a man, any human hand or vial of oil that comes upon his head is a complete waste; it will yield nothing!

This principle is evident throughout scripture, even in the life of our Lord Jesus Christ. In Luke 4:18, the word of God says concerning him,

> ***The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;*** *he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised*

From this verse, it is realised that the Spirit of God comes upon a man because he has been anointed. When a man is not anointed, the Spirit of God has no business being upon him. This was the same experience Saul had. Thus, after his anointing had been confirmed by the prophet Samuel, he told him in 1 Samuel 10:6-7,

> ***Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.*** *And let it be, when*

these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

The Lord anointed Saul and prophet Samuel poured oil as a confirmation of the anointing before the Spirit of the Lord came upon him. Consequently, in the working or operation of the anointing, it must be understood that,

1. The Lord first anoints you
2. The oil is then poured on you as a confirmation of the anointing by one higher than you in the faith
3. The Spirit of the Lord then comes upon you

The anointing of the Lord positions you to experience the uponness of the Spirit. Without the anointing, no man experiences the uponness of the Spirit.

WHAT THEN IS THE ANOINTING?

> ***I have found David my servant; with my holy oil have I anointed him*** (Psalms 89:20)

The anointing is to be found or chosen by God. When you have been located by God on this wise, you are anointed and God would send a man higher than you in the things of the spirit to confirm his anointing with oil as happened in the case of Saul. The anointing therefore means God has chosen you for a specific work. The Young's Literal Translation of 1 Samuel 10:1 therefore says,

> ***And Samuel taketh the vial of the oil, and poureth on his head, and kisseth him, and saith, Is it not because Jehovah hath appointed thee over His inheritance for leader?***

The New English Translation Bible makes it even clearer:

> ***Then Samuel took a small container of olive oil and poured it on Saul's head. Samuel kissed him and said, "The LORD has chosen you to lead his people Israel! You will rule over the LORD's people and you will deliver them from the power of the enemies who surround them. This will be our sign that the Lord has chosen you as leader over his inheritance.***

Saul's anointing by Samuel was in the fact and sign that God had chosen or appointed him to accomplish the work of leading and ruling over his people, Israel. Likewise David. After this sign, the Spirit comes upon you so you can actively draw on his power to accomplish the work for which you have been anointed or chosen. This is further evident in Acts 1:8, where it is seen that the Spirit comes upon a man so that he can consciously and actively take power for the work he has been chosen for:

> ***But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.***

Thus, the pouring of oil on the head of anyone who has not been anointed by God is a waste.

Again, it must be understood that anyone who is born of God is anointed. That is to say, the new birth is the anointing. Any man who is born again

and so is in Christ has been found and chosen of God:

> ***But ye are a chosen generation,*** *a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light* (1 Peter 2:9)

In the new birth, we are found and chosen of God generally, to show forth his praises to the world. Within this however are specific works for individuals or groups as is deemed appropriate by the Spirit of God, in the accomplishment of the vision of God. The anointing is consequently always connected to a specific God-given assignment. The show and explosion of power is not the anointing as is mostly thought rather, it comes by means of ones' anointing. It is actually a consequence of the uponness of the Spirit which also is as a result of the anointing. To reiterate, a hand or vial of oil filled with grace and power which comes upon the head of one that has not been anointed is a waste. In this light, the clamour amongst believers to have powerful men of God lay hands or pour oil on them in a bid to "catch the anointing" is a waste! That is not the anointing! A filled hand upon a head outside the election of God is an empty head and so will amount to nothing.

Oil must not always be used with regard to the anointing. Clearly put, it is not a necessity in this regard. This can be seen concerning Paul and Barnabas in Acts 13:2-4:

> ***As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.***

No oil was used to separate them or confirm the assignment which the Holy Ghost had chosen them for. Albeit, they were still sent to accomplish that assignment by the laying on of hands. Whenever the oil is used, it only works as a token to confirm the anointing. Similarly, if God chooses a place, thing or event for you, oil may be poured on it to confirm it. Consequently, when a man of God seeks to pour oil on you, you must first find out the God-given assignment he seeks to confirm. You can never be anointed by the oil; the oil only confirm s that God has anointed you.

CHAPTER 8: IS THE BELIEVER UNDER LAW?

The matter concerning the law in the body of Christ has not been an easy bone for many a believer to crack. The varying exegesis on this matter has resulted in untold dissentions among varying denominations of churches. It is however heart-warming to know that God is not and cannot in the least be "confused" about what He has said concerning the relationship between the believer and the law. The emphasis and position of the scripture is as clear as daylight! To begin with, it is important we clarify what the law is. Is it the Ten Commandments delivered to and through Moses or is it the Old Testament as a whole, as most people intimate? Predominantly, many have concluded that the Ten Commandments are the law.

In reality however, the law is much bigger than that! The Ten Commandments represent only what is known as the moral laws, centering mainly on what is within a man, that is, the disposition of man (Exodus 20:1-17). Under the framework of the law, there exist two additional groups/ subsets: social laws and ceremonial laws. Social laws came into play when the aforementioned moral laws were broken and were also referred to as judgmental laws (Exodus 21- 23). Social laws guided and guarded the relationship of people with one another. The final part, Ceremonial laws/

Ordinances bordered on the priesthood, sacrifices as well as service in the tabernacle/temple (Exodus 25-31). These 3 aspects are the framework of every law in all dispensations; they do not change. However, the details may change per changes in dispensations. Hence the expanse and extent of the law stretches beyond Moses' Ten Commandments alone. Genesis 26:4-5 says concerning the law given to Abraham

> ***And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and MY LAWS.***

This is highlighted further by Jesus when he quoted Psalm 82:6,

> *Jesus answered them, Is it not written in your law, I said, Ye are gods?* (John 10:34).

Paul, the apostle, also referred to the book of Isaiah as being part of the law. He said in 1 Corinthians 14:21,

> *In the law it is written, With men of other*

tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

The apostle, Paul, was quoting from Isaiah 28:11-12 which declares,

For with stammering lips and another tongue will he speak to this people. To whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

David shows us the defining borders of the law:

Thy righteousness is an everlasting righteousness, and ***THY LAW IS THE TRUTH*** (Psalm 119:142).

Jesus lends credence to this in John 17:17 which says,

Sanctify them through thy truth: thy word is truth

In effect, the truth handed over to a man to operate in is Law. Paul, the apostle, by his encounter with Ananias, the High Priest, shows us the relationship between the believer and the law:

Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. (Acts 23:5).

Paul's statement of repentance was because of what the law instructed concerning the ruler. Very clearly, Paul did not consider the law outmoded or unnecessary. He operated the law!! Operating the law does not mean one is under the law.

Now we know that what things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Romans 3:19).

It is visible from this verse that they that are under the law are those that are found guilty before God, that is to say, they have been charged with an offence they committed and thus cannot raise a defense for their actions. To be under the law is an expression. When a man is to be sentenced to prison for an offence, he is under the law by virtue of the offence. Thus, in the serving of his prison sentence until it is expended, he is said to be under the law. When the payment of his offence is over, the judgment is fulfilled so by implication, he is no longer under the law. Sin is an offence which places man under the law; because sin is the transgression of the law –

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law (1 John

3:4)

Thus, when a man transgresses the law by virtue of sin, he comes under the law as a result of that transgression and must receive the passing of judgment and a consequent punishment. However, the Bible says sin has been paid for by the death and resurrection of Jesus Christ and so believers are no longer under the law but are under the law to Christ. 1 Corinthians 9:21 evidences this:

> *To them that are without law, as without law, (BEING NOT WITHOUT LAW TO GOD, BUT UNDER THE LAW TO CHRIST,) that I might gain them that are without law.*

To be under the law to Christ means that the offences of one has been charged to Christ since Jesus Christ paid for the offences. Consequently, No one can bring a charge against the elect of God as can be seen in Romans 8:33

> *Who shall lay any thing to the charge of God's elect? It is God that justifieth.*

By virtue of this, the word of God says in Romans 8:1-2 that There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The law of sin and death is what places a man under the law and this is annulled by the law of the Spirit of life in Christ Jesus which positions a man under Grace. Thus, as believers, we are not under the law because we are not in judgment for the offence of breaking the law through sin. However, as believers, we operate the law. 1 Timothy 1:8-10 accordingly says,

> *But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine*

The believer is not one without law to God; otherwise said, he is with law to God and Paul, the apostle, explains this expressly by saying in 1 Corinthians 9:21 that,

> *To them that are without law, as without law,*

(BEING NOT WITHOUT LAW TO GOD, BUT UNDER THE LAW TO CHRIST,) that I might gain them that are without law.

The law the believer holds with God is the Law of the Spirit of life which makes him not chargeable with an offence. This is because it is the sentence of judgment for sin that places a man under the law. Hence, when Paul, the apostle, says as believers, we are not under the law, he means so in the sense that the payment for sin has been made by Grace. In this sense, all sinners are under the law and all free men operate the law. Typically if one driving, breaks the traffic light rule or law, that person when caught, is said to be under the law. However, if one is regulated to stop, such a person is said to be operating by the traffic law, and is so said to be under the Traffic Grace. It is therefore Grace that teaches a man to stop and also regulates him not to commit the offence but rather to meet the requirements of the law. Grace consequently, is also a law and it is the law we are under as believers. Titus 2:11 says,

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Grace teaches because it is in itself a law that operates, and not a law that arrests. Hence the law that arrests was made for the sinner but Grace, which is the law that operates, was made for the righteous. The ability to fulfill this operative requirement is granted by Christ who lives in us. All the requirements of the law must be fulfilled and those who are charged with the offences committed against the law are those under the law; they are prisoners to the law. The requirement of the law is therefore fulfilled in a man when he is not chargeable with an offence. To be under the law is to be found guilty for an offence and made a prisoner. All things are lawful to a free man who meets and even exceeds the demand of the law but a free man is not brought under the power of those things except he is a slave and consequently, under the law of those things.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any (1 Corinthians 6:12).

The believer therefore is under Grace and has all things lawful to him to fulfill but cannot be brought under the law because the charges of the law have been fulfilled in Christ who paid for all his offences. Hence with regards to the law, when he has not committed any offence for which

he should be under the law, he only operates the law. Thus, there is a big difference between being under the law and operating the law which means all offences are chargeable to Christ, by means of his work on the cross. The law was instituted to point out sin to man. Under the Old Testament, every man born of Adam was already a sinner condemned and therefore under the dominion of sin. Once they were under the dominion of sin, they were under the law because they were under the condemnation of sin. However now, payment for sin has been made and therefore, we are no longer under the law as believers. Also, that we are not caught for any wrong doing does not mean we should do wrong. Romans 6:15 pronounces that

> *What then? Shall we sin, because we are not under the law, but under grace? God forbid.*

The law of grace does not destroy any law in the Bible. Rather, it positions you in the place where you are empowered to do what the law requires, not to abuse the freedom you have received. Consequently, you are not held accountable for any offence because you are no longer under law. Therefore, to preach Grace actually is not to preach avoidance of offence but to preach the doing, by operating the requirements of the law. Conclusively, though the believer is not under the law, he is however under the law to Christ and much more, operates the law by serving Christ. This is the beauty of the believer's life.

CHAPTER 9: THE NEED FOR FAITH CONFESSIONS!

The life of the new man in Christ is a package of blessing and wonder from God who birthed him.

> ***For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*** (Ephesians 2:10)

The new man is the perfect work of God and the utmost delight of the Father. In Christ Jesus, we were masterfully carved to accomplish good works that God had ordained in advance that we should accomplish. This glorious package comes alive only when a man gains light and insight into it via the word of God. Ignorance of this truth has subjected the lives of many believers to much adversity which is outside the scope of God's plan for them. As the word of God rightly says in Hosea 4:6,

> ***My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.***

This makes **faith confessions** which is a vital component of our lives as new creation very fundamental. Faith confessions are potent divinely inspired declarations which have legal force rooted in the word of God. This legal force is because it is rooted in the sure word of God by which the universe was created, and thus, gives them the divine capacity to produce distinctive results.

In John 10:35, Jesus makes us know that***….scripture cannot be broken***

Alive and settled in the heart of the believer, this reality makes their faith confessions impossible to contravene or oppose in any realm; it must of necessity come to pass. Faith confessions are not whimsical and capricious statements to satisfy and appease one's conscience. They are not vain words or charismatic catch-phrases to delight oneself or stoke an air of spirituality. Faith confessions are living and divinely enforced statements that unleash the creative force of God to work.

Confessions are an integral part of our Christian walk and to dismiss them as mere charismatic jargons and mantras will be to limit one's experience in the fullness of God's divine package of expression for all believers. The point of initiation into the faith is by means of confession as is evidenced in Romans 10:9-10:

> ***That if thou shalt CONFESS with thy mouth***

the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.¬ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

What many call the "sinners prayer" is not consistent with scripture. What gets a man born again and hence saved actually, is a confession of faith not a confession of sin or sinful nature. Thus, we see from scripture that the new birth experience commences with a faith confession. This reality of faith confessions is an integral part of the life time walk and experience of the believer.

Child of God, faith confessions essentially are a voicing of the word of God with a heart fully persuaded and convicted in the truth and reality of the words being uttered. Faith confessions are therefore a function of the faith of God at work in the heart of man. When faith rooted in the Word is not present in the heart of a man, his words are vain babblings which will amount to nothing. Faith definitely is the wisdom of God in full operation in one's heart and when you are operating in wisdom, you cannot but have the promises of the Father fulfilled in your life. The Bible says in Proverbs 3:35,

The wise shall inherit glory;

Thus, when a man is operating on the frequency of faith- filled words, which is the wisdom of God in one's mouth, glory is the only outcome of his life. Your confession causes God to show up on the scene because his faithfulness is contested whenever His word is expressed on an issue

Let us hold fast the confession of our faith without wavering, for He who promised is faithful. (Hebrews 10:23)

The confession of faith never goes unrewarded, for the faithfulness of God is inevitably tied to it.

Scripture recounts the experience of the man of God, Ezekiel in Ezekiel 37:1-10:

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon

> ***these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army*** (Ezekiel 37:1-10)

He was faced with a situation of utter hopelessness and despair: a valley full of dry bones! He expressed the direness of the situation when the Lord asked if he believed the bones could live. He feebly responded, ***O Lord GOD, you know!*** According to the scriptures, the Lord instructed Ezekiel only to SPEAK to the situation and bring about a turn around. As he began to speak faith filled words, the situation of gloom turned into one of great satisfaction and fulfillment. The dry bones transformed into a great and strong army at the power of Ezekiel's words! Hallelujah! He spoke, having heard from God; likewise the believer makes confessions of faith after the word of God has filled his heart up with faith.

> ***We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;*** (2 Corinthians 4:13)

A fundamental operation of the spirit of faith is faith confession! When we believe in the Word, we give expression to it in words. That is what produces the living evidences and makes faith a reality.

Many believers assume once they have memorized the word of God and have it in heart, it is enough for life. They however fail to grasp the aspect that there is the sound or speaking dimension to the walk of faith; until you say it, you will never see it! God, who is the embodiment of the

Word and the initiator of our faith, uses this principle. In the creation account in Genesis 1, we see that God himself employed the principle of speaking faith to see his vision realized:

> *In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.* ***And God said,*** *Let there be light: and there was light* (Genesis 1:1-3)

Until God spoke, nothing happened! Likewise, until you give voice to your faith by divine declarations very little will be accomplished by it.

FAITH CONFESSIONS

1. The love of God has been shed abroad in my heart by the Holy Ghost. I don't have a spirit of fear, but of power and love and a sound mind.

2. I have died and have been raised with Christ and I am now seated in heavenly places in Christ Jesus. I am dead to sin and alive unto righteousness.

3. The lines have fallen for me in pleasant places; I have a goodly heritage. I am the most excellent of men, my lips have been anointed with grace.

4. No weapon that is formed against me shall prosper, and every tongue that rises against me in judgment, is condemned.

5. I have the life of God in me; it is at work in every part of my being.

6. I am strong in the Lord and in the power of His might. I am filled with the knowledge of God's will in all wisdom and spiritual understanding.

7. God has dealt to me the measure of faith. I have the God kind of faith. I am blessed when I come in and blessed when I go out.

8. I have received God's overflowing grace and the free gift of righteousness. Therefore, I reign in life as a king through Jesus Christ.

9. I live a separated life unto God; I am like a watered garden, and a spring of water, whose waters fail not.

10. I am a believer and these signs do follow me. In the name of Jesus I cast out demons, I speak with new tongues, I lay hands on the sick and they do recover. All things are possible to me! I am complete in Him who is the head of all principality and power.

11. I let the peace of God rule in my heart and I refuse to worry about anything. The peace of God which surpasses all understanding keeps my heart and mind through Christ Jesus! I dwell in perfect peace.

12. I speak the truth of the Word of God in love and I grow up into the Lord

Jesus Christ in all things.

13. The joy of the Lord is my strength. The Lord is the strength of my life. I do all things through Christ which strengthens me.

14. Greater is He that is in me, than he that is in the world. I increase in the knowledge of God. I am strengthened with all might according to His glorious power at work in me.

15. I am filled with the knowledge of the Lord's will in all wisdom and spiritual understanding. The Lord will perfect that which concerns me.

16. The Lord has pleasure in the prosperity of his servant, and Abraham's blessings are mine.

17. I, having received the gift of righteousness, do reign as a king in life by Christ Jesus. I delight myself in the Lord and He gives me the desires of my heart.

18. I am an overcomer and I overcome by the blood of the lamb and word of my testimony.

19. I am a doer of the Word of God and blessed in my deeds. I am firm in faith. I am rooted, established, strong, immovable and determined. I am far from oppression and fear does not come near me.

20. I will not die, but live and declare the works of God. My immune system grows stronger day by day. I speak life to my immune system. I forbid confusion in my immune system.

21. The same Spirit that raised Jesus from the dead dwells in me. My body is quickened by the power of the Holy Ghost. Sickness and disease are far from my habitation.

22. I am willing and obedient. I always eat the good of the land. The Lord has pleasure in my prosperity. I prosper in every area of my life.

23. I cast all my care on the Lord for He cares for me and sustains my by his right arm of power. I walk in total triumph in every situation, for Jesus has destroyed failure in my life.

24. I reign from heaven where I am seated in Christ in heavenly places, for Jesus has destroyed every inferior position in my life. I triumph and reign over every situation of this life.

25. I walk in soundness of mind and divine direction, for Jesus has destroyed confusion in my life. My life is full of the sweetness and light of God's revelation.

26. I know I have eternal life. The very life and nature of God is in me; it is

working in me now, transforming my life from glory to glory.

27. Jesus said he would never leave me nor forsake me, so I can boldly say, "The Lord is my Helper, I will not fear what man can do unto me."

28. It is God who works in me both to will and to do of His good pleasure.

29. My God supplies all my needs according to his riches in glory by Christ Jesus.

30. The Lord is my shepherd. I shall not want or lack any good thing.

31. I am born again! Born of the incorruptible seed of the Word of God. My walk is manifests the life and incorruptibility at work in me.
32. I am light so I choose to stay in the Light. I am a light being and the light of God at work in me illuminates my path and clears every darkness of confusion.

33. I am fully forgiven and free from all shame and condemnation. I stand clean and new in the presence of my Father.

34. I have no fear or anxiety; I trust in the Lord with all my heart. I lean not on my own understanding; I acknowledge him in all my ways even as he directs my path.

35. I am able to fulfill the calling God has placed on my life. I increase in influence and favor for the kingdom of God.

36. I am righteous because I am in Christ Jesus; therefore, the wealth of the wicked is being transferred to me.

37. I declare promotion and command the angels to bring promotion into my life now!

38. I declare right now that I am healthy, healed, delivered, and freed from the bondage of sin.

39. I am the head always, and never the tail. I am above only, and never beneath.

40. I lend; I do not borrow, and everything I put my hands to prospers.

41. I walk in the favour of God. I am favoured before men and before God. My favor increases continually.
42. I am free from unforgiveness and I set my will to forgive anybody for anything, no matter what!
43. The windows of heaven are open to me and God rebukes the devourer for my sake.
44. I am blessed financially because I honor the Lord with my tithes and offerings.

45. The blessing of God makes me rich and He adds no sorrow with to it.
46. I will leave an inheritance to my children and my grandchildren because God has prospered me.
47. The gold and the silver are the Lord Almighty's and mine because I am a joint-heir with Jesus.
48. I am in league with the stones of the field and the beasts of the field are at peace with me.
49. My words carry the power and force of the Holy Ghost. As I speak, chariots of fire bring my words to pass.
50. I walk in the prosperity, peace, love, fruitfulness, wealth and riches of our kingdom. I do not lack any good thing in life.