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THE SPIRIT OF FAITH

INTODUCTION

Abel, Noah, Abraham, Isaac, Jacob, Moses, David, Jesus, and Paul, as well as dozens of other great men of Bible times all had one thing in common: the sirit of faith! "he# had o erating in them an unusual grace, a eculiar unction that made it ossible for them to do e\$ loits! "hat singular %ualit# caused them to lease &od!

'aith is a familiar sub(ect to man# full gos el believers! But there is another dimension to the faith message: the ossessing of the s irit of faith! It was this s irit o erating in Abel that made him offer a more e\$cellent sacrifice than) ain, because he believed that &od was not un(ust to demand for a sacrifice! "hus b# faith, he resented his gift to &od, *nowing that +e is a rewarder, not a collector! Also ossessing the s irit of faith, , noch wal*ed with &od, disa ointing death and e\$ eriencing a translation!

In these erilous times in which we live, it will ta*e more than a head *nowledge of the sub(ect of faith to be translated above hardshi! It will ta*e being filled with the s irit of faith! It is o erating in this s irit that will cause #ou to -arise and shine- ins ite of the gross dar*ness that will cover the resent world s#stem! It is b# cr#ing out for this s irit that the abundance of the sea shall be converted unto #ou!

. uddenl#, li*e the faith generals in +ebrews //, #ou too will be enabled to subdue *ingdoms, obtain romises, sto the mouth of lions, %uench the violence of fires, esca e the edge of the sword, wa\$ valiant in fight and turn to flight the armies of the aliens! 0 erating in the s irit of faith #ou will receive #our dead bac* to life again and obtain a good re ort!

1 herever the sirit of faith is o erational, nothing is im ossible to the ossessor! 2ou become a bona fide child of &od and a co3creator with #our heavenl# 'ather, because:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

1 al*ing in the same s irit of faith #ou can frame #our world to #our taste! 2ou enter into the realm where -#ou have it the wa# #ou want it!-

. hadrach, Meshach, and Abednego had more than (ust a head *nowledge of the sub(ect of faith5 the# entered into a realm where the# could be described as -faith drun*-! 6ing Nebuchadnezzar commanded them to bow down in worshi of his golden image or else the# will be thrown into a burning fier# furnace! "he -faith drun*- men re lied undisturbed:

"... O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king, But if not, be it known unto thee, O king, that we will not serve thy gods ..."

3Daniel 4:/73/8

'urious and in a wild rage, Nebuchadnezzar heated u the furnace seven times more, then threw . hadrach, Meshach, and Abednego into it! "he result was, the# felt no hurt? "he fire had no ower over their bodies? "heir secret: "he# ossessed the s irit of faith! 2ou too can become an im ossible case to the devil, if #ou will (ust desire the s irit of faith! 2ou don;t have to live at the merc# of the enem# an#more! 2ou have what it ta*es to ut ten thousand devils to flight?

"he times we live in are the times when all around us is burning li*e an oven heated seven times! 'inancial ovens, ovens in the famil#, ovens in businesses5 but with a full dose of the s irit of faith, #ou will be distinguished! It doesn;t matter how hot the world burns, what will ma*e a difference are those who are serving &od with this s irit of faith!

CHAPTER 1: THE SPIRIT OF 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." II) orinthians <:/4

'rom the above %uoted scri ture, we understand that the substance called faith has a s irit! It has something a*in to the etrol in a car! "hat is, faith, li*e wisdom, understanding, counsel, might, *nowledge and the fear of &od =described in Isaiah //:>? has a s irit! It has a fuel, a driving force, something of a su ernatural %ualification that *ee s it going! 1 hen Moses laid his hands on Joshua, what came u on him was not (ust wisdom, but the s irit of wisdom =Deut! 4<:@?! 'illed with this s irit, Joshua did untold e\$ loits!

Is the s irit of faith a uni%ue s irit from &od: 'rom observing the use of similar e\$ ressions li*e -the s irit of ado tion-, -the s irit of) hrist-, the s irit of glor#-, -s irit of grace-, -s irit of *nowledge-, s irit of mee*ness-, -s irit of romise-, -s irit of ro hec#-, -s irit of truth-, -s irit of understanding-, and -s irit of wisdom-, it is ossible to deduce that all these are different manifestations of the . irit of &od, the +ol# . irit! +e is the . irit of ado tion, the . irit of) hrist, etc! +e is also in essence the . irit of faith!

"he +ol# . irit who has been right from the beginning of time was the fuel behind the faith of Abel, Abraham, Moses, David, and Jesus! "his ma# account for the similarit# in results! In Old "estament times the +ol# . irit could not indwell the Israelites! +e onl# came u on a select few to enable them erform their divine assignments! "hat was wh# Moses needed to la# hands on Joshua to im art u on him the s irit of wisdom that was o erational in his own life! . amuel also had to anoint David before the . irit of &od could come u on him and e%ui him to rule over &od;s eo le! Perha s someone ma# as*, -) ould II) orinthians <:/4 be referring to the +ol# . irit as the . irit of faith, considering that the s irit referred to is written with a small letter ;s;:- I believe it still refers to the . irit of &od, because in Isaiah //:>, the -s irit- used there is also written in small letter -s-, #et it is evidentl# the . irit of &od that was to come u on Jesus and fill +im with *nowledge, understanding, wisdom, counsel, and the fear of &od!

As a natural man #ou have natural faith! 2ou do not need to be born again to sit down on a chair! 2ou sim I# believe that if #ou sit on the chair in #our arlour it will carr# #our weight! 2ou ma# or ma# not understand how an air lane wor*s, #et to travel b# air, #ou board an aircraft and sit in it b# faith, believing that #ou would arrive at #our destination! "hat is natural faith!

But even natural faith involves acting on what #ou believe! Do #ou believe that the chair can carr# #our weight: 2ou sa# -#es- b# sitting on it! "hus, the evidence that #ou believe is #our acting on what #ou believe!

1 hen #ou get born3again, at that instance #ou receive a measure of the . irit of &od!

- "... No man can say that Jesus is the Lord, but by the Holy Ghost." 3I) orinthians />:4
- "hat little measure of the . irit of &od #ou receive at salvation is what im arts the faith to believe &od for answers to ra#er, financial su lies, etc! But on the da# #ou get ba tized in the +ol# &host, #ou are immersed into +im5 #ou are filled to overflowing!
- "...According as God hath dealt to every man the measure of faith." 3Aomans />:4

"He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive ...)".

3John B:48, 40

"o further establish this assertion, let;s consider the man Peter! "he moment he acce ted to follow Jesus, he was born3again! In fact, with his mouth he confessed that Jesus is the) hrist, the Messiah, the . on of &od =Matthew /7:/7?! Peter, therefore, had a measure of the s irit of faith! "hat was wh# when Jesus was wal*ing on water and bec*oned on him to do li*ewise, Peter %uic*l# res onded! +e too* a ste of faith9 +owever, to rove that it was (ust a small measure of faith he had, Peter soon began to sin* =Matthew /<:>834/?! 1 ith the measure of faith he had, Peter could not stand u in defense of Jesus, but denied +im thrice in %uic* successions =Cu*e >>:DD37/?! But when the da# of Pentecost was full# come, however, the failing faith of Peter received a shot of heavenl# adrenaline =Acts >:<,/<?9 +e could now face the . anhedrin fearlessl#, declaring that Jesus is Cord9 Peter also had the faith to heal a man that had been lame for fort# #ears =Acts 4:/3@?!

If #ou are born3again, #ou have a measure of the s irit of faith! 2ou have the ca abilit# to act on the 1 ord of &od, because of the +ol#. irit within #ou, who

MEASURES OF THE SPIRIT OF FAITH

"And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles".

3, ze*iel <B:4

Ankle deep is the first measure of the s irit of faith! It is the measure of faith a man has when he surrenders his life to Jesus! It is the +ol#. irit who laces in his heart enough faith to believe that he can become a child of &od sim I# b# inviting Jesus into his heart! If the . irit of &od does not im art this measure of faith, it would be im ossible for a man to acce t that b# (ust believing in his heart and confessing with his mouth the Cord Jesus, he becomes a new creature! "he wor* of grace is effective through faith, which is im arted b# the +ol#. irit!

"For by grace are ye saved through faith ..."

3, hesians >:8

"hus, at re entance, the s irit of faith enables #ou to believe and voice out that belief!

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ..."

3II) orinthians <:/4

'or instance, when Paul had that heavenl# visitation in which Jesus s o*e to him as*ing, -. aul, . aul, wh# ersecutest thou me:- Paul res onded to that -altar call-b# as*ing - 1 ho art thou, Cord:- It was the -an*le dee - measure of the s irit of faith that moved him to ac*nowledge Jesus as Cord! +e could have rebuffed the voice and scoffed at the instructions, but he believed that Jesus is Cord and #ielded to the divine instruction to "Arise, and go into the city, and it shall be told thee what thou must do" =Acts @:/37?!

I believe it is not far3fetched to inter ret , ze*iel <B this wa#, because when #ou ste into a stream, the water is not instantl# at #our waist level, but at #our an*le! . imilarl#, when #ou ste into the) hristian faith, #our first contact with the s irit of faith is an*le dee 5 it is the abilit# to ac*nowledge Jesus as Cord!

"Again he measured a thousand, and brought me through the waters; the waters were to the knees ..."

3, ze*iel <B:<

"he **knee-deep** level of the s irit of faith refers to a higher dimension of this grace! Man# eo le who refuse to graduate from the an*le dee level find that des ite their zeal to serve &od, the# are limited! "his reminds me of some

missionaries who died of starvation while on the mission field! "he# were sincere) hristians, but lac*ed the *nowledge and faith to cause food to come on their tables! Perha s all the# had was the an*le dee measure of the s irit of faith, so the# were heaven read#, and thus went before their time!

1 hen #ou are ba tized in the +ol# &host, #ou are *nee3dee in the s irit of faith! 2ou are filled with ower 3 ower for evangelism, ower to cast out devils, to ta*e u ser ents and not be hurt, ower not to be hurt b# an# deadl# thing, and ower to la# #our hands on the sic* and see them recover!

"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."

3Acts /:8

"here was a man named A ollos, a Jew born in Ale\$andria! "he Bible records that he was an elo%uent man, might# in the scri tures and zealous! +owever, having onl# an an*le3dee measure of the s irit of faith, he was limited! "rue, he s o*e boldl#, teaching diligentl#5 but those who heard him =li*e Priscilla and A%uila?, being aware of a dee er dimension of the s irit, had to ta*e him aside and minister to him! But when he went dee er in the s irit, he rovided more hel to the brethren and had a higher rate of success at soul winning =#ou can read the full account in Acts /8:><3>8?!

"... Again he measured a thousand; and brought me through; the waters were to the loins."

3, ze*iel <B:<

Loin-deep: "his is greater than the an*le3dee and *nee3dee measure! It signifies the o eration of the s irit of faith in a man which is higher than at new birth and the ba tism! A clear illustration of this is in Acts <! In Acts > there was the out ouring of the +ol# &host5 it was the ba tism of the +ol# . irit! But in Acts <, the a ostles gathered and ra#ed, as*ing for the anointing of the +ol# . irit! 1 hat did the# want to see accom lished:

"... Grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

3Acts <:>@34/

"he# wanted greater boldness to declare the word and greater signs and wonders done through them!

"he anointing is subse%uent to ba tism! 1 ith the anointing #ou receive a greater ercentage of ower! 2ou enter into the -great ower- and -great grace- level!

"And with great power gave the apostles witness of the resurrection ... and great grace was upon them all."

3Acts <:44

As a result of this, lac* and want died a ermanent death in their lives! It is the anointing that hel s #ou e\$ercise faith at sonshi level! "hat is, as a son, not a bab# or an infant, #ou are enabled to manifest #our sonshi! Power is released to ma*e erformance ossible!

"he anointing em owers #ou to act on &od;s 1 ord and to see results of #our faith! 1 hatever #our calling or area of service, loin3dee in the s irit of faith brings #ou a high level of accom lishment! 1 hether as a la#man or a minister of the gos el, #our faith level is u ed when #ou are anointed b# the +ol# &host! 2ou become a #o*e3brea*ing, mountain3moving, demon3destro#ing) hristian! 2ou win, not b# ower or struggles an# longer, but chea l# b# the +ol# . irit!

Paul, after his conversion and ba tism in the +ol# &host, still went to Arabia to commune with &od and receive the unction for a hitch3free ministr#! "he s irit of faith was so o erational in his life that s ecial miracles were wrought b# the anointing through hand*erchiefs and a rons =Acts /@:/>?!

"Afterward he measured a thousand; and it was a river that I could not passover: for the waters were risen, waters to swim in, a river that could not be passed over."

3. ze*iel <B:D

A River-Level measure of the s irit of faith is still the anointing, but describes a greater de th of the anointing! 'rom this we realize that even though #ou are anointed, increase in that anointing is ossible! 1 e are not all at the same level of anointing5 some are at a oint where the waters are risen so much that it is as if the# are living in a different world! "he# are translated li*e, noch! "he miracles Jesus and some of the a ostles did show the# were at this level of the s irit of faith!

Jonathan , dwards, D! C! Mood#,) harles 'inne#, 6athr#n 6uhlman, the Jeffre# Brothers, and . mith 1 igglesworth, to mention (ust a few, swam in an unusual anointing of the +ol# . irit! An instance of the dis la# of tremendous faith came when a man died in the audience when . mith 1 igglesworth was reaching!

-Pic* him u \mathfrak{9}- 1 igglesworth said! "hen he unched the dead man in the stomach, as the stor# goes, and said, sternl#, -In Jesus; name, rise\mathfrak{9}- But the man was still dead! -Pic* him u again\mathfrak{9}- he commanded, even more sternl#! -I said, in Jesus; name, rise\mathfrak{9}- Nothing ha ened! -Cet him go!- . till the man was dead and

fell to the floor, and for the third time, he directed that the man be ic*ed u!-l said, in Jesus; name, rise!- And this time, he sla ed the man in the face! "his time, the man o ened his e#es: he was alive!

"hat is the river3level measure of the s irit of faith! 2ou can do great e\$ loits this end3time, if onl# #ou will as* the +ol# . irit to fill #ou with the s irit of faith!

ACCESS TO THE SPIRIT OF FAITH

1 hat #ou need in order to have an access to this . irit is a thirst for it!

"Ho, everyone that **thirsteth**, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy **wine** and **milk** without money and without price."

3Isaiah DD:/

The wine and milk spoken about talks of the Spirit of God. The Bible says: "... Be not drunk with wine, wherein is excess; but be filled with the **Spirit**" = , hesians D:/8?!

2ou can be filled with the s irit of faith to the oint where (ust at #our a earance mountains are leveled! +owever, the above scri ture tells us the athwa# to gaining access into that overflowing:

A Thirst

"Ho, everyone that thirsteth, come ..." "here has to be a thirst, a craving or longing! - E 1 ithout mone# E - "he s irit of faith cannot be urchased with mone#, but with a genuine thirst 3 a thirst for &od, a thirst to see +im move through #ou in a greater wa#! Don;t be satisfied with the level of faith #ou are o erating in now! No9 "here is #et a higher level #ou can attain! David said:

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

3Psalm <>:/

+e was constant!# anting after &od, for a greater e\$ erience in &od! If #ou want to e\$ erience an increase, an infilling of the s irit of faith, "thirst" is the *e#, because it is onl# after a thirsting that #ou can be filled =Matthew D:7?!

, ach time #ou as* for an infilling, &od chec*s #our heart to see whether there is a real thirst for it, or whether #ou are merel# as*ing because ever#one else is as*ing! Coo* at #our life, e\$amine #ourself, have #ou acce ted the status %uo: +as the enem# deceived #ou b# sa#ing #ou can do nothing about #our situation: Or do #ou feel #ou have arrived5 there is no greater glor# than where #ou are: "hin*ing an# of these thoughts will cause #ou to acce the ordinar#, instead of &od;s best! Don;t be robbed of &od;s best5 be thirst# for more of &od!

Paul the a ostle, des ite his man# revelations and visitations to the heavenlies, craved for more of &od!

"That I may know him, and the power of his resurrection ..."
3Phili ians 4:/F

2ou can;t afford to thin* #ou *now it all =II) orinthians 8:>?! "han* &od for where #ou resentl# are in the s irit, but there is still a better lace ahead #ou need to get to!

"o be able to thirst for the s irit of faith sincerel#, #ou need to ac*nowledge #our em tiness and insufficienc#! 2our e\$ erience of new birth and the +ol# &host ba tism are (ust a start, the# are (ust the beginning! Ci*e m# husband often sa#s, "registration does not mean graduation." "hat #ou have registered in the *ingdom of &od as a born again child of &od and ba tized in the . irit, does not e%ual graduation =manifestation of #our sonshi in &od?! "here needs to be a ressing forward!

"o ress forward in the s irit of faith, recognize how much #ou need +im on a dail# basis! "he Bible sa#s: "Without me (Jesus) ye can do nothing" =John /D:D?! "his hel s #ou to see the utter ho elessness of challenging mountains, obstacles, and situations without the s irit of faith!

Ask

After a thirst comes the as*ing! As* for the filling of the s irit of faith! It is not (ust enough to be thirst#, #ou need to as* for a filling!

"... Whatsoever ye shall **ASK** the Father in my name, he will give it you. Hitherto have he asked nothing in my name: ask, and ye shall receive that your joy may be full."

3John /7:>4. ><

,\$ ress #our thirst for the s irit of faith b# as*ing for it in ra#er5 and because it is the will of &od for #our faith to be on the increase, +e will grant #our re%uest!

Jesus; disci les said: "Lord, Increase our faith" =Cu*e /B:D?! "he s irit of faith can be on the increase in #our life! All #ou need do is, out of a thirst# heart, as* the Cord for it, and #our re%uest shall be granted! "Ask, and it shall be given you" =Matthew B:B?!

2our ra#ing in the +ol# &host with other tongues is a vital art in the rocess of as*ing for the s irit of faith, because &od;s words tells us 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.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

3Aomans 8:>73>B

"his tells us that when we engage the +ol#. irit b# ra#ing in other tongues, we are actuall# ra#ing the ver# will of &od into manifestation, and rooting out the obstacles in the wa#!

Pra#ing in the +ol# &host or s ea*ing in tongues also edifies or builds #ou u ! It develo s and strengthens #our s irit man =/) orinthians /<:<5 Jude >F?! As #ou begin to ra# in tongues #ou become changed, and the +ol# . irit goes to wor*, causing #ou to be a channel for the flow of the s irit of faith!

CHAPTER 2: COMPONENTS OF THE SPIRIT OF 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."

II) orinthians <:/4

"he s irit of faith has two ma(or com onents or %ualities: belief and s ea*ing! "hese are two things without which #ou cannot claim to ossess the s irit of faith! "here must be a belief, then bold declarations!

"I Believed ..."

1 hatever the word of &od sa#s, the s irit of faith dares to believe! +e hel s #ou to stand firm u on the word of &od, to ho e against ho e! "hat is, even when the situation a ears ho eless, #ou can hold on firml# to &od;s word! 2ou, therefore, need to search the scri tures for a guarantee, and believe what the 1 ord sa#s!

"... If thou canst believe, all things are possible to him that believeth." 3Mar* @:>4

Don;t write off an# situation as being ho eless! B# believing &od those trials will be turned to testimonies! At BD, Abraham was instructed b# &od to leave his hometown and head for a cit# which &od would show him! It seemed incredible, but Abraham believed &od! . arah, aged and accustomed to her eo le, agreed to follow Abraham! . he had confidence in the leadershi of her husband, and him in the leadershi of &od!

"And he (Abraham) believed in the Lord; and he counted it to him for righteousness."

3&enesis /D:7

1 hen &od saw the manifestation of the s irit of faith in Abraham and . arah, +e

could no longer *ee +is resting arms crossed, but intervened in their lives! Ma# be all that &od is waiting for, to come to #our rescue is belief!

Jesus entered into) a ernaum, and there a centurion met +im, and beseeched +im to heal his servant, who was l#ing sic* at home! "he centurion e\$ ressed faith in Jesus; s o*en word, and to him Jesus said: "Go thy way; and as thou hast believed, so be it done unto thee" =Matthew 8:/4?!

"he Psalmist said he had fainted unless he had believed to see the goodness of the Cord in the land of the living =Psalms >B:/4?! Often we do the reverse: we want to see before we believe! "he goodness of the land #ou live in has been reserved for #ou since the foundation of the earth5 but to eat of it, #ou must first believe!

Isaiah the ro het lamented thus:

"Who hath believed our report? and to whom is the arm of the Lord revealed?" 3Isaiah D4:/

"he re ort of &od is su erior to the re ort of the doctor or the world! +as the world declared #ou a failure: "hat;s the world;s re ort! &od sa#s #ou are the head in #our business! +owever, before it becomes a realit#, #ou must believe it and allow it to cancel out the world;s re ort!

A . cience and "echnolog# student noticed an unusual ain in his abdominal region! "a*en to the Gniversit#) ollege +os ital =G) +?, Ibadan, he was diagnosed as having cancer of the blood, leu*emia! "he disease being incurable, he was laced in a ward for critical cases! Dail# eo le died around him! 1 hen he returned home to Cagos, the eo le of &od began ra#ing for him and he noticed an im rovement!

+owever, he soon develo ed a cough, which caused ain in his sides, shoulders and arm it! +e attended one of our church services! 1 hen the church service started he was unable to stand! But as the Bisho said he wanted to see each sic* erson healed, this #oung brother as*ed his arents to hel him u ! +e later released himself and discovered he could stand and turn around, things he could not do before! "he s#m toms of the disease vanished9

B# believing the re ort of &od, that Jesus +imself too* our infirmities and bore our sic*ness, the doctor;s re ort was canceled9

"... Blessed is she (or he) that believet:; for there shall be a performance of those things which were told her from the Lord."
3Cu*e /:<D

1 hat are the things &od has told #ou in +is word: If #ou dare to believe them,

then there will be a erformance for #ou! It doesn;t matter how hard the# ma# a ear5 &od is the &od of what man calls -im ossible-!

&od has all3round rest for #ou, including financial and marital! But to enter that state of er etual tran%uilit#, #ou must ossess the visa of belief! Onl# those who believe are %ualified to enter &od;s rest!

"For we which have believed do enter into rest ..." 3+ebrews <:4

Do #ou desire a home atterned after, den, where #our wife is sweet and #our husband loving: "hat;s rest in the famil#! It is attainable as #ou believe the word and act out #our art!

) hristians are called believers because our rofession is believing! 1 e are called to a life of belief! 1 e must believe in the Cord our &od so that +e can establish +is romises in our lives =II) hronicles >F:>F?!

"... Therefore Have I Spoken"

"he s irit of faith is not a dumb s irit it s ea*s! 1 hat #ou believe with #our heart must roceed out of #our mouth, or else there;s no roof that #ou ossess the s irit of faith! If #ou tal* chaff, how can #ou e\$ ect to rea wheat: &od is committed to giving #ou what #ou declare with #our mouth!

"Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you."

3Numbers /<:>8

"his assage oints to the im ortance of s ea*ing the right things! Do #ou confess defeat: No wonder defeat and failure hang around #ou! 1 hat #ou have occurring in #our life right now is a result of what #ou *ee sa#ing!) hange those negative statements to ositive ones, and #ou will eat the good of the land!

"Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."

3Isaiah 4:/F

&od was tired of a blan*, em t# and sha eless world, so +e declared what +e wanted, and +e saw what +e said! Before the eo le began constructing the tower of Babel, the# called themselves together and declared that the# would build a tower, which would reach to heaven =&enesis //:<?!

"he s irit of faith is manifested as #ou bold!# declare what #ou believe! "he mountains of #our life and the strangers are waiting to hear #our voice! Jesus said, "If you shall say to this mountain, be removed and be cast into the sea it shall be so" =Matthew >/:>/?! 1 hether the mountains move or sta# is de endent

on what #ou sa#!

"Death and life are in the power of the tongue ..."
Proverbs /8:>/

"Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth."
3Proverbs 7:>

A snare is a tra! . o #ou can either be tra ed or loosed b# the words of #our mouth! &od has given #ou all things that #ou re%uire for life and godliness, but #our mouth is the s iritual sic*le with which #ou harvest those romises! 2ou must e\$ ress #our faith b# the words of #our mouth before it will roduce! As #ou declare the word of &od to the strangers of overt#, disease, and failure lur*ing around #ou, the strangers will fade out of their hiding laces =Psalm /8:<<,<D?!

1 hen #ou s ea* the word, #ou demonstrate #our dee conviction or belief that the word of &od wor*s! An# thing that is contrar# to &od;s best for #our life, don;t *ee watching it5 clear it out of #our wa# b# s ea*ing to it!

A woman from Niger state of Nigeria shared this testimon#: . he had an internal roblem which had necessitated surger# twice! . he was told to wait for a number of #ears before attem ting to conceive! +er ears were full of the doctor;s diagnosis! 1 hen she got home she heard a voice within her s irit3man as*ing, "That was what the doctor said. What do you say?" She replied: "I don't want to be barren, I want to be a mother, I want to have a child." She went before a mirror and declared: "You woman in this mirror, you are not barren; all the wounds inside you are healed. You are able to conceive and bear your own baby, irrespective of what the doctor has said. You are a mother!"

On getting to church a few da#s later, her astor moved b# the . irit said, "It doesn't matter what the doctors have told you, you are a mother!" . he believed and went home, all the while declaring the same words to herself over and over before her mirror! . hortl# after, she became regnant!

1 hen her g#necologist learnt of the develoment he was worried! +e informed her that she had made a fatal mista*e! +er relatives began cr#ing, anticiating the worst! Aather than desairing, she would go over to her mirror each time and declare, "Woman it is well with you =lsaiah 4:/F?!- 1 hen her astor saw her again he rohesied - "he child is going to be a bo#, and his name will be Jose h!-

As her time for deliver# a roached, no doctor would ris* delivering her of the bab#! At a oint, fear cre t into her heart and the devil said to her, -#ou will die!-But she silenced the devil, sa#ing, "Long life is my portion. I shall not die, but live to declare the glory of God." 1 ell, this sister had a safe deliver# against all odds,

and it was trul# a bo#, whom the# named Jose h!

2our resent challenge is waiting to hear #ou e\$ercise #our authorit# through the words of #our mouth! In the arm#, a general does not ta*e orders from a sergeant! It is the reverse! Also, the general does not address the sergeant wea*l# and trembling! +e commands the sergeant as one having authorit# over him! 2ou have authorit# over the situations of #our life! 2ou have been given dominion over them all! .o, s ea* to those issues as one conscious of #our authorit#!

David *new that humanl# s ea*ing he could not defeat &oliath! But he was filled with the s irit of faith! +is brothers could not understand him, the# thought he was roud! "he# did not understand that he was ;drun*; with the s irit of faith! +e was o erating from a higher fre%uenc# when he said:

"This day will the Lord deliver thee into mine hand ..." 31 . amuel /B:<7

As he made this declaration boldl#, &oliath;s head was alread# cho ed off in the realm of the s irit! M# husband often sa#s, "A soundless Christian is a signless Christian." 2ou can get ositive results in ever#da# life when #ou sa# ositive things based on the word of &od! .o, frame #our world, create a heaven on earth for #ourself b# what #ou sa#!

1 hen #ou *ee sa#ing, "I don't have", "I cannot do it", "I am sick", #ou cri le the s irit of faith! "he s irit of faith is released b# s ea*ing the word of &od! According to Mar* //:>4, the mountains =obstacles? of #our life will be moved if #ou would onl# activate the s irit of faith in #ou! . everal believers *ee their mouths shut and their hearts shouting in rotest! "he# com lain within! But rather than sa#ing what the# want, the# *ee sealed li s! No9 2our mouth is a creative tool, not an instrument for gossi or murmuring!

Your Words Are Seeds

1 hen #ou s ea* a word, it is a s iritual seed, bound to germinate and roduce after its *ind! 2ou don;t lant maize and e\$ ect to rea wheat! No9 "he law of nature demands that #ou rea what #ou sow =&enesis 8:>>?!

1 hat man# are rea ing toda#, such as barrenness, unem lo#ment, sic*ness, wea*ness, and bro*en3heartedness, are a harvest of what the# s o*e #esterda#!

1 hen #ou sow two grains of maize, what #ou rea is not (ust two grains! It;s a ro\$imatel# four hundred grains er cob! If #ou want to rea long life, sow the word of &od on long life5 declare that #ou cannot die! Declare that a thousand and one eo le in #our neighborhood ma# be attac*ed, but not #ou! 1 hen #ou sow good seeds, when others are rea ing chaff, #ou will be rea ing wheat!

"For the Lord spake thus to me with a strong hand, and instructed me that I

should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

Sanctify the Lord of host himself; and let him be your fear, and let him be your dread."

3Isaiah 8://3/4

&od is still s ea*ing with a strong voice to as man# as would listen! Don;t sa# what others are sa#ing, so #ou don;t see what the#;re seeing! No matter how costl# garri =a derivative from cassava? gets, don;t (oin #our colleagues in the office to com lain!, ven if it becomes /FF naira er cu, #ou cannot lac*! If others sa#, "Who can survive in Nigeria?" sa#, "Me"! Others ma# term it as ride or indifference, but #ou *now what #ou are doing! Don;t fear their fear!

'ear is a s irit! It is the arch enem# of the s irit of faith! 2ou must fight fear as a man fights an assailant! It;s that serious Job never *new failure or sic*ness, until he ermitted the s irit of fear =Job 4:>D?! 2ou cannot be ossessed with faith and fear at the same time! If #ou;re filled with fear, then faith is not there! If #ou o erate in the s irit of faith, it chases awa# the s irit of fear!

Your Words Commits God

&od thin*s good thoughts about #ou, but the# remain mere thoughts until #ou begin to declare them!

"Put me in remembrance: let us plead together: declare thou that thou mayest be justified."

3|saiah <4:>7

&od never forgets, #et +e wants #ou to remind +im of +is words! A arado\$: +ardl#\(\text{ 'or instance}\), a father naturall# *nows what the needs of his child are! But when the child resents his desire before his father and *ee s reminding him, even to the oint of estering, the father rushes to bu# the item for the bo#, if onl# to have some eace! Aemember the arable of the widow and the un(ust (udge! "he Bible sa#s though he feared neither &od nor man, "yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me" =Cu*e /8:D?!

"his was the un(ust (udge! +ow much more would &od the Aighteous Judge avenge #ou of #our enem# of sic*ness, overt#, failure, etc!, when #ou resent #our case before +im! +owever, to gain %uic* access verse 8 of the same reference sa#s:

"... Nevertheless when the Son of man cometh, shall he find faith on the earth?"

'aith is what moves &od into action! 'aith in +is word, loaded in the heart, and triggered b# the mouth releases un recedented brea*throughs!

. ome) hristians, however, ma*e a habit of s ea*ing contrar# to what &od;s 1 ord sa#s, and as a result, &od allows what has been s o*en to ha en! An e\$am le of this is the Israelites in the wilderness! "he# refused to believe the word of &od, but instead began to murmur, com lain, and give room to s ea*ing evil! And the Cord said, "As truly as I live, saith the Lord, as ye have SPOKEN in mine ears, so will I DO TO YOU" =Numbers /<:>8?!

1 hen #ou declare &od;s word, +e nods in agreement! +e sa#s, -2es, #es, that;s M# word, which cannot be bro*en! 0!6! angels, go to wor*!- "hat was the case with +eze*iah! Isaiah the ro het came to him and said: -. et thine house in order: for thou shalt die, and not live!- +eze*iah thought fast, sa#ing, "I shall go to the gates of the grave: I am deprived of the residue of my years." . o he turned his face to the wall and cried out, reminding &od of +is word! "hen &od re lied through Isaiah immediatel#, "Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer ... behold, I will add unto thy days fifteen years" =Isaiah 485 > 6ings >F?!

2ou can commit &od b# declaring +is word! 2ou need not be cast down when others are cast down! .im I# sa# on the contrar# that -there is a lifting u !- "hen &od establishes that declaration5 and when others are down, #ou are u 9

Angels Are Set To Work

'urthermore, angels are released to wor* in #our favour when #ou utter ositive words!

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word."
3Psalms /F4:>F

Angels are ministering s irits sent to minister for us who are heirs of salvation! "hough the# are assigned to #ou, the# wor* on instructions from #ou! As a matter of fact, #ou cannot sa# before an angel, "It was an error" = , cclesiastes D:7?! Meaning the# obe# the last command!

If #ou sa# #ou;re wea*, the# organize wea*ness for #ou! If #ou sa# #ou;re strong, the# ensure that #ou remain strong!, ven when in confidence #ou tell a close friend that #ou are wea*, the# hear #ou, because as s irit beings the# are ever#where! Aemember that the# are on s ecial assignment to #ou! As a result, the# cannot let #ou out of their sight, otherwise the# stand to be %ueried b# &od!, ven in the secret lace, s ea* right words! As #ou do, #ou are o erating the s irit of faith!

"But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach."

3Aomans /F:8

It is a thought of faith until it is released from #our mouth! "hen it becomes a word of faith! "his word is a hammer that brea*s u #our fallow grounds! It is also li*e fire, that burns u the things #ou don;t want =Cu*e >/:/D?! . o, use it ositive!#!

CHAPTER 3: HOE IT OPERATE

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

James >:/8

- -+ow then does faith wor*:- might be the ne\$t %uestion on #our mind! Aead this sister;s testimon#, shared before the assembl# of &od;s eo le!
- -I lost m# first regnanc#, and for one #ear, I *e t lactating5 the mil* won;t sto coming9 No drug could hel 5 neither was an# regnanc# coming forth, for one #ear going to two #ears! During one of the services last #ear, the Bisho as*ed ever# woman desiring the fruit of the womb to come out and carr# the bab# of a woman who had her bab# after five #ears! +e also told us to go announcing to ever#one we saw that we were regnant! And in October / @@4, I got regnant, still lactating9 "he bouncing bab# bo# was born on m# husband;s birthda#! +e was m# birthda# resent to him!-
- +ow do #ou e\$ lain that, e\$ce t that with &od all things are ossible &od;s servant had called all those e\$ ecting the fruit of the womb to come out! "his sister ste ed out! +e as*ed them to carr# the bab# of a sister who had received a bab# after waiting for five #ears, and she did as instructed! "hen the Bisho announced, "Go announce to everyone you see that you are pregnant." "his sister again did as commanded!

Perha s there were several others in the congregation that da#, who heard the call for women in that categor# and refused to ste out! Perha s also among those who ste ed out were one or two who did not carr# the miracle bab#, sa#ing, "Where is it written in the Bible that you must carry someone else's baby to receive yours?" Perha s some assed the first two tests, but felt ashamed to announce to ever#one the# met that the# had conceived, thin*ing, "What if I say it and it doesn't materialize?" Ci*e Naaman, some times, e\$ce t #ou follow divine instructions to the letter, the desired result doesn;t come! "his is a ractical demonstration of how the s irit of faith o erates!

0 erating the s irit of faith entails acting on what #ou believe! 'or instance, 4 John > declares that &od;s wish is that #ou ros er! But until #ou start doing something about 4 John >, ros erit# remains onl# a wish in &od;s heart! As the sa#ing goes, "If wishes were horses beggars would ride." = 0 nl# beggars ride on

wishes, serious men do something about what the# believe?! 1 hen #ou give, #ou have an o ortunit# to receive, which culminates in financial ros erit#!

Man# #ears ago, when we had onl# one car =a Mercedes Benz?, &od s o*e to m# husband to sell it and give the roceeds to e\$ and the ministr# of some missionaries in Northern Nigeria! 1 e gladl# gave the car, and toda# we are over(o#ed to see these ministries e\$ anding to the glor# of &od! 1 e also have received man# more cars entrusted to us b# the Cord, and financiall# we are ros ering!

ACT ON WHAT YOU BELIEVE

Dr! 'rederic* 6!)! Price, in his boo*, "How faith Works", gives an illustration to e\$ lain the difference between belief and faith! It goes li*e this:

-A man staggers through the door !!!! over to a chair !!! re ares to sit down at a table !!!! but instead, he falls onto the floor!

. everal eo le rush to his side !!! "he# ic* him u !!! and set him in the chair! +e seems to have assed out! "he# fan him !!! wa*e him u !!! and sa#, -Brother, what;s the matter: 1 hat;s the matter with #ou:-

&roggil# and wea*l# he answers, -Ah!!! I don;t *now! I don;t *now!- .omebod# sa#s, -I wonder if there;s a doctor in this motel:- "he grou calls the des*! . ure enough there ha ens to be a doctor in the motel! "he doctor enters and ma*es a reliminar# e\$amination of the man!

"+, D0) "0A: - "his man is in the final stages of starvation! "his man is suffering from malnutrition! +e;s almost dead! &iven another 4F minutes 3 all things being e%ual 3 this man will be dead! +e;s starving to death!- "he leaders get together and sa#, -Cet;s go down to the *itchen and see if we can get the chef to re are some food for this man! 1 e certain!# don;t want him to starve to death!-

"he# enter later with a four3wheeler, loaded down with all *inds of good food! "he# wheel it u to the man and sa#, -Brother, do #ou see this food: - And +e sa#s, -0h, #es!- "he# sa# again, -Do #ou believe that if #ou eat this food it will *ee #ou from starving to death: - And again, he sa#s, -0h, #es, certain!# I believe that if I eat this food it will *ee me from starving to death!-

"hen he sa#s it again, -I believe that if I eat this food it will *ee me from starving to death!!! I believe that if I eat this food it will *ee me from starving to death!-

=Now remember, the doctor had given him 4F minutes to live?!

. o !!! >@ minutes and DF seconds later!!! the man is heard to sa#, -I believe that if I eat this food it will *ee me from starving to death !!!- +e falls to the floor! "he

doctor rushes to his side and sa#s, - "his man is dead!-

"he man believed absolutel# that b# eating the food it would *ee him from starving to death, #et he died! 1 h#: Because although he claimed to believe, he did nothing about what he believed 3 he didn;t eat the food9

Man# in the Bod# of) hrist toda#, who are suffering from sic*ness, overt#, failure and de ression, believe the word of &od! "he# believe the Bible holds the *e#s to o ening u the doors to divine health, financial ros erit#, success and (o# uns ea*able5 #et the# live oor, defeated lives! 1 h#: No corres onding action to show what the# claim to believe, which is a vital ste in o erating the s irit of faith! "he Bible calls something self deceit: when #ou hear the word, give it mental accent, #et refuse to do what it re%uires of #ou!

"But be ye doers of the word, and not hearers only, deceiving your own selves." 3James /:>>

1 h# is it easier to believe the word of a man than it is to believe that of the Almight# &od: . ome one romises #ou a (ob, calls #ou in for an interview and offers #ou a mouth3watering salar#! 1 hether #ou have seen his account or not to verif# that the said amount e\$ists, #ou begin to announce to ever#one what #our new a# ac*et is! 2ou ma# even bu# some new clothes on credit sa#ing, -I;II a# #ou at the end of the month!-

G on what is #our faith founded: It;s founded u on the integrit# of the man and his word! If the man is a man of his word, then at the end of the month he cannot sa#, -"here;s no more mone# in the account!-

. imilarl#, #our faith in &od is founded u on the character of &od and u on +is word! 2ou *now +e cannot lie ="itus /:>? whatever +e sa#s, therefore, is the truth! 2ou *now +e cannot change and cannot fail, so #ou should have absolute confidence in +is word, even more than #ou have confidence in #our doctor and his diagnosis!

&od is Jehovah3Ao he*a, our +ealer! +e is the -manufacturer- of the human bod#, so #ou can e\$ ect +im to have s are arts5 and to be able to re air an# damaged organ! "hus #ou can ut #our faith in +im! Instead of utting #our faith in the doctors; re ort or eo les; re ort, let #our faith be in &od;s re ort! Believe +is 1 ord and act on it! It wor*s9

Dr! "! C! Osborn defines faith as: -2ou are convinced that what &od romised, and what #ou as*ed for is #ours5 that #ou have received it, even before #ou can see or feel it! "hat faith is based on &od;s romise alone!

An instance is when #ou ra# for healing, but the answer is not instant!# manifested! 2ou ma# still feel the ain, but &od;s 1 ord declares that b# +is

. tri es #ou were healed! 2our mind tells #ou the sic*ness is still there, but #ou must abandon #our reasoning and believe &od;s 1 ord! Pa# attention to the word, not to what #ou see or feel!-

"For we walk by faith, not by sight."
3II) orinthians D:B

&enuine faith alwa#s declares thus:

"God is who He says He is!

I am what &od;s word sa#s I am9

I can do what +e sa#s I can do9

&od will do what +is word sa#s +e will do9-

2et faith without wor*s is dead!

"What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him? Thou believest that there is one God; thou doest well: the devils also believe and tremble.

But wilt thou know, O vain man, that faith without works is dead?" 3James >:/<,/@,>F

Add action, therefore, to #our belief! It:s the onl# genuine roof of #our belief!

CHAPTER 4: NOW FAITH IS...

'aith, according to +ebrews //:/, is, "the substance of things hoped for; the evidence of things not seen." 'aith is two things as described above: it is a substance, and also an evidence or roof! It is a tangible substance, belonging to the unseen realm! 2ou cannot see faith with #our h#sical e#es, Hit;s not li*e #our Bible which #ou can see before #ou, for instancel, but #ou can erceive faith with #our s iritual senses!

'or instance, someone romises #ou a few thousands of naira! 2ou have not #et received the mone#, so #ou hold on to his romise! If an#one as*s #ou #our financial condition, #ou ma# sa#, -Man, I am ver# rich9- 2ou are holding onto the romise of that erson! Monda# morning, he calls #ou and hands over the mone# to #ou! Now #ou are holding the h#sical cash, no longer the mere romise! If an#one as*s #ou #our financial state, #ou can boldl# declare, -I have a few thousands of Naira!- "he answer re laces the romise!

+owever, even before the man gives #ou the mone#, #ou alread# wal* li*e #ou

have the mone# in #our ban* account! 2ou go around ricing bags of rice and electronic gadgets, not because #ou have received it h#sicall#, but because #ou believe the erson who made the romise to #ou!

"hat was e\$actl# the case with Abraham and . arah! "he# were still ver# barren, #et the# were alread# calling themselves "Father and Mother of many nations." B# acce ting the change in name, Abraham roved that he believed &od would fulfill +is romise! Perha s the# had alread# bought their bab# clothes, bab# cot, etc! All in faith! . omebod# as*s, -1 hat were the# holding onto for the twent#3five #ears the# waited: - "he romise of &od =Aomans <:>F3>/?! 1 hen Isaac came, the# held Isaac! But before he came, the# held on to their faith!

'aith is what gives #our ho e substance! 'or instance, &od;s 1 ord declares that #ou shall lend to nations, and not borrow! 2ou ho e for that to be accom lished! 'or #ou, it ma# still be for a time to come! "hat;s ho e! But ho e has no substance, no tangibilit#! 2ou can *ee ho ing and never arrive at an#thing until faith is added to it! 'aith is li*e the etrol that ma*es the car of ho e wor*! "he difference between ho e and faith is that faith is in the -now-! +o e is tomorrow! +o e said: "I believe I will be healed someday." 'aith sa#s: -Ins ite of the s#m toms, I *now I am healed5 because +e too* m# infirmities and bore m# sic*nesses, and b# +is stri es I am healed!- At this oint, #ou have not #et seen a h#sical manifestation of #our healing, so #ou;re ho ing for it5 but #ou believe &od;s word, so #ou declare those things which "be not as though they were." "hat is, adding faith to #our ho e and it alwa#s wor*s!

"hat is wh#, although #ou ho e to lend to nations someda#, #ou begin declaring right now that "you are the head and cannot be the tail; you are above and cannot be beneath. You are a lender (to nations) and not a borrower." As further roof that #ou have faith in that 1 ord #ou begin to give! 2ou a# #our tithes, give offerings, invest in the *ingdom, etc! 2ou are giving substance to #our ho e!

A woman shared a moving testimon# in our church! +er sister had been married for over twent# #ears without a child =she was almost becoming another . arah?! . he had ho ed and ho ed for twent# #ears without success! As a member of the church, her sister came to service one da# burdened with this issue! As she a roached the entrance of the church, the enem# taunted her sa#ing, -) annot this &od whom #ou have been serving bless #our sister with a child: - Aefusing to give heed to the devil;s moc*er#, and re(ecting de ression, she said, -I will still serve &od ins ite of the circumstance!- Adding faith to her ho e, she stood in for her sister when ra#er was made for barren women! . he then ran to her sister;s house, found her and declared: -"his month #ou shall be regnant!- 1 ithout an# argument her sister received the word, and that same month, the twent# #ears re roach was rolled awa# and she conceived9 At the time this testimon# was shared the child was about five months old9 &od can turn im ossible situations around for those who ossess the s irit of faith9

'aith is also the evidence of things not seen! 1 hat are the things #ou are

desirous of: I have good news for #ou! &od also wants #ou to have them!

"Therefore I say unto you, What things soever ye desire, when you pray, believe that ye receive them, and ye shall have them."

3Mar* //:><

"hose s iritual or material things #ou desire to have from &od, but do not have at the moment, #ou can be assured that the# will soon be in #our ossession! +ow: B# faith, because #ou have faith that having as*ed them of &od the# are on the wa#! . omebod# ma# as* #ou: -If #ou reall# *now that those things are #ours, show me an evidence of it or rove it!- 2ou then re I#, -&od said it is mine in +is word, and I have faith in +is word! . o m# evidence is m# faith in +is word!-

Although #ou have not seen or received #our desire, #ou can declare in faith that what #ou desire is #ours! "he word -evidence- means -that which su orts the fact that a thing e\$ists!- In the court of law, the law#er must roduce an evidence to su ort the facts that he is resenting! If he claims that his client is not guilt#, he must resent evidences or roofs!

Are #ou healed of #our diseases: 1 here is #our evidence: 2ou ma# still feel the s#m toms, but if #ou are to e\$ercise faith, ins ite of what is seen, #ou must search out the 1 ord of &od and hold on to it as the evidence of #our healing! "he world, the flesh, and the devil, li*e the (udge in the court of law, as* #ou alwa#s to roduce an evidence that #ou are healed, rich, or successful! 2our faith in the 1 ord is #our evidence! It is the evidence of what #ou believe but have not seen! All that #ou desire is available in the realm of the unseen 3 that new car, that house, romotion at #our wor*, healing, etc! have been released to #ou!

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

3. hesians /:4

All #ou need do is search out the romises of &od that ma*es them #ours, and b# faith receive them! 'or instance, #our aunt in Condon instructs her ban* to transfer five thousand ounds into #our ban* account in 6aduna! . he then calls #ou on hone to inform #ou of what she has done! Do #ou wait until the mone# arrives to sa# -than* #ou-: No9 Aight awa# #ou than* her for the *ind gesture! 2ou then dro the receiver and (um , shouting, -+alleluia9 I have five thousand ounds9- 2ou begin to inform ever#one around the house that #ou have five thousand ounds! 2ou ma# even share the testimon# before &od;s eo le, all the while sa#ing, -I have!- "hat;s natural faith! . iritual faith wor*s the same wa#!

"he mone# has not #et been transferred into #our account5 #our aunt onl# called to inform #ou that she has instructed her ban* to transfer that amount to #ou! 2ou don;t even use the future tense to indicate that it is an event of the future! 2ou

the e\$traordinar# and miraculous! It hel s #ou ta*e giant strides in &od and for) hrist! It enables #ou establish the victor# of) hrist in #our life = I John D:/<?!

&od desires #ou to e\$ erience the miraculous on a dail# basis! +is desire for #ou is to en(o# victor# over satanic o ression and all life;s situations! But to do so, the s irit of faith must be in constant and dail# o eration in #our life! 2ou ma# as* how can it be done: B# activating it9

Activating or activation means to accelerate an occurrence! 2ou need to accelerate #our o eration of the s irit of faith dail#5 and then #ou will find the miraculous a dail# occurrence for #ou!

THE KEY OF KNOWLEDGE

"According to his divine power hath given unto us all things that pertain unto life and godliness, through the KNOWLEDGE of him that hath called us to glory and virtue."

3> Peter /:4

"he sim le fact that #ou are born of &od does not guarantee #ou victor#! "o overcome, #ou need to o erate in faith, and faith comes via what #ou *now, i!e! *nowledge! If #ou discover who #ou are in) hrist, #ou won;t be to#ed with b# sic*ness, disease, armed robbers, witches or wizards! 2ou will overcome all these b# the e\$ercise of #our faith! +owever, it is im ortant for #ou to *now what &od has said about #ou as a child of &od, and what +is rovisions are for #our fulfillment on earth!

I remember what ha ened when I was regnant with our first son, David! One da# I saw blood flowing from me! Medicall#, such a situation is ronounced b# doctors as a miscarriage! Not long after, m# husband returned home from an outside engagement, and I told him that I had had a miscarriage! Boldl#, and without an# hesitation, he said, -2ou can;t have a miscarriage-, and then as*ed to be served his meal!

"hat statement activated the s irit of faith and ended an# further discussion on the matter5 and the regnanc# was sustained! +e attended a ra#er meeting that same da#, undisturbed b# what I had said! 1 hat gave him that boldness: 1 hat made the s irit of faith flow easil# from him: "he *nowledge of &od;s 1 ord in ,\$odus >4:>D3>7 = "CB?, which sa#s:

"You shall serve the Lord your God only; then I will bless you with food and with water, and I will take away sickness from among you. There will be no miscarriages nor barrenness throughout your land ..."

+e *new who had made this romise, and that he had fulfilled the condition of service to the Cord! .o he was confident that I couldn;t have a miscarriage or be barren! +is words that da# transmitted the s irit of faith into me, and I had a

smooth deliver# of our son! Ignorance could have caused fear to gain a lace in our hearts and we would have eventuall# lost the regnanc#! But *nowledge activates and stirs u the s irit of faith into o eration in #our life!

"Seek ye out of the book of the Lord, and read: no one of these shall fail ..."
3|saiah 4<:/7

Ma*ing a %ualitative search of the scritures and) hristian literature is a sure wa# of increasing #our *nowledge of &od;s romises to #ou! "he scriture sa#s when #ou locate the romise, it won;t fail #ou5 and as long as #our faith is in romer lace it will roduce for #ou!

TAKE HEED HOW YE HEAR

In Acts /<, a man cri led from his mother;s womb received his miracle in C#stra, because Paul erceived the man had faith to be healed!

"The **same heard Paul speak**: who stedfastly beholding him, **and perceiving** that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked."

3Acts /<:@,/F

"he healing of this man followed a attern! 'irst, he heard Paul s ea* =faith comes b# the hearing of the 1 ord of &od 3 Aomans /F:/B?! "hen he believed in what Paul was sa#ing5 and because he was o en to those words, the s irit behind the words entered into him = , ze*iel >:>?! 1 hen Paul commanded, "Stand upright on thy feet", the man could not see an# changes in his h#sical condition! As far as he could see, he was still as lame as when he was born, #et he acted on what he believed, and b# the s irit that had entered into him, he lea ed u ! It was not until he too* that lea of faith that healing came, and he was able to wal*!

"Faith cometh by hearing and hearing by the Word of God." 3Aomans /F:/B

"herefore, listening to the 1 ord of &od being taught activates the s irit of faith in #ou! Jesus +imself declares, "... The words that I speak unto you they are spirit, and they are life" =John 7:74?!

As the so *en 1 ords come forth, the# are able to stir u #our faith (ust as Paul;s words stirred u the faith of that man at C#stra! "he sirit of faith is transmitted through the so *en words!) are must, therefore, be ta *en not to entertain or give heed to what is contrar# to faith or #our e\$ ected desire! No wonder Jesus warned:

"Take heed what ye hear: with **what measure ye mete, it shall be measured to you:** and unto you that hear shall more be given."

"he Am lified Bible renders it beautifull#: "The measure [of thought and study]you give [to the truth you hear] will be the measure [of virtue and knowledge] that comes back to you." 1 hat do *nowledge and virtue do: "he# stir u #our faith! "he time #ou give to hear &od;s 1 ord, good re orts, and testimonies is never wasted!

I am rivileged to be married to a man who o erates the s irit of faith regularl#! I remember a da# in /@845 I went to the bathroom to have a shower and discovered that the soa was almost finished! I went to m# husband and said, -"he soa in the bathroom is the last one!- "hose were the da#s when basic necessities were rationed! In those da#s, even if #ou had the mone#, #ou could not find basic essentials li*e soa or mil* to bu#! 1 e had to line u for virtuall# ever#thing! . o I said, -"his soa in the bathroom is the last one!- +e said to me -No9 that cannot be the last soa !- I said, -0*a#-, because the words he s o*e activated the s irit of faith in me!

Cater, he gave the brother living with us some mone# to bu# soa on his wa# bac* from school! "rul#, the brother returned with bars of soa and several other things, e\$ laining that m#steriousl#, a van came to their school for the first time to sell essential commodities5 something that had never ha ened before9 "hen I understood that we could not have lac*ed, even if the whole countr# was in lac*! 1 e who o erate in the s irit of faith should not e\$ erience what others are e\$ eriencing! As we believed and too* a ste of faith b# giving the #oung man mone# to bu# soa , &od saw to it that our desire was granted!

DECLARE YOUR DESIRE WITH THANKSGIVING

"han*sgiving is a vital art of faith! 1 hen #ou believe something has been given to #ou, what do #ou sa#: -"han* #ou!-, ven before #ou see and feel the answer, than* &od9

+o e believes the blessing will come someda#! "he senses believe when it feels healed! 'aith on the other hand believes it has the thing that is desired now, because the 1 ord sa#s so! 'aith calls the things which be not as though the# were =Aomans <:/B?! Jesus was an e\$ ert at this! +e alwa#s s o*e in the ast tense!

"Father, I thank thee that thou hast heard me." 3John //:</

"... Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given."

3Mar* <:><

Cazarus was dead and alread# stin*ing, #et Jesus called those things which be

not, as though the# were! +e believed +e had received while +e ra#ed, and it was so! 'aith for healing wor*s the same wa# as faith for salvation and faith for rovision! 2ou must believe first, and then confess! +aven;t #ou seen sincere) hristians who die rematurel#, all because the# were -closed3mouthed-) hristians: 2ou are an overcomer onl# as #ou declare what &od;s 1 ord sa#s about #ou!

As #ou than* +im, declaring +is faithfulness, begin to do the things #ou couldn;t do before! After a church service in which a sister, in obedience to the Cord, gave all she had, she returned home and found she had absolute!# nothing to resent to her famil# for dinner! Aather than accuse &od, com lain or bombard heaven, she told her children to set the table and served water as food! +er famil# members were all believers, so the# raised u their voices in than*sgiving to &od, confident that +e su lies all needs! "he# dialed heavens hot line: - ' ather, we than* #ou!-

Just as &od moved ra idl# to multi I# the loaves and fishes for Jesus when +e gave than*s, angels were immediatel# sent into action! B# the following morning, a man came from no where and said, -&od said I should bring this to #ou!- 1 hen the# o ened it, it was four thousand naira9 1 ithout a doubt, &od is Jehovah Jireh, who su lies all our needs according to +is riches in glor#, when we believe +is 1 ord and s ea* accordingl#!

M# husband often sa#s, -Don;t tell trials, tell testimonies!- Declare with than*s the good things that have ha ened and will ha en to #ou, refuse to dwell on or declare the negative! 1 hen David was faced with the challenge of defeating &oliath, he did not magnif# &oliath;s size or his wea ons! Aather, he declared how &od had hel ed him in the ast to *ill a lion and a bear, and how the same &od would hel him defeat &oliath! David had e\$actl# what he said =I . amuel /B:47?9

CHAPTER 6: YOUR FUTURE IS BRIGHT

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Isaiah >:>,4

"hese are the last da#s! "he# are da#s of mourning for the world, but da#s of glor# for Jion! Amidst all the rumours of wars and actual wars, for #ou it will be

rumours of romotion and actual romotions Amidst the famine in nations of the world, #ou who fear the Cord will eat in lent# and be satisfied, and raise the name of the Cord #our &od! 1 hile businesses are crashing, #ours will be cruising on higher altitudes and because the higher #ou go the cooler it becomes, instead of e\$ eriencing the financial and economic heat the rest of the world is facing, #ou will onl# see it with #our e#es, but it will not be #our ortion!

"his is &od;s agenda for #ou! It is no gimmic* b# ositive thin*ers and esca ists, to ma*e #ou feel good, but the actual will of &od for #ou! As the) hurch is lifted and established as the most successful institution in the whole world, #ou who ma*e u the) hurch will also be lifted and be established! 2ou will be on to alwa#s and be e\$alted above #our e%uals =and seniors?! 'or instance, when a man is e\$alted and made the Minister of Defense, all members of his famil# are automaticall# lifted! "he# live in a government rovided house, have cars and drivers, coo*s and stewards 3 all coming with the new a ointment!

Now our . enior Brother, Jesus, is lifted! +e is seated at the right hand of ma(est#, ne\$t to &od the 'ather! "hose of us who are members of +is famil# are also e\$alted, seated with +im in heavenl# laces, far above rinci alities and owers! Not onl# that, we are also members of +is bod#! "herefore, as the bod# is e\$alted, whether #ou;re a toenail or a strand of hair on the leg, #ou too are e\$alted9

M# husband shared a testimon# of a >< #ear old in America, who was sent out of school because he could not ma*e u his grades! +e was an engineering student! Although he was sent out of school, &od gave him a uni%ue insight into manufacturing a certain com uter hardware! 1 hen the roduct came into the mar*et, it fetched him <FF million dollars! +e was branded a failure, but he re(ected it and went ahead to rove them wrong! 2our future is bright!) Others ma# call #ou a failure, but it is what &od calls #ou that counts! +e has said #ou are the head! agree with +im!

All #ou need to ma*e it in life is in #ou! But until #ou activate it, failure will *ee staring #ou in the face! 1 hat are #ou desirous of: 2our future is bright As long as #ou are (oined to Jesus, the Kine, no issue of #our life is ho eless! Because +e lives, #ou must live also! Jesus is successful, so #ou too must be successful! +e is health#, #ou must be health# too! "his goes for victor#, ros erit#, and greatness! All #ou must ascertain is that #ou are ro erl# connected to +im!

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

3John /D:D

If without +im #ou can do nothing, with +im therefore, #ou can do all things! 1 ith the s irit of faith o erating in #ou, #ou can do all things! 2ou can become a Joshua, that caused the sun and moon to stand still!

Abraham sta#ed with &od until he received his e\$ ectation! +e "against hope believed in hope." . to loo*ing at #our resent situation, let #our e#es be fi\$ed, trusting in the Cord! 1 hen #ou ermit the s irit of faith to wor* in #ou, #ou will have no cause to stagger in unbelief! &od is glorified when #ou are strong in faith, and will send #our answer s eedil# =Aomans <:/B3>F?!

- . to considering the doctors; re orts! 2ou are healed 2our future is bright 2ou can live a health# life b# faith! 2ou can live till #ou are />F #ears old, without #our e#es growing dim or #our natural force slac*ening li*e Moses; 3 all b# faith! If #ou want to lease &od, then #ou must choose the life of faith!
- . to reading the economic anal#sts; re ort5 #our business will ros er, #our future is bright9 . to counting how man# marriages have bro*en5 #ours cannot brea*, #our future is bright9
- "he reason we have arrived at the oint we are in) hrist toda# is because right from the time when nothing seemed glorious, we saw our future as glorious, enviable, and bright! 1 hat do #ou see:
- "... Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward:
 For all the land which thou **seest**, to thee will I give it, and to thy seed for ever."
 3&enesis /4:/<,/D
- . ee that glorious tomorrow and celebrate it toda#! "hose who can see their tomorrow cannot get arrested b# resent circumstances! Cet what #ou see drive #ou to success! 2ou don:t need to rel# on an# man!
- "ime and time again m# husband and I have witnessed the results of o erating in the s irit of faith! In the wor* of the ministr# that we are rivileged to be involved in, the s irit of faith has been our com anion! 'or as &od has revealed each ste we were to ta*e, the s irit of faith energizes us to *ee going forward, obe#ing and doing as &od has commanded us to, even when there was nothing visible to ma*e us believe it! Now &od has done it9 +e has made us living roofs! +e can do the same for #ou too9