

**We Walk By
Faith**

Joseph Olarewaju

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Chapter 1

Faith Is the Substance

“Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. 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” (Heb 11:1-3).

You have just finished praying. There’s an urgent need in your family, concerning which you earnestly sought the face of God. You know very well that your request is in line with the word of God, and you know in your spirit that it is His will to perform what you have requested. You have prayed

and you believe that you received what you have requested from the Father. You just finished confessing with a heart full of faith, praising God and saying, “Amen, I believe I have received.” And the heavens say so.

But I need not tell you, my dear fellow believer, that there is usually a time interval between when you say “Amen, I believe I have received” and when you actually see the physical manifestation of your request. This time interval may be a second, a minute, an hour, a day, a week, a month, a year, or even more.

The question is, in the interim, when we are between the “believe that ye receive” and the “ye shall have it,” what shall we do? How shall we behave ourselves during this time? What shall we hold on to before the physical substance arrives? These and many other questions are what we shall, by the grace of God, meditate upon in these pages.

First we must find out what the Word of God says about our situation, and resolve in our spirit that our request is in line with His will. We then bring it before Him. It could be with regards to our finances, our family, our health, the economy, or whatever our present need may be. The Lord said in this passage that when we pray, we should believe that we receive, and we’ll have it.

We would all prefer to have the physical manifestation of our prayers take place the instant we say "Amen," but it's not always so. Therefore, during this waiting time, when the substance we prayed for is still in the invisible realm, we have to hold unto something invisible yet tangible.

If there is ever a time in your life when you need to have an unshakable trust in God, this is it. And you can be sure that the ultimate opportunist, the devil, will try to shake your confidence in God's Word.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1Jn 5:14 -15).

Scripture tells us in the passage above that we can have confidence in God. It states that if we ask Him anything according to His will, He hears us. The passage goes on to say that if we know He hears us, then we are confident that we'll have what we asked Him for, even before it manifests.

So, what is faith? We have already begun to discuss faith in the preceding paragraphs. But first and foremost, faith is acting like God told you the truth. It affirms the integrity of God and His Word. Faith is based on the Word of God, and if God

hasn't spoken, there is absolutely no basis for faith.

The eleventh chapter of the Epistle to the Hebrews teaches us what faith is. The Spirit of God opens this chapter by telling us that faith is not a leap in the dark, not an unreal make-believe, but a well grounded substance and the assurance of that for which we hope, which we do not yet see.

A man of God spoke of a little girl who was asked to define faith. *"Well," she replied, "faith is believing what you know ain't so."* That's what faith means to many people, including many churchgoers. They profess faith with their mouths, but do not think much of it in their hearts, and their actions reveal this. Down in their hearts and mind they think it's some sort of a gamble. And therefore they cannot and will not stake their lives on it. But faith is a substance which relies totally on the integrity of God and rests on the Word that He has spoken. And the Scripture tells us, *"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?"* (Num 23:19). *"For all the promises of God in him are yea, and in him Amen"* (II Cor 1:20).

The Amplified Bible renders this first verse of Hebrews 11 as, *"Faith is the*

assurance (the confirmation, the title deed) of the things we hope for, being the proof of things we do not see and the conviction of their reality. (Faith perceives as real what is not revealed to the senses.)” So faith gives substance to what we’ve prayed for while it is not yet in the realm of the physical.

The Greek word translated as “substance” in this verse, under consideration from the NAS Exhaustive Concordance Dictionary, means a support, substance, or steadiness. It is something substantial, and not some sort of hypothesis or theory. It is a proven fact, a support that rests upon the foundation of the Word of God.

The Amplified Bible renders the first verse of Hebrews Chapter 11 as saying that faith is the “title deed” of the things we hope for and the proof of the things we do not see. If someone were to send you a title deed to a 1000-acre property in the luxurious San Fernando Valley of Southern California, you would be rich. You might not set your feet on it for days or weeks, depending on how long it took you to travel there, but that notwithstanding, you would know that the property was yours. Every time you looked at the title deed, you would know that the property was yours and that you were rich. You would begin to talk and act like a rich man. Remember, you would not yet

have seen the property physically, but you would have a title deed: the title deed is a substance representing the property and telling you that it’s yours. So it is with faith.

“Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see” (Heb 11:1, Weymouth).

Faith is real, and it’s the evidence of the things in the invisible realm. Faith is not a hope-so. It is a substance that we can hold on to in the interim between when we say “Amen, I believe, I receive” and when the substance requested manifests in the physical. Faith temporarily takes the place of the physical things that we’ve requested from God while the request is in the process of being made manifest. Once the thing petitioned for manifests in the physical, the work of faith concerning that petition is done.

Evidence is something you can take to court to prove your case. Faith is a proof and a ground for conviction that the things in the unseen realm that God has promised are real and are legally yours. Faith is substance and evidence; therefore, by it, we can confidently rely on the Word of God.

Without faith, we cannot please God. This is because if we act in unbelief, we’re essentially, by our action, making Him a

liar. We are honoring what we see in the physical above what He has said. We may say we believe a million times, but when we act differently from what the Word says, we are dishonoring Him. No wonder the Lord said of the hypocrites, *“Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me”* (Matt 7:6).

Faith is of the heart. It is a product of and grows in the heart of man. Faith is not the product of reason or human intelligence, so leave human logic and philosophy out of it. Believers are not to be led by logic or by good sense. We are to be led by the Spirit and walk by faith. The world says, “Seeing is believing.” God says, “Believing is seeing,” as the Scripture declares “If you **believe, you shall see** the glory of God.” Reason and logic are the products of knowledge that comes from the senses, or sense-knowledge. Faith comes by hearing the Word of God. Reason comes from sense-knowledge, which itself has been and can be corrupted by Satan, the god of this world. That’s why we are not to be led by reason or even “good sense,” because of the corruption that is in the world. Faith is the product of God’s Word revealed by His Spirit to our spirit. Faith is a product of revelation knowledge.

But we must understand that there are two kinds of faith. Everyone, saved and unsaved alike, has a natural human faith. But the second type of faith, which the Scriptures are talking about here, is supernatural. The first, which is natural, is head-knowledge or sense-knowledge faith, and is based on physical evidence. Everyone operates on natural faith every day, one way or another. When they fly in airplanes, take roller coaster rides at the park, purchase items online, and so on, they’re operating on natural faith. Infants have and live by faith in their mothers, on whom they totally depend for sustenance. Employees have faith in their employers and make plans ahead, spending their monthly income before they even see it.

John Wesley once said that the devil has given the Church a substitute for faith—one that looks and sounds so much like faith that few people can tell the difference. In the first kind of faith, we see physical evidence and then we believe. But the Lord Jesus Christ speaks of another kind of faith, where we do not see, hear, or feel, yet we believe. This faith solely and entirely rests on what God has revealed to us, without any additional physical evidence to support it. This is heart-faith. It is revelation faith, and it’s based on the living Word of God and needs no help from the visible realm.

Dr. J. Oswald Sanders, defining faith, said, "Faith enables the believing soul to treat the future as present and the invisible as seen." That's it. Faith allows the child of God to look into the invisible realm and there behold all the spiritual blessings that God has made available for him. Seeing these in the invisible realm, he is then able to pull them into the physical realm by faith. While the things are transitioning into the physical and have not yet manifested, he holds on to faith as the substance. Faith temporarily substitutes for that blessing which he has laid hold of in the unseen realm while he's waiting.

If we ask him, "Do you have it now?" he will say, "Yes! I have it now!" If we ask him to show us proof or evidence that he really has it, he will present faith. If we tell him to show us the thing or the substance that he prayed for, he will show us faith; for in the interim, faith is the substance, faith is the evidence. And as he does that and continues to hold on to faith, by God, the thing or things he requested from God will physically materialize.

Faith simply believes and acts on what God has said; faith does not make an alternative arrangement, because God cannot lie. Once God has spoken, faith believes it and begins to make plans and start drawing

on the resources promised by the Word of God, even before they are visible.

There is but one foundation for faith, and that lies in the living Word of God. Faith originates from God and comes from His Word. If God has not spoken, or God is not speaking, then we have no basis for faith. *There is no faith except after God has spoken.* We are not talking about the letter of Scripture here, but about the living Word revealed to the heart of the believer. That living Word is what gives life to the believer and itself is active, sharper than any two-edged sword; it liveth and abideth for ever. Real faith is of the heart and originates from the revelation of the Word of God that is heard, for "*Faith cometh by hearing, and hearing by the word of God*" (Rom 10:17).

Our prayers of faith are heard when we present them. God answers when we call. Faith sees the answer immediately; it gets there in the invisible realm and rejoices.

Therefore, faith can be considered to be the link between the visible and the invisible world where God dwells. He dwells in the realm of faith and operates by faith, *calling those things that are not as though they were.* This is why faith is very important to us. Faith is the only way a man can receive from God and please God. Without faith, he

cannot even so much as recognize Him if he runs into Him on the road. *“And without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him”* (Heb 11:6).

Without faith, it is impossible to please God. But when we walk in faith, we are doing things that are pleasing to God and rewarding to us, for the Scriptures declare that God is a rewarder of them that diligently seek Him. True seekers must seek Him in faith and in spirit and in truth.

Faith is acting on the Word. It is not only believing, but acting like what God said is true. It is acting like God is trustworthy and His Word is truth. When we act in unbelief, we are essentially denying the Word of God and making Him a liar. Faith acknowledges the integrity of God’s Word. Faith sides with God even in the face of contrary physical evidence. Therefore, faith pleases God. It is not enough to say, “My actions must be in line with what I say I believe.” The Apostle James teaches us this in the second chapter of his Epistles: *“So also faith, if it is unaccompanied by obedience, has no life in it—so long as it stands alone. Nay, some one will say, “You have faith, I have actions: prove to me your faith apart from corresponding actions and I will prove*

mine to you by my actions” (James 2:17,18, Weymouth).

We may say and affirm that we know God’s Word is true and full of benefits for us, but we will never really know until we’ve acted on it and reaped its results. Most people believe the Lord in words only. In their actions, they deny Him. Their believing ends in mental assenting. They admire the Word of God, desire the benefits it promises, and even confess that the Word is true, but they fail to possess its promises because they fail to act on it.

In the fifth chapter of the Gospel of Luke, Simon Peter and other professional fishermen had been toiling all night but were unable to catch any fish. Afterwards, the Lord came by and told Peter to launch into the deep and let down his net for a catch.

*“And Simon answering said to him, Master, we have toiled all the night, and have taken nothing; nevertheless, **at thy word** I will let down the net”* (Luke 5:5).

Peter believed His Word, though it was contrary to his professional knowledge and experience. They had searched everywhere, fishing for a catch all night, and come up empty. But Peter said, “At thy word, I will.” He made a solid decision to obey the Lord’s Word, and he did. This is what we must do

daily with God's Word in order to become strong in faith. We must act upon His Word without questioning it, even in the face of contrary and contradictory circumstances.

It is important to note that our believing becomes faith when we act. It is not sufficient to say we believe and not proceed with a corresponding action. If Peter had just told the Lord that he believed he could catch a bunch of fish at His Word, but did nothing about it, it wouldn't have been faith. Peter heard His Word, believed it, and acted upon it. Faith is action. Faith without a corresponding action is dead.

On another day, the Lord Jesus was teaching the people, including the Pharisees and the teachers of the law, who had come from every village in Galilee and Judaea, and the power of the Lord was present to heal. A group of men who had heard His Word desired healing for their bedridden friend. These men believed that if they could somehow get their sick friend to Jesus, he would be healed. And they did not stop with believing, but took action and would not let anything stop them. They acted on what they believed.

"But when they could find no way of doing so because of the crowd, they went up on the roof and let him down through the tiling—bed and all—into the midst, in front of Jesus" (Luke 5:19).

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Faith is relentless. It does not give up in the face of mountains of obstacles. And these men would not give up. They climbed the roof and found an opening, and through that opening in the tiles, they lowered the sick man into the room where the Lord was teaching. Nothing would stop them. I'm sure there must have been great opposition from the crowd, and the men might not have looked like law-abiding citizens, but they wholeheartedly believed the Lord would heal their friend, and they would not give up even when they saw the throng around Jesus. They believed and they acted.

"And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

And immediately he rose up before them,

and took up that whereon he lay, and departed to his own house, glorifying God” (Luke 5:20-25).

The man sick of palsy himself had faith; otherwise he would not have let them carry him up on the roof and lower him down from way up there on a rope. But it was the faith of his friends that healed him. The Scripture states above that when the Lord saw their faith, He then spoke the word of healing to the sick man. The faith that He saw was in their actions; they would not have gone through all that if they did not really believe.

Faith rests in the integrity of God. And faith is rest. If we walk in faith like our Lord, we’ll enter into His rest financially, materially, mentally, and spiritually. There’s a divine rest in every area of our daily lives, but the only way to enter into it is by faith. In fact, faith has a divine rest. If you are constantly working at it, trying to convince yourself by saying, “I believe; I tell you, I am a man of faith,” that’s probably anxiety and not faith. Faith rests on the integrity of God. And because it knows God cannot lie, it need not struggle. It is the end of worry. Faith rests. No matter how fiercely the storm is blowing and the tempest is raging, faith rests.

“There remaineth therefore a rest to the

people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” (Heb 4:9,10).

Chapter 2

Faith Cometh by Hearing

“But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?”

So then faith cometh by hearing, and hearing by the word of God” (Rom 10:16-17).

In the Acts of the Apostles, the Scriptures tell of a man named Cornelius, a captain of the Italian regiment quartered at Caesarea at the time. He and his family were God-fearing, and he was devout, charitable, and a man of prayer, but he was not yet saved. One day, at about three o'clock in the afternoon, he had a vision and clearly saw an angel of God. He was, of course, a little afraid. The angel of the Lord said to him, *“Your prayers and charities have gone up and have been recorded before God”* (Act 10:4 WNT). And the angel told him to *“send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved”* (Act 11:14).

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Cornelius and his family were God-fearing and devout, but were not saved, because they had not heard the gospel of salvation. They needed to have the Word preached to them so they could believe.

“How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?”

And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?”

So then faith cometh by hearing, and hearing by the word of God” (Rom 10:14-17).

No matter how hard we try to live a godly life, if you and I do not have the Word of God in us, we cannot have faith, and without faith we cannot please God. Faith is in the Word. The Word of God is a seed that, when sown in a good soil, will grow and produce the God-kind of faith. Faith cannot grow and come forth from your heart unless the faith-seed is sown there.

The ability to produce the promise of God in your life is in the Word itself. The seed

has that inherent ability, preprogrammed into it by the Lord of Sabaoth. God's Word has been preprogrammed to produce faith when it is sown in a good soil—the receptive hearts of men. The passage from Genesis above clearly states that not only does the seed have the inherent ability in itself, but it will also produce after its own kind.

This means that when we sow a seed of the Word of God, when it grows and bring forth fruit, it will produce after its kind. Therefore, sow the pure Word of God. Don't sow mingled seed. Sow the pure seed of God's Word. Don't modify the seed or corrupt it with human opinion, but drink the sincere milk of the Word, that ye might grow thereby.

Faith comes by hearing the Word, understanding it, and absorbing it into our hearts so it can become a part of us. The words we hear must become a part of us to benefit us. *“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it”* (Heb 4:2).

Apostles Paul and Barnabas were at Lystra. A man was there who had no strength in his feet and had been sitting in the street for years. Paul preached the gospel and

this man heard the Word.

“The same heard Paul speak: who steadfastly 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” (Act 14:9-10).

How did the man get healed? Paul's faith did not heal the man. Whose faith healed him? Right! His own faith made him whole. The man himself had faith for his healing. How did he get the faith? The faith that healed him came *“from hearing, and hearing the word of God”* that Paul preached. The gospel is the power of God unto salvation, and it is the power of God unto healing for everyone that believes.

A mighty man of God, Bro Kenneth E. Hagin, referring to the key passage of this chapter, also taught us that faith comes by hearing and not by “having heard.” He emphasized that we need to keep hearing and hearing. The faith we live by—for the just shall live by faith—must come from the Word of God that we're continually hearing, not what we heard yesterday.

If you wish your faith to grow and become strong, you must soak in the Word, feed on it, and meditate on it until you become one with it. Find out and meditate on what

God says about you in Christ. Know who Christ Jesus is, know who you are in Christ, and know who your enemy is. Find out what Christ has done for you in the New Creation, understand what your privileges are, and begin to appropriate them.

On the other hand, fear comes from listening to the voice of the enemy and thinking on it. And when we allow fear to walk into our hearts, faith leaves. We cannot have both faith and fear. They originate from opposite sources. Each of us must choose whose voice we'll listen to and whom we'll obey.

To receive and grow in faith, we must keep hearing and hearing. We need to keep hearing the Word of God. It needs to keep flowing like a river of living water, into and out of us. We must keep receiving fresh streams of life flowing into us from the River of Life that originates from the throne of God and of the Lamb.

To be strong in faith, we must in ourselves, without any doubt, know for a surety that the Scripture is indeed what it declares itself to be—the Word of God—and that it is forever settled in heaven. *“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us”* (2 Cor 1:20). *“For ever, O Lord, thy word is settled in heaven”* (Psa 119:89).

We must know and be fully persuaded that the Word of God is a revelation from God to us. It is the inspiration of the Almighty bringing illumination and life to us. We must know that as we read the Scripture, God is speaking to us and the Word we're reading is God-breathed.

“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do” (Heb 4:12-13).

It is important to point out at this junction that faith does not come from the letter of the Scriptures, but the spirit of the Word. While it is important for us to read, study, and memorize the Scriptures, we must seek the Holy Spirit to transform these words into faith in us and benefit us. If we have a vast knowledge of the Bible without the revelation of the Spirit, it will just be another form of sense-knowledge and might even hinder rather than help. The Holy Spirit can turn those words that we study and memorize into faith within us. *“For unto us was the gospel preached, as well as unto them: but the word preached*

did not profit them, not being mixed with faith in them that heard it” (Heb 4:2).

But we must not use this as a lame excuse to be lazy or casual when it comes to studying the Word of God. We must make every effort to get the Word of God into our systems, in volume and in depth. To grow in faith, we must read, study, and meditate on the Word of God, and we must be doers of the Word. To build faith, we must study and meditate on the Word in the atmosphere and attitude of prayer and worship. It must be done in an environment where the Spirit of God can minister to and communicate with our spirits, as *iron sharpens iron*.

You cannot study the Word in the same way that you studied physics, chemistry, history, or any of your academic subjects in college; this study requires the full participation of your spirit. The other members of your triune being are essentially a pass-through at the start. The words need to come in through your eyes or ears, pass through your mind, and enter your spirit, the inner-man. The Holy Spirit, who is the Anointing that teaches, transforms the Word and builds it into the fabric of your spirit, making it become faith in you by revelation. This changes your inner man, making you stronger and full of joy in the Holy Ghost. Then your inner man

affects your mind and body, transforming and renewing them.

If you had been knocked down and lying flat on your back previously, your spirit man pumps your mind up with divine strength from within. Your mind or brain in turn shoots out a charge of adrenaline into your limbs, and you're up jumping, walking, leaping, and praising God.

If you had been confessing defeat previously, your spirit who has not caught a flash of divine revelation sends a message to your mind to say, *“I am more than a conqueror through Him,” “Greater is He that is me than he that's in the world,” “The Lord is strength of my life,”* and therefore, *“I am more than a conqueror.”* You find yourself speaking with boldness and with confident faith the divine Word that the Holy Ghost has just imparted into your being. That Word has mixed with faith in you; it's yours now, and no one can take it away from you.

(Additional Scriptures to meditate on include: Heb 11:1, Mk 11:23,24, Joh 20:24-49, Rom 4:17-21, I Cor 13:13, Eph 2:8-9, Rom 10:9; I Thess 5:23; Prov 3:5-7; Joh 20:24-29; Luk 16:19-25)

Chapter 3

Against Hope, Believed in Hope

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be” (Rom 4:18).

Have you ever been told, “Don’t get your hopes up”? This is a piece of advice we hear often. Some well-meaning people with the wisdom of sages may even use this to mellow your resolve and dissolve your faith in healing or in any other promises of God, so you don’t become too radical in faith. They may say, “Don’t get your hopes up; God heals some people, but it might not include you.” This is human reasoning and not the Word of God.

You remember the ruler of the synagogue who came to the Lord Jesus requesting

healing for his daughter? His name was Jairus. Listen to what this man said to the Lord:

“And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live” (Mk 5:22,23).

How remarkable! Examine the words of faith this ruler of the synagogue spoke. Her daughter is at the point of death, yet he confidently asked the Lord, “*Come and lay your hands on her, that she may be healed.*” He believed all that needed to happen was for the Lord to lay hands on her, and she would without doubt be healed.

But while they were on the way to Jairus’ house, the members of his household sent him an urgent message not to bother the master anymore, because all hope was lost. The child was dead. The situation was now hopeless.

“As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe” (Mk 5:36). Jairus heard the bad report, but against hope, he believed in the Word

of the Lord Jesus. The Lord is looking for people among us who will *against hope, believe in hope* and act upon His Word.

Abram was 99 years old. His wife was 98 and barren. They had been looking forward to having a child of their own for a long time. God had given them a promise 24 years before, and they waited and waited and waited. And now, humanly speaking, there was no hope.

Can you guess one “reasonable” piece of advice Abram must have gotten from those that knew him, and probably from those close to him? I can picture them advising him, with much sympathy and respect, *not to get his hopes up*, since he had been waiting for a child for almost two and a half decades. But Abram did not seem to be listening to them; neither was he facing the physical realities surrounding him. And, like an unreasonable man, he called them one morning and told them they should no longer call him Abram, which means “high father,” but instead call him Abraham, because he was *a father of many nations*.

Yes, as the Scriptures aptly summarized, Abraham against hope believed in hope. When there was no hope, he believed in hope, holding what God said as eternally true in the face of contrary evidence. This

is what God expects from us. He wants us to exalt His Word above the bad report from the doctors or from our accountant. The doctors may have told you there is no hope, the accountants may have told you your net worth is negative, or your professional management consultant may have given you a grim report about the job market, and now you have to decide what to do. Do as Abraham did: hope against hope. Take the Word of God, place it against these bad reports, and side with Him who cannot lie.

I will not speculate about how those people reacted when they heard Abraham’s name-change announcement; I will leave the rest of the story to your imagination. But the core of the matter is that Abraham was acting on God’s Word of promise in the face of insurmountable physical evidence. He was acting like God and calling things that were not as though they were.

“As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be” (Rom 4:17,18).

Abraham believed God, even though

there was no physical sign or external encouragement to help his faith. He acted as if what God had said would unfaithfully come to pass. He believed God, and this was enough for God to give him a pass mark for everything he did. Abraham was not perfect, not by a long shot. He was not justified by his good works. It was his faith that set him aside for God.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness” (Rom 4:1-3)

Dear believer, I don't know what kind of situation you're in today. If you are in a quandary similar to Abraham's, or if you have been told by man that there's no hope, remember what Abraham did. Get into the Word. Listen to the Spirit of God, and let Him speak to you. Like Abraham, *“believe God who raises the dead.”* Hope against hope, and like God, begin to call *“those things that be not as though they were.”*

Abraham did not consider his own body, which was very old and ready to die, or the deadness of Sarah's womb. He did not stagger at the promises of God through unbelief. He is indeed an example for us

of faith when there seems to be no hope. When the state of the economy is hopeless, banks are collapsing, and retirement and college savings are disappearing because of recession, what we should do is follow Abraham's example of faith. Judge Him faithful who has promised. Believe the Word of God: against hope believe hope and call those things that be not as though they were.

Seeing the Invisible

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (2Co 4:16-18).

You are a spirit, you have a soul, and dwell in a physical body. you can contact two spheres of existence or two realms: the visible and the invisible. The visible realm consists of the material universe all around us. The invisible is the realm of God and the world of spirits. This is the higher realm. *“Through faith we understand that the worlds came into being, and still exist,*

at the command of God, so that what is seen does not owe its existence to that which is visible” (Heb 11:2, Weymouth). So the Scriptures tell us that there is a seen realm and an unseen realm.

According to this passage, the visible realm came out of the invisible. The things we see came out of the things we do not see. The invisible realm rules the visible, and everything that happens in the visible realm is a result of what already took place in the invisible world.

With our outward eyes, we see physical things, the things in the material universe. With our mind’s eye or our imagination, we can see things in the mental universe: we can see reason and see things that are mentally or psychologically apparent. However, we cannot see into the invisible realm with our physical or mental eyes. The realm of the invisible belongs to the spirit man.

The dictionary defines the word “visible” as “capable of being seen, manifest or apparent.” “Invisible,” on the other hand, refers to things that cannot be seen: “not accessible to view, hidden and inconspicuous.”

“How in the world,” you might ask, “can anyone look at the invisible?” Definitely not with these external eyes of ours, but

with the eyes of the spirit. The eyes of the recreated human spirit can see the invisible world to which it belongs.

If we always look with our external physical eyes only, we would only see circumstances, weakness, failure, defeat, inability, poverty, and “giants in the land” arrayed against us. This is because our enemy, the devil, dominates the physical realm and can manipulate external evidence to gain advantage over us. But if we walk in the spirit, look up into the spiritual realm above the visible, and fix our eyes on the Only Potentate whom no human eye has seen or can see, we will constantly see supernatural ability, strength, health, wealth, success, and victory in store for us, and we will declare like Caleb and Joshua that we are well able to overcome the giants in the land (Num 13:30).

Caleb and Joshua fixed their eyes on the Word of God, the Word of promise made by the One who dwells in the invisible realm, rather than on the giants in the land they went to spy on. The other ten spies fixed their eyes on the giants, and on the land that devoured the inhabitants. As they kept looking at the giants, the odds against them kept growing, until they overwhelmed and defeated them and their

whole congregation. But Caleb and Joshua, gazing at the Word of Almighty God, even though their external eyes saw the giants like the other ten spies, declared, *“We are able to go up and take the country”* (Num 13:30).

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible” (Heb 11).

How did Moses endure affliction? He endured affliction by faith. The Bible says he endured by looking at Him who is invisible. The Amplified Bible renders this verse as saying, *“He never flinched but held staunchly to his purpose and endured steadfastly as one who gazed on Him who is invisible.”* Another rendering of the verse, from the New International Version, reads, *“By faith he left Egypt not fearing the king’s anger, he persevered because he saw Him who is invisible.”* Moses did not fix his eyes on his circumstances. He had many of them if he wanted to, but he was steadfast

in holding on to the Word of God, and so endured all the trials, afflictions, and seeming rejections, because he saw Him who is invisible.

Let’s consider for a moment the faith of Father Abraham. God called him to get out of his father’s house, out of his inheritance, and go to a new place that God would give him to inherit. When he was called, he did not receive instructions concerning exactly where he was going, yet he set out. He left all he had and set his face toward the country that he had been promised by God.

Can you imagine what people would have been saying to him? Some concerned relatives probably stopped him by the roadside and said, “Abram, I hear you’re leaving home. Where are you going? Why are you leaving home, and who told you to leave?” I can picture Abraham replying to these pagan people that the God of heaven, who is invisible, spoke to him and told him to leave his family and go to a place, not yet specified, that would be his for inheritance. They probably looked at Abraham from toe to head and concluded, “His elevator no longer goes all the way to the top.” They were sure that Abraham was out of his mind.

But the Bible says that Abraham believed

God, stepped out by faith, and set his eyes like a flint on the *“city which hath foundations, whose builder and maker is God.”*

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God” (Heb 11:8-10).

Abraham was not looking for an earthly inheritance; his gaze was on the things above. He was a man of faith and therefore set out when he was called, although he did not know where he was going. His eyes were fixed on the words of Him who cannot lie. Even his name, Abraham, was after this light. His original name, Abram, was changed by God to Abraham, which means *“the father of many nations.”* This was while they had no child, for Sarah was still barren and Abram was 99 years old. Yet he believed God.

“As it is written, I have made thee a father of many nations, before God whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though

they were.”

Looking at the invisible is calling “those things that be not as though they were.” Faith teaches us to fix our eyes on the invisible. All our provisions are kept in the invisible realm. Our salvation, our deliverance, our health, our wealth, our strength, our safety, our peace—all we need has been purchased and kept in the spiritual realm. All we need to do is to reach up into that higher realm, and in the name of Jesus, cash the check.

All the answers to our needs and all the solutions to our problems are given to us when we ask God for them. God answers when we call. The gap between our prayer and its manifestation in the visible realm is filled by faith. Faith sees the answer immediately; it gets there in the spiritual realm and rejoices. In the meantime, while we wait for a visible manifestation, faith is the substance of the granted request. Faith is the evidence that the answer to our request exists in the invisible dimension.

Faith can be considered as the link between the visible and the invisible world where God dwells. He dwells in the realm of faith and operates by faith, *calling those things that be not as though they were.*

In the key text for this section, taken from the Epistle to the Corinthians, the Apostle

started by talking about the outward and the inward man. He said that though our outward man, this physical house in which we live, is waxing old and perishing, yet the invisible man, the spiritual man, or the hidden man of the heart is being renewed day by day. He went on to state that our light affliction, which is momentary, will result in an eternal weight of glory if we look not on it, but on the Word of God, the invisible realm.

Let's consider this statement for a moment. Paul's afflictions could be described as anything but light. He was beaten thrice with rods, was stoned and left for dead once, suffered shipwreck thrice, spent a day and a night in the deep, received 39 stripes five times from the Jews, was in peril of water, peril of robbers, and peril in the city, and so on. You call this light affliction? No, not at all! But Paul was not looking at the things that are seen. His attention was focused on the things not seen. Therefore, all these afflictions faded away and became light as Paul kept his eyes on *"things not seen."*

Notice that this passage clearly identifies the two worlds that we have been describing: the seen world and the unseen. People often misunderstand invisible things as being unreal or as nothing. This

is erroneous. Hebrews 11:3 does not say that God created the world out of nothing, but that He did not create the world out of visible things:

"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" (Heb 11:3).

The world came forth out of the invisible realm of God. God created the universe and the reaches of space using His building blocks, which exist in the invisible world of spirits. He created them all by His Word. Starting on the first day of creation when He said, "Let there be light," He created the firmament, and the ocean, and the dry land, and the sky, and the flying creatures, and the ones that live in the ocean and on land. He created them all. He brought them forth out of things which did not yet appear.

Therefore, if seen-things came out of unseen-things, the unseen-things must be at least as real as the things that we see. God dwells in the unseen realm. God's building blocks, His creative blocks, are in the unseen realm. He spoke His Word, and His Word operated on the things that were not seen to produce the things we now see. The unseen realm is eternal and mightier than the natural, physical, seen and can-

be-seen world.

We believers belong to this unseen spiritual realm, though we live and walk in the flesh. Yes, we belong to the two worlds, but we should primarily walk in the realm of faith, for we are spirit beings and are destined to live by faith. We walk by faith, not by sight.

Notice the passage states that the things that are seen are temporal or subject to change, but the things that are not seen are eternal. This means that the sickness, poverty, unemployment, economic meltdown, and any other physical, mental, or financial difficulties facing you today are subject to change. They are temporary, but the words of promise from God are *yea and Amen* and are eternal.

Why should you fix your eyes on something that will soon vanish, when you have the immutable Word of the Almighty? Whose testimony will you believe? Why not trust and rely on something that will survive and last? Look not at the problems, but fix your eyes on the Word of God who has said, *"I will never leave you nor forsake you, that you may boldly say, the Lord is my helper."*

How did Paul say we would get our afflictions to work an eternal weight of glory for us? He said it would happen while we look not at the things which are

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seen, but at the things which are not seen. If we keep looking at the afflictions and the financial depression, they will grow worse and worse, but if we fix our eyes on the Word of God, the problems will work for us an eternal weight.

The negative circumstances that we're in today are temporary. The financial difficulties facing you today are temporary. The health issues facing you today are subject to change. Circumstances change, situations change, man changes, and time changes things and people, but God lives on and on and remains the same. *"Jesus Christ is the same yesterday, today, and for ever."* He is the God and His Word is forever settled in heaven.

"For as the rain cometh down, and the snow from heaven, returneth not thither, watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out my mouth, It shall not return unto me void, but it shall accomplish that to which I please and it shall prosper in the thing whereto I sent it" (Isa 55:10-11).

If we always remind ourselves that the circumstances we face are temporary and subject to change, but that the Word of God never changes, it will help us act in faith. We will not meditate on the problems, but

on the Word.

As we keep looking at the Word of God and looking at Jesus, the author and finisher of our faith, the unfavorable circumstances will begin to change. This is how to change the seen by looking into the unseen.

Chapter 4

We Walk by Faith

“For we walk by faith, not by sight” (II Cor 5:7).

The mighty man of God who taught us faith for several decades used to ask us a really insightful question during his teaching sessions and during the Faith Conventions in Tulsa, Oklahoma. After reading Mark 11:24, *“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,”* he would ask, “What did the Lord Jesus say you will have when you pray?”

Some would answer, “Whatever you desire?” Others might say, “Whatever you desire and pray for?” Some other smarter folks would answer, “Whatever you pray for and believe for?” Others would have different combinations and permutations of these answers. Most of the time, those

unfamiliar with his teachings or just attending camp meeting for the first time who had not heard him teach on this passage would give one of these wrong answers. Most of us did at first.

He would then point out the key message in this passage, which is in the phrase *“Believe that ye receive them, and ye shall have them,”* and then powerfully lead us by the ministry of the Holy Spirit to see what the Lord is saying. Here the Lord is categorically telling us that what we would have is what we believe we have received while praying.

The Weymouth translation renders this verse more clearly:

“That is why I tell you, as to whatever you pray and make request for, if you believe that you have received it, it shall be yours” (Mk 11:24).

So what did the Lord Jesus say you’ll receive when you pray? Not what you make request for, not what you believe for, but what you believe you have already received while praying.

It is very important to clearly understand what the Lord is saying here. Faith that receives from God believes it is done even before the thing being asked for from God materializes physically. Faith, as the substance, takes the place of what you’re

requesting before it physically materializes. Once you see it in the physical realm, faith concerning that thing ceases to exist, for *“Faith is the substance of things hoped for.”*

In the ninth chapter of Matthew, when two blind men came to the Lord Jesus, He said to them, *“Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened”* (Matt 9:28-30a). And at the tomb of Lazarus, the Lord said to Martha, *“Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?”* (John 11:40).

The Lord is telling us here that believing comes before seeing. If you believe, you shall see. Believing is seeing. The world has it reversed, but with the Lord, if we believe His words, we will see the glory of God. For all things are possible, the Scripture declares, to him that believeth.

However, there is another kind of faith we see manifested by Thomas Didymus, one of the disciples of the Lord Jesus. This kind of faith was expressed by the crowd that came to the Lord Jesus at Capernaum.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom

he hath sent.

They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work?” (John 6:28-30).

The multitude came to Him and first asked what they needed to do to work the works of God. The Lord answered that all God required of them was to believe in the one He had sent. They then turned to the Lord and made a request, which revealed that their kind of faith was based on sight. They asked Him, *“What sign showest thou then, that we may see, and believe?”* This kind of faith is based on what is seen. This is the Thomas-kind of faith.

Soon after the resurrection of the Lord Jesus, He appeared to some of the disciples, and Thomas was not present. When the disciples saw Thomas, they told him what had happened, how they had seen the risen Lord, and how He had spoken to them.

“The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe” (John 20:25).

Thomas emphatically said that unless he saw it and unless he felt it, he would not believe.

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace, be unto you.

Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”

After Thomas had time to satisfy his sense knowledge and had seen the Lord, touched Him, and felt the nail prints in His body, he believed and then confessed Him as Lord.

“And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:27-29).

The Lord replied to Thomas, *“Because you have seen me, you have believed. Blessed are those who have not seen and yet believe.”* There is a blessing for real faith. This is the blessing that Abraham received, for though he had not seen what God promised him, yet he believed, *calling those things that be not as those they were.*

Don't say, “Once I have overcome this obstacle, then I will have the strength to do what God has told me to do.” Start doing what God has told you to do, and you'll see yourself scaling the obstacles before

you. As the Lord said, *“If you believe, you shall see the glory of God,”* but you have to believe first, and then you'll see. *“Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (John 11:40).*

Do not say, “Once I overcome this sickness, this incessant headache, this stomach trouble, or this nagging boss, or once I pay off this debt, then I will be able to walk in the joy of the Lord.” Instead, start confessing the joy of the Lord as your strength and start acting as if the word of God is true, and you will see the headache disappear, the stomach trouble calm down, and the needs met by His riches in glory by Christ Jesus, for *“If you believe, you will see the glory of God.”*

Many people want physical evidence before they'll believe they got their healing. Well, sorry, it doesn't work that way. You have to believe first; then you'll have it.

Thomas just happens to be the one who was used to teach us the lesson concerning natural faith in this episode after the resurrection. We cannot tell which of the disciples would have behaved differently if put in the same situation. We can speculate that three or four of them, or maybe fewer, would have acted differently from Thomas. But we know they all walked based on natural faith when the Lord was

here. They believed because they saw Him, talked with Him, listened to Him, touched Him, and even lived with Him, and saw his miraculous works for almost three years. Their faith was based on their experience. They saw and they believed.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1Jn 1:1-3).

While it would have been great to walk side by side with my Lord in the flesh on the shores of Galileo, the Lord Himself seems to say that there’s a greater blessing for me if I dare to believe His words even though I did not see Him in the flesh. He said, *“Blessed is he that has not seen and yet believed.”*

The Apostle Peter also related some of those wonderful experiences he had with the other two disciples. He stated that they saw Him, heard Him, and even beheld His

glory, but that a *“more sure word”* is being sent to us. These words of prophecy sent to us by the Lord, *“which are spiritual,”* are surer and carry more enduring blessings.

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pet 1:16-19).

Many in the church today confuse sense-knowledge faith with real faith. While operating on the faith that is based on positive physical evidence and outward testimony, they think they are walking in faith. But when the storm hits, they find out that their foundation is not on the rock after all. A solid foundation of faith is built on the Word of God alone. We have to believe and totally rely on His Word, and be fully persuaded that what He has

spoken will and must come to pass, even if and when all physical evidence contradicts it. Real faith rests on the Word that God has spoken and that has become a vital revelation in the heart of the believer.

In the first kind of faith, we see God perform signs and wonders, and then we believe that He's a wonder-working God. We hear of answered prayers, and then we believe that He is a prayer-answering God. But the Spirit of God speaks of revelation faith, where we do not yet see, hear, nor feel, yet we believe; this faith solely and entirely rests on the integrity of God and does not need additional physical evidence to support it. Faith that is based on the living Word of God needs no help or corroborating evidence from the external to support it. It stands complete by itself and in itself is the evidence. It should be enough to fully persuade us that God will perform that which He has promised, without any additional resume from Him. He should not need to tell us to believe His words because of what He did or did not do in the past. His Word is sufficient.

This is the kind of faith that receives great blessings from God. The Apostle Peter summarized this in his second epistle when he wrote, *"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable*

and full of glory" (1 Pet 1:7-8).

The Scriptures tell us that Abraham, the friend of God, had this type of faith; for *"Abraham against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb."

Abraham was strong in faith and did not walk by sense knowledge, but according to the word of God. He did not consider the physical evidence that was so close to him—his own body, which was as good as dead because of old age, and Sarah's barren womb. He considered the Word of God only, and so did not doubt.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

The passage of Scripture here tells us that Abraham was fully persuaded that God is able to perform what He had promised. Not only was he sure that God could, he was confident that God would perform what He had promised. He was fully persuaded. This is the faith of Abraham, and it is the God-kind of faith. By this, Abraham pleased God, and his faith was imputed unto him

for righteousness.

“And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness” (Rom 4:17-22).

Let’s return to the opening passage from the 11th chapter of Mark, quoted in the opening paragraph of this chapter. We were meditating on the statement our Lord made about faith in the 24th verse. Let’s read the whole passage in context:

“And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

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

And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mk 11:22 -26).

The context of this passage took place when they returned to a certain place in Bethany.

The night before, when they passed that way the Lord, being hungry, had looked for fruit on a fig tree. Finding nothing but leaves, He had spoken to the tree, saying, *“No man eat fruit of thee hereafter forever. And his disciples heard it” (Mk 11:14).* The following morning, *“as they passed by, they saw the fig tree dried up from the roots.*

And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God” (Mk 11:21-22).

Young’s Literal Translation of the Bible renders the 22nd verse as saying, *“And Jesus answering saith to them, ‘Have faith of God” (Mk 11:22, YLT).*

The Lord then continued: *“In solemn truth I tell you that if any one shall say to this mountain, ‘Remove, and hurl thyself into the sea,’ and has no doubt about it in his heart, but steadfastly believes that what he says will happen, it shall be granted him.*

That is why I tell you, as to whatever you pray and make request for, if you believe that you have received it, it shall be yours” (Mk 11:23-24, Weymouth translation).

Mountain-moving faith has to do with believing and acting on what God has said, even before seeing the manifestation. We have to speak to the mountain first, and

believe that the mountain is moving, and even see the mountain already moved (with our inner eyes) before the mountains will move. We believe first; then we speak, and then we see the manifestation follow.

If you wait to hear the cracking and rumbling of the mountain before believing and before speaking, it will not happen. You must see the mountain move before it does.

To confirm and summarize this, the Lord then stated that when we pray, the only things we will have are the things we believe we already received while praying. The Weymouth translation renders this verse thus: *“As to whatever you pray and make request for, if you believe that you have received it, it shall be yours.”* The only things you are guaranteed to receive when you pray are the things you believe you have received at your closing “Amen.”

Let me repeat this: When you pray, what you’ll receive is not necessarily what you asked for, or what you desire, or what you earnestly pray for, or what you are believing for, but what you believe you have received. This is what the Lord said in the passage above, and we must clearly understand it. Believing is having. This is the operation of the real faith.

The Thomas-kind of faith says “When I see

it, when I touch it, I will know that I have it.” Real faith says, “If God says it’s done, then it is. If God says it is so, that settles it. Therefore I rest on His Word even in the face of contradictory evidence.”

If God says I am saved because I accepted Jesus Christ as my Lord and savior, that settles it. I believe, that’s it, and there’s nothing more I need to do. If He says that “by His stripes I am healed,” I am. If He says that He’s the strength of my life, even though I feel no strength, I know I am. If He says that “God shall supply all my needs,” I know He will do it, even if there is currently no dime in my pocket.

Make no mistake about it; sense knowledge will pose a seemingly insurmountable obstacle for you as you dare to walk in faith. It will constantly try to pull you back to make you consider evidence in the outward realm. When you affirm, “By His stripes I am healed,” it will point to the pain in your body. When you assert, “The Lord is the strength of my life,” it will remind you how tired and worn out you are. When you confess, “The Lord shall supply all my needs,” it will calculate and present the current balance in your bank account and wallet. You must constantly and persistently drive yourself to the Word, until all you see is the fulfillment of your need that is already provided in the

invisible realm.

God wants His children to walk by faith and not by sight. We are to confess what the word of God has said concerning us, even though we can't see it. When I believe His Word, which says *"By His stripes I am healed,"* and I confess it, His Word overcomes every disease in my body and I walk healed in divine health. When I confess, *"My God shall supply all my needs,"* I see my needs met by His inexhaustible riches. And when I confess, *"The Lord is the strength of my life,"* weakness disappears and my strength is renewed as the eagles.

Let's fill our hearts with what God says we are in Christ Jesus. What we fill our hearts with becomes the confession of our hearts. There is a confession that comes out of our lips. When the confession on our lips perfectly matches the confession of our hearts and both are in line with the Word of God, then we become overcomers who are mighty in faith and prayer. This should be our goal. We must keep feeding on the Word of God, meditating upon it, until it becomes our waking thoughts and the melody of our spirits. Then we'll unconsciously confess the Word of God.

Many people have a negative confession. They confess what the world says instead of what God says. They make a habit of

saying what they are not, so they are not out of place among their peers. They shy away from saying what God says about them, for fear of being considered weird or arrogant. So they imprison themselves by their own words. They are always talking about their weakness, their failings, their lack of money, and their lack of ability, and it happens to them according to their confession. They go down to the level of their confession.

Be it to you according to your faith, is essentially what the Lord said to the blind man. And again, He said, if you would believe, all things are possible to him that believeth. Believing is seeing. Believing is having. Believing celebrates the substance of faith with the glad confession: "It is mine, it says, Glory to God, I have it. I have it now."

After you have prayed and made your petitions before God, you should immediately begin to act as if you have the thing you requested physically in hand. If the request has to do with healing and health, you should begin to see yourself healed and begin to do what you could not do before. You should begin to think yourself healthy. You should begin to see your need met and see yourself strong.

It is true that what you see is what you'll

think about. The way you see yourself is the way you'll think of yourself. What you see is what you think, what you think is what you confess, and what you confess is what you have.

God has made eternal promises for us. All His promises are sure. His word is yea and amen. As the Epistle of Paul aptly puts it: *"All the promises of God in him are yea, and in him Amen, unto the glory of God by us"* (2 Cor 1:20).

The promises of God are guaranteed, but it is not automatic that you and I will partake of them. They are there, but you and I have to reach out and take them. We have to appropriate them. We have to claim them before they become operational in our lives.

We must not be like the uninformed passenger who sat in his cabin quietly eating crackers for days on a ship where luxurious meals were included in his ticket, but he didn't know it. He did not go to the restaurant to claim his food, and he ate like a pauper for days before discovering that he could have had the expensive meals he had been seeing other passengers eating on the ship. By the time he found out, there were only a few days left before reaching the destination and disembarking.

All God's promises are ours. He made them

for our benefit. He did not put them in the Bible to taunt us. He did not put them in the Scriptures just to show us how wonderful they are and then tell us we cannot get them. His purpose for putting them there in the first place is to get them into our hands. This also means they are within our reach. Blessed be God our Father forever and ever.

(Scriptures to meditate on include: Mk 11:23; II Cor 3:18, 3:15-18; Heb 11:27; Joh 20:24-29; Heb 13:5,6; Rom)

Chapter 5

The Word Is Nigh Thee

“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;

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” (Rom 10:8-10).

Life and death, the Scriptures tell us, are in the power of the tongue. We must therefore fill our lives and environment with words of faith. We must understand that the power of faith is released by words. The third verse of the faith chapter in the book of Hebrews, discussed previously, tells us that the world was brought into existence by the Word

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of God. God spoke and they were created. God said, *“Let there be light,”* and there was light. God’s Word has creative ability in it. And because we’re born of God, the words we speak, if they are God’s, will also have creative ability.

*“And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That **whosoever shall say** unto this mountain, *Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those **things which he saith** shall come to pass; he shall have whatsoever **he saith**” (Mk 11:22,23).**

What we believe in our hearts is important, but equally important in this walk of faith is what we say. God wants us to change our vocabulary from words of defeat to words of faith, because what we say affects our situation. Be careful what you say, therefore, because you might have it. We must discipline ourselves and speak words becoming to believers: words that our Lord Jesus can support and present to the Father, for Jesus is the high priest of our profession and our confession.

If you say, “I am healed, I am whole,” the Lord Jesus can support and present that to the Father, for He himself *“bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by*

whose stripes ye were healed" (I Pet 2:24). If when you feel weak you say, "*I am strong, for the Lord is the strength of my life,*" the Lord your High Priest will affirm the same before the Father and make it good. If when you feel defeated, you say, "I am more than conqueror through Christ," the Lord confirms the affirmation at the right hand of God, where He is seated for you after overcoming principalities and powers for your benefit. There He's confirming what you've said and reminding you that you're seated in Him, in the heavenly places, over and above all principalities and powers.

But if you confess defeat and weakness and sickness, He cannot be the high priest of those. Those are not in the promises of God and are not "yea" and are not "Amen." In addition, you must be careful what you say, because there is power in the words coming out of your mouth, especially if you believe them. And the enemy is also camping next to your mouth to catch those words and use them to defeat you.

In the passage above, the Lord said that if you **say** to the obstacle before you, "Be removed and cast into the sea," and you don't doubt in your heart, but believe what you have **said** will come to pass, then you will have what you **said**. You must therefore learn not to be quiet. When there

is a mountain standing in your way and blocking your progress, speak to it. Speak to the mountain. Tell it to move. Don't keep quiet: take the Word with you and speak. Your miracle is in your mouth.

The Scriptures tell us of a woman with an issue of blood who, through thick and thin, shame and ridicule, pushed through the crowd and came to the Lord. The Bible tells us that this little woman said, "If I but touch the hem of His garment, I shall be whole" (Mat 9:21). She really believed this and she said it. Speak words of faith about your situation and take a corresponding action. Speak the Word to yourself. Speak it for yourself to hear and to shame the devil. As you speak it and you listen, if you did not believe it before, it will eventually enter into your heart and become faith; and then, as you speak in faith, the power of God will explode into your situation and blow the mountain away. Speak the Word.

Which word should I speak, you ask? How should I prepare to speak it? Where should I go in order to speak? The Spirit of God already answered these questions in the opening passage:

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." It is not far from you. It is your heart. Feed on the Word of God.

Store it in your heart and then speak it out. This is the Word of faith that brings salvation, healing, provision, protection, and security. Watch what you speak, guard it with all diligence, and confess only what God says about you.

Sooner or later, we become what we confess. Of course, there is the confession of our hearts and the confession of our lips. At first, these two might be different. We might be confessing what we hope with our mouths while our hearts are saying a different thing. It's on our lips, but we really don't believe it. When the confession of our lips harmonizes with the confession of our hearts, and these two confirm God's Word, we become strong in faith and mighty in prayer.

Speak the Word of God continually. Confess what God has said about you. Don't confess fear; don't confess sickness; don't confess weakness. Some well-meaning people, thinking they are being honest or humble, get in the habit of confessing their weakness, and their confession makes them weaker. They confess their lack of faith and their doubt grows. They confess their fear and they become more fearful. They confess their lack and become poorer. They confess their fear of disease and sickness and their sickness grows worse

and worse.

Many of us are not saying what the Scriptures say about us. We should be saying what God has said: *"for he hath said I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me"* (Heb 13:5,6). Instead, some of us are going around asking for prayers and saying, "Pray for me, I am having a terrible time. I am tired of fighting, I don't know if I can make it, and I feel the Lord has forsaken me." Many people are boldly confessing defeat. But that's not what God has said.

Only a few of us, perhaps, realize that our confession imprisons us. Wrong believing, wrong thinking, and wrong confession will defeat and imprison you. The devil cannot defeat you without your help or consent, because he has already been defeated by our Lord Jesus. The Lord has defeated the devil for you and me. But you can defeat yourself by what you say with your mouth.

The Scriptures have been given to us to guide us into believing what God says about us. If our belief is right, our thinking will be right. If our believing and thinking are right, our confession will be right also.

Furthermore, it is important for us to know that what we believe can be affected by what

we confess. Our words, our conversation, can build power or weakness into us. What we confess dominates our inner being. We speak and we hear ourselves, and that eventually influences our belief, which in turn will affect our thinking, and what we think about will affect what we say next. But it's the words we speak that set our worlds on fire. It's our words that snare us and hold us in captivity.

“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison” (Jam 3:7-9).

It is amazing how much faith people have in negative things and how much they talk about them. It is normal to hear people talk about the variety of illnesses attacking their families and what seasonal attacks they are expecting next. They believe disease is coming; they think about it and make plans for its arrival; then they confess it, and surely as the sun rises, it comes.

They so firmly believe in cancer, ulcers, pneumonia, and the dominion of these

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diseases that they cannot see the Word of God. Their faith in the power of these diseases is so great that the Word of God has no place. They therefore confess their fear and they become more fearful. They confess the power of the diseases, and the diseases grow under their confession. They confess their lack, and their lack gains supremacy over their lives.

We must realize that as we speak, we are sowing seeds of words, and just as the Lord Jesus said in the parable of the sower, each seed will bring forth after its kind. Let us therefore sow the right seed of the Word of God. Let us sow it in a good soil. Let us water the seed, and it will bring forth a hundredfold harvest for us. If we sow the Word of God in the soil of our hearts and water it, it will bring forth faith, and by this, we will overcome the word. For *faith cometh by hearing, and hearing the Word of God.*

As we study the Word of God and act upon it, as we live in it and allow it to live in us, it slowly becomes a living reality in us. This process may be slow, but it is sure to materialize. We therefore need to avail ourselves of the opportunity to hear the Word of God and meditate on the precious promises that He's made for us in Scripture, for He has given us all we need

to be victorious in this life.

“According as his divine power hath given to us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given to us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (II Pet 1:3-4).

We should constantly declare that we are partakers of His Divine nature and that we have become joint-heirs with Christ Jesus. We were buried with Him in baptism, we died with Him, and God *quickened* us and raised us up together with Christ. Now God Almighty has seated us in heavenly places in Christ Jesus.

He has made us new creations in Him, and therefore old things have passed away and all things are brand new. *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (II Cor 5:17).*

Confession of God’s Word builds and increases faith. Our confession should include what Christ has done for us in the great plan of redemption, what we are in Christ as a result of the new birth, and what God is doing in us now. It should include

what the Scripture says God the Father has made available to us as His children, what He has done in us through His Word, what He is doing in us today, and what He can accomplish through us. These are the things we should think about and say with our mouths. We should believe them, think them, and then speak them.

“Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith to salvation ready to be revealed in the last time” (I Peter 1:3-5).

We are no longer subject to the dominating power of Satan, and none of his weapons can overpower us anymore. *“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” (Isa 54:17).*

He has delivered us from the dominion of darkness and has translated us into the kingdom of Jesus Christ. The Lord has therefore sent us into the world to preach

the gospel and to proclaim His power and demonstrate His conquest over Satan.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues” (Mk 16:16,17).

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you” (Luke 10:19).

He has redeemed us and made us eligible for the blessings of Abraham. As it is written, *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal 3:13,14).*

The Father Himself loves us. His eyes are watching over us all the time. We are the apple of His eyes, and no one can touch us. *“For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye” (Zec 2:8).*

You are graven upon the palms of His hands, His eyes are continually upon you, and He can never forget you. *“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget, yet I will not forget thee.*

Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” (Isa 49:15-16)

When you're weak and feel defenseless, confess these Scriptures: *“The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?” (Psa 27:1).* *“God is our refuge and strength, a very present help in trouble” (Psa 46:1).*

When in need and exhausted because of the walk of faith, I meditate on His Word, which says, *“My God shall supply all your need according to his riches in glory by Christ Jesus” (Philp 4:19)* and on the song of David saying, *“The Lord is my Shepherd, I shall not want” (Psa 23).* Therefore I shall not lack any good thing and the Lord will continually restore my soul and lead me in the paths of righteousness for His name's sake.

I declare that I am in Him, seated and abiding in Him eternally. He is the Vine and I am part of the branches. I am a member

of His body. The Name of Jesus belongs to me, and whatever I ask in His Name, He will do it. Whatever I ask the Father in His Name, He will grant it.

Yes, the Son of God has made me free and I am free indeed. Free from sin, free from sickness, and free from any form of bondage whatsoever. For *“he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed”* (Isa 53:3).

Dear fellow believer, let these words encourage and admonish you to diligently search the Scriptures and store His precious promises in your hearts and minds; then meditate on them until they mix with faith in your heart. Continue to confess these promises, for the Word is nigh thee.

The Seed Is the Word of God

“Now the parable is this: The seed is the word of God” (Luke 8:11).

When the disciples asked the Lord the meaning of the parable of the sower, He told them, *“The seed is the word of God.”* God’s Word is the incorruptible seed. Peter, referring to this in his first Epistle, wrote, *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”* (I

Pet 1:23).

Just as the sower sows the seed in the soil, the seed of the Word can be sown in our hearts. The word of faith is the seed and our hearts are the soil. When we read, hear, and confess the Word, the seed is being sown in our hearts. As we meditate on it, we’re watering the seed and giving it a good opportunity to grow and bring forth fruit.

Others may be sowing the wrong seeds of fear and of unbelief, but we should be sowing the Word of God. We should sow the pure undiluted seed of the Word. It should not be mingled with the philosophy of men or our own ideas. We should speak and do exactly what the Word says. Confess the Word, say it the way God has said it, and don’t tamper with the seed.

The seed is sown in the soil by the farmer. Buried in the earth, it first dies and then God raises it up to life by His resurrection power. The seed has the inherent nature of God in it, and the seed-faith will produce after its kind. *“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so”* (Gen 1:11-13).

A sower sows for the purpose of reaping. When you sow your seed, therefore, you

must tend the seed, nurture it, and wait patiently and expectantly for your seed to pass through the blade stage, through the ear stage, and unto fruition.

Do not terminate your seed at the blade or ear stage or dig it out before it germinates. When you sow a seed, whether it be a seed of the “*word of faith*” in your heart, a seed to bring forth healing in your body, a financial seed to bring forth healing in your finances, a spoken word to change some situation in your ministry, or a seed of the Word to bring forth eternal life in someone else, you need to be patient. Watch over your seed, pray to the Lord of the Harvest to send His rains on your seed, and keep expecting and looking for your seed to spring forth from the good soil. Don’t doubt and dig it up. Believe the Lord of the Harvest and keep speaking His words, for:

“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa 55:11).

Hold on to these words from the Lord of
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the Harvest and don’t let go. His Word will not return to Him void. Eschew every form of anxiety, doubt, and fear, for these are enemies of your faith. They are the weeds and the thorns whose goal is to choke life out of your seed, preventing it from coming to fruition. Learn the difference between waiting eagerly for your harvest and being anxious about it. Flee anxiety as from a plague. Zealously pursue faith and nurture the Word of God that has gone forth.

Don’t be like the farmer that sowed his good seeds and then left town, leaving his seeds unattended. Don’t be overtaken by apathy or presumption. Be active and expectant of your harvest. Be eager, not anxious; for a sower has a right to his harvest just as a “*laborer is worthy of his wages.*” Stay with your seed, tend the garden, meditate on the word of the Lord of the Harvest, and keep Him in remembrance of His promises.

Don’t give up or become discouraged when you don’t see the manifestation as quickly as you thought; keep holding on and you will reap in due season. Therefore, “*let us not be weary in well doing: for in due season we shall reap, if we faint not*” (Gal 6:9).

Speak the word of faith and keep speaking. The Word is in your mouth and the mighty power of God is within you. The power is not in heaven; all that you need is in

you. The Scriptures say God is able to “*do exceeding abundantly above all that we ask or think, according to the power that worketh in us*” (Eph 3:20).

Did you hear that? God is able to do above all you ask or think according to the power that is at work—where? In you. The power in you is *more than enough*. Greater is He that is in you than all that is in the world. Blessed be God.

(Scriptures to meditate on include: Rom 10:8-10; Acts 11:13,14; Act 14:7-10; Ps 119:89; Prov 4:20-22; Heb 11:6; Rom 10:13-17; 2 Cor 5:17; Eph 1:7,8; 1 Pet 2:24; Isa 53; Is 54:17; Gal 3:13-14; Deut 28:1-8,11,12; Mk 11:23; Mk 16:15-20; Isa 41:10; Gen15:1, 26:24; Ps 119:28; Rom 8:31)

Chapter 6

From Faith to Faith

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith” (Rom 1:16 -17).

Do you remember the thrill and the overflowing joy that flooded your soul when you had your first answered prayer? I mean, when you prayed for your need by yourself or you prayed for someone else and you received the answer. It is joy unspeakable. The joy of answered prayer should be a believer’s frequent experience, yet only a handful of Christians have this experience. It is one of the most basic provisions of our redemption. Instead of talking to the

Father themselves, most would rather go to someone else to pray for them.

God hears and answers the prayers of His children and does not practice favoritism as long they pray in faith. The Lord Jesus, in the 16th chapter of John, said:

“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” (John 16:23 -24).

Many of these believers have strong faith in the prayers of men and women of God, and know they would be answered if someone else prayed for them. But they do not have faith in their own faith. It seems they don’t believe God will honor their prayers with an answer, but they believe in prayers, so they pray through others.

We are, of course, not saying that there’s anything wrong with going to another believer to pray with or for you, or to ask the elders of the Church to pray prayers of faith on your behalf; but every child of God should grow spiritually to a place where they can exercise faith in the Word of God and pray to the Father in the name of Jesus for themselves.

Every one of us should get to a place in our Christian walk where we can speak to God personally, listen to Him and hear Him minister to us, and receive the requests that we ask from Him. We need to grow and get to the level of maturity where we can trust Him and cast our cares upon Him in times of trouble. This is what it means to grow in the knowledge of God—not the number of Scriptural verses we’ve memorized. The men and women who know God are those who are close to Him, converse with Him, fellowship with Him, trust Him, cast their cares and troubles upon Him, and constantly receive help from Him.

You should make it a goal in your life to cultivate a personal relationship with God. It is not the perfect will of God for you to always approach Him through a third person or a middleman when you have a need or when you need to get right with Him. His desire is that you and I would approach His throne and communicate with Him spirit to Spirit. He desires to have a personal relationship with you, *for the Father Himself, Jesus said, loves you.*

As stated above, there is nothing wrong in requesting that a minister, a counselor, or an elder of the church should pray for or with you on an issue. These believers can also join you in faith, agreeing together

with you in prayer over your request, but what we’re saying here is, that should not be a way of life for you. You must, for yourself, form a habit of going to God in prayer and praying and acting in faith for your needs, and then grow into praying and believing for the needs of other people around you.

You must begin by having faith in your own faith, and as you practice you’ll get to a level in your spiritual life where you’ll start living by faith, *“for the just shall live by faith.”*

Not to over-emphasize this point, but the cliché *“Practice makes perfect”* applies in this situation also. For example, if every time you have a problem, you rush to a strong brother or sister to pray for you and solve the problem, you’ll never grow in your own faith because you never avail yourself of the opportunity to exercise your own faith. The strong brother or sister you ran to for refuge will get stronger as they exercise their faith for you, but your faith muscles will remain flabby from lack of exercise. Faith, like everything else, grows with exercise.

It is true that you have to start somewhere, and we all start from the same place. We all begin our faith walk with redemptive faith. We heard the Word of God, received it as

a precious seed into our hearts, accepted Jesus Christ as Savior, and confessed Him as Lord. This brought us salvation and was the beginning of our walk of faith.

“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” (Rom 10:9-10).

However, this is just the beginning of a new life, and God expects us to grow and graduate from faith to faith and to live daily by faith. We are born again through faith, and we live the New Life by faith.

So, as stated in the paragraphs above, our journey in the life of faith begins with **“faith for redemption.”** *“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”* (Eph 2:8-9). God is gracious and gives us everything generously without holding back. Salvation is a gift from God. Even the faith to receive this salvation is a gift from God, for He has given everyone a measure of faith (Rom 12:3).

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

We eat and exercise and thus build our physical bodies. In the same manner, you are to feed the spirit man with the Word of God so he can grow in faith and proceed from the realm of initial salvation faith to having confidence in God.

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him” (1Jn 5:14 -15).

As we build confidence in Him, our faith develops to where we are able to ask and receive. This is a second level of faith that we may call **“Receiving Faith.”** The Scripture says that the reason we have not is because we ask not. With this faith, we are able to claim the promises of God to meet our daily needs.

But we need to keep making progress. Our faith needs to develop beyond these. We need to become solidly rooted in God and develop **“Righteousness Faith.”** This is where we become aware, consciously and unconsciously, in our hearts that we are always welcome in the presence of God and that our right-standing does not depend on what we do. Many children of God get defeated for lack of faith in their right-standing with God. Many a time, they

cannot pray, because they have a sense of guilt that haunts them and prevents them from enjoying the presence of God. They are always sin-conscious and guilt-conscious. When it is time to pray or speak the word against the devil, they quickly run into the back room to confess their sins before God. Sin-consciousness has rendered them impotent, and they need to receive revelation faith in the righteousness of Christ. They need revelation faith in the Scripture that says:

“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” (Rom 8:1,2).

As believers, we need to know that Christ is our righteousness before God, and that we do not present ourselves before God on the ground of our own good works. He was made sin for us and we took on His righteousness. *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Cor 5:21).*

Fearless, Radical, and Overcoming Faith

Faith-filled words brought the universe into being, and faith-filled words rule the universe today. God said, “Let there be

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Light,” and there was Light. The miracle is in your mouth and in my mouth. If we dare to be radical and speak and act in faith, we’ll see creative miracles come forth in our daily lives. There is a realm of fearless, radical faith that God wants us to grow into and live in like the Lord. Few saints have ever touched the periphery of this realm, but it is available for us. We are to live daily as conquerors and overcomers over the circumstances of life. Indeed, according to the Word, we are more than conquerors. *“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens” (1 Jn 5:4; Heb 11:33-38).

Here, the child of God has become strong in faith and is no longer moved by what he sees. Like the Lord, he speaks the Word and creative miracles follow, kingdoms are subdued, supernatural deliverance results, sickness and diseases are overcome, multitudes are saved, and the oppressed are delivered. This faith does not fear

threats or persecution, for it is the “faith of our fathers” that faith originally delivered to the saints.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 1:33-38).

Dominion Faith and Reigning in Life

This is the *dominating faith* we see in the Lord. In the Gospels we see the Lord Jesus exercising this over the forces of nature. What manner of man is this, said the surprised disciples, that *“even the winds and the waves obey Him”* (Matt 8:26). *He ruled over the fish of the sea, over all manner of sicknesses and over demons* (Mk 1:32), *and over death*. He raised Lazarus, and He Himself rose from the dead and became the absolute Lord over all the laws that govern the universe. And the Scripture now says of us that we are to reign in Life by Him.

“For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom 5:17).

Here, by faith, the believer walks in the abundance of grace and power which he

has received. No more struggle to believe, no more laboring, because he has entered into his rest and ceased from all his works. He is now reigning in life as a king, and his confidence in God has become unshakable. When waiting for a manifestation in the physical, he knows that it will surely come, so he spends his time resting and praising God. He knows that praise is faith in action and will result in supernatural manifestation, for *“Whoso offereth praise glorifieth Me: and him that ordereth his conversation aright will I show the salvation of God, says the Lord God Almighty”* (Psa 50:23).

Chapter 7

More Than Conqueror

“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 Tim. 6:12).

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith” (1 Jn 5:4).

If we are admonished to fight the good fight of faith, then it goes without saying that we must have enemies against whom we are contending. And for anyone to be declared a *conqueror*, such a one must have fought some battles and prevailed.

Oftentimes many children of God act as if this fight is against flesh and blood, and so they confront people of this corrupt world system. These well-meaning but ignorant saints would literally go up in arms against immoral or evil practices of their city in

their zeal to fight the good fight of faith. It is therefore necessary for us to know who or what we are fighting against in this fight of faith, for only then will we be able to prepare properly, aim accurately, and win in this fierce battle.

But before we consider this fight of faith more closely, let's remind ourselves of what God said concerning us. We are born of God and new creatures in Christ. And the Scripture says that whosoever or whatsoever is born of God overcomes the world. This verse reassures us that we are destined to overcome because we are born of God, and that our faith is the means by which we attain the victory.

We must not be under the illusion that we'll become conquerors and overcomers by wishing it and doing nothing. The road of overcomers is less frequently traveled and is paved with hardship and opposition. But those who overcome are tenacious and relentless. They fight, they persevere, they endure, and at the end, they receive the crown of victory.

Overcomers are patient. Patience, another product of the spirit, is a relative of faith and a requirement for the Christian soldier who is going to win in this fight of faith.

“That ye be not slothful, but followers of them who through faith and patience inherit

the promises” (Heb 6:12).

A lot of times, we start well in our faith walk. We receive the word of faith with joy, we believe it, and we begin confessing and acting in line with our belief. But after we wait, and wait, and wait some more, and the promise doesn't seem to materialize, our faith seems to wear thin and we become weary. This is where patience should step in and help faith.

Patience is that spiritual force that helps us to remain constant under spiritual stress. It makes us retain our confession, giving us longevity in a drawn-out battle where we would have given up otherwise.

The Apostle James exhorts us in his Epistle on this saying:

“My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (Jas 1:2-4).

“Let patience run her full course,” is the key admonition from the Apostle in the verse above. He added that if we let patience finish her work, we will be fully developed and perfectly equipped. Our Father is training us to develop this important fruit of the spirit that will help us win every

battle we engage in. Faith is our victory, but we must patiently hold on to faith until the victory is complete.

Sometimes, because of lack of patience, we stop the force of faith and terminate the battle before our victory is complete; hence, we fail to reap the reward of faith. We need to develop patience, which will give us endurance to persevere until the victory is won. This will help us hold on and not cast our confidence away. *“Cast not away therefore your confidence which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God, you might receive the promise”* (Heb 10:35,36).

“For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Heb 3:14).

God, our Father, is patient. He is the wise Husbandman who plants His seed in the garden and waits patiently for the seasons to pass before looking for a harvest. The Apostle exhorts us to be like Him:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (Jam 5:7-8).

Like God our Father, let us sow the seed of the Word in our hearts, or speak it into our situations, and patiently watch it create and produce. The seeds of the Word we sow will produce faith in our hearts, and by faith we'll overcome. Patience will help uphold our faith when we seem to be growing weary and our faith seems to be dwindling.

You have spoken the word of faith to your situation, you have sown good seeds, you have been tending it and watering it, and you know in your spirit that you are acting in faith and that your faith is bringing forth, but nothing seems to have changed in the physical. Nothing seems to be happening.

Dear believer, be patient; keep holding on. You may not be able to see any change as yet because your seed is undergoing transformation in the spiritual realm. Rejoice over it, however, for in due time the fruit will emerge and you'll see the answer materialize right before your eyes. The Lord said, "Fear not, only believe," and "If you believe, you will see the glory of God." The waiting period may be difficult and painful, but remember what the prophet said: *"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"* (Ps 126:6).

There is a time to sow and a time to reap. Therefore, the farmer must wait for the grains to mature and the fruits to ripen before reaping them. The crops must receive the needed rain and go through the necessary heat of the sun before coming to maturity. The Lord of the Harvest knows the exact time interval between the sowing of the seed and the reaping of the mature crops, and so we must wait for harvest time. And we can be sure of this one thing: that if we sow our seed, the harvest will surely come.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal 6:9).

If we are going to become overcomers, we must fight the "good fight of faith." And if we fight with the armor of God on the right and on the left and endure with patience, we are sure to win.

The enemies of faith are the forces that militate against us with the aim of preventing us from living the life of faith. These forces desire to make us doubt the promises of God or repudiate His Word. These are potent weapons in the hands of the devil, who is always seeking ways to punch holes in our faith to prevent us from inheriting the promises.

Here are some enemies of our faith:

Lack of Knowledge and Understanding:

The first of these is a lack of understanding of our redemption. Faith comes by hearing. If we are ignorant of our redemptive rights in Christ and our position in Him, we cannot exercise faith in those rights. If all we know is that we have been saved from sin, and we do not know that we have the very Life of God in us, we will not be able to live a victorious Christian life. To become *overcomers*, we must know that the Almighty God dwells in us. Apostle John writes, *“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world”* (1Jn 4:4).

God has completely delivered us from the dominion of darkness and translated us into His own kingdom. It is a complete deliverance.

Lack of understanding of their position in Christ and lack of understanding of their righteousness, what it is and what it gives, holds more people in bondage than anything else. We have not just been forgiven, but Christ Himself is our right-standing before God. We can approach His throne of grace and commune with Him as if we have never sinned.

“For he hath made him to be sin for us, who knew no sin; that we might be made the

righteousness of God in him” (2Co 5:21). *“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life”* (Rom 5:18).

Condemnation: This enemy is similar to the one mentioned above, and it's another enemy that holds many a believer in bondage. It is also related to a lack of revelation knowledge of our right-standing before God. Not being fully educated in the spirit of the Scriptures, believers resort to the letter and thus get into condemnation, instead of walking in liberty because Christ has set them free. The Scripture says, *“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”* (Rom 8:1-2).

We fight this enemy by seeking to know God and the revelation knowledge of who we are in Christ Jesus.

Fear: This is an archenemy of faith. Man was not made with fear in the day that God his Father made him. It was sin that brought fear. Adam walked in perfect fellowship with God in the garden until the day he sinned. It was after he sinned that

he hid himself when he heard the voice of God.

“And the LORD God called unto Adam, and said unto him, Where art thou?”

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself” (Gen 3:9,10). This was the first time man experienced fear.

While faith grows when we hear the Word of God, fear grows when we listen to the voice of the enemy. Fear grows when a believer listens to the voice of the flesh instead of meditating on the Word of God.

Fear is a spiritual force, just like faith, but from the negative side. It arises from the spirit and grips the brain and body. Fear can have such a powerful hold on the individual that it becomes a torment, and only the power of God’s Love can cast it out.

“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love” (I Jn 4:18).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Tim 1:7).

We cannot have both fear and faith. When faith walks in the front door, fear exits

through the back door, and both emanate from the spirit. Faith is of God and comes from hearing the Word of God. Fear is of the devil and comes from listening to the lies of the evil one. Fear is one of his most potent weapons. Therefore, we must cast it out by word and by the revelation of the power of God’s Love.

If we entertain fear, we will not have faith. Fear will cripple the believer and prevent him or her from inheriting the promises. It prevented the majority of those who came out of Egypt from entering into the land of Canaan.

Worry: Worry is another enemy of faith. It is caused when we refuse to cast our cares upon God and willfully bear them ourselves. It is also a sign of unbelief and a potent force against faith. The Lord Jesus, warning us against this, said: *“Look at the birds which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they? Which of you by being over-anxious can add a single foot to his height?”* (Mat 6:26-27).

And the Apostle admonishes us to *“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.*

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phi 4:6-7).

Worry is a thief that steals believers’ peace and joy and renders them totally impotent. It can completely demoralize you; preoccupied with cares and concerns both real and unreal, you become a nervous wreck. Worry is a result of disobedience and refusal to cast our cares upon Him.

If we obey the word of admonition from the Lord, we’ll abide in peace and quietness. If our hearts are fixed on Him, we’ll live in perfect peace and be free from all worry, for the prophet declared, *“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee”* (Isa 26:3). The peace of God which passes all understanding will flood our souls.

Sense-knowledge reasoning can also cause the believer to incessantly live in worry. Dwelling on knowledge of the cause, diagnosis, and prognosis of a disease attacking the body of a believer can take the individual away from faith to worry and eventually to fear. This first corrodes the believer’s trust in the Word of God, and he or she will begin to figure things out by human understanding. *“Trust in the Lord,”* the Scripture says, *“with all thine heart; and lean not unto thine own understanding.*

In all thy ways acknowledge him, and he shall direct thy paths” (Prov 3:5,6).

The “Future Faith”: Faith is now. It’s always present tense. Hope looks into the future and is always future tense. Hope says, “It will be mine someday.” Hope has its place, especially when we consider the second coming of the Lord. But when we confuse hope with faith, it becomes a hindrance. Faith says, “I receive it right now.” Someone, after praying, said, “I believe I will receive my healing—someday.” That’s not faith, that’s hope, because it is looking to some indefinite future time. Hope has no present substance. It is faith that gives substance to the things hoped for. Faith says, “By His stripes I am healed; I receive my healing now.” It is faith that gets the job done, and when hope is put in the place of faith, it will become a hindrance to faith.

Failure to Act Upon the Word: When we fail to act upon the Word of God, we’re undermining the progress of our faith. And if, God forbid, we cultivate a habit of not acting upon God’s Word, we get to a point where we’re no longer sensitive to the walk of faith. Simply put, if we habitually refuse to act upon God’s Word, being disobedient, our faith becomes weak and we cannot please God. Unbelief is disobedience and does not please God. *“But be ye doers of the*

word, and not hearers only, deceiving your own selves” (Jam 1:22).

We must give the Word of God first place in our lives. We must not joke with the Word as some do, making a comedy out of the divine Word of God and thus making it of no effect in their mouths when they speak it. Hold the Word with reverence and gravity.

Let’s return to the main text of this section and carefully examine the other verses of Scripture forming the context of the passage in the letter written by the Apostle to his son Timothy. Let’s begin reading from the sixth verse:

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

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” (I Tim 6:6-12).

The Apostle began by admonishing his son and us to seek after godliness and contentment. He warned, in the earlier verses not quoted above, that seeking after the things of this world will lead us into a snare and cause us to fall into temptation. He noted that believers who in times past had coveted and lusted after money had

gone astray from the faith and been pierced with countless sorrows.

Here we can see another enemy of faith—one that can cause you or me to stray away from the path of faith. In the sixth verse of this chapter, the Apostle says the “love of money” is the root of all evil. One version of the New Testament renders this as saying, *“For from love of money all sorts of evil arise; and some have so hankered after money as to be led astray from the faith and pierced through with countless sorrows” (ITim 6:10 Weymouth).* To fight this enemy, and the other pernicious lusts associated with it, the Apostle tells us that we must flee. *“But you, O man of God, must flee from these things; and strive for uprightness, godliness, good faith, love, fortitude, and a forgiving temper” (I Tim 6:11, Weymouth).*

The fight of faith is not an external battle with a human opponent. It is a spiritual battle, and it starts within each of us. The Apostle tells us that we need to flee, and not only that, he tells us what to pursue. We are to flee the lust for money and pursue uprightness, godliness, faith, love, patience, and meekness.

Then, in the next breath, he says, *“Fight the good fight of faith, lay hold on eternal life.”* In this sentence, he seems to be saying that these enemies’ goal is preventing us from

laying hold on eternal life, and he strongly admonishes us to put up an overcoming fight and lay hold on this goal.

In the sixth chapter of his letter to the Ephesians, he wrote:

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace;

*Above all, taking **the shield of faith**, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Eph 6:13-17).*

In this warfare, we must not forget to always be in an attitude of praise and thanksgiving to God: *“Giving thanks always unto God and the Father in the name of our Lord Jesus Christ” (Eph 5:20).* Praise is an effective weapon in this fight of faith. In fact, praise is faith at work! We confidently praise Him in the face of contrary evidence because we believe Him and refuse to believe what we see. And as we continue to praise Him, we’ll eventually see the walls of Jericho fall right before our eyes. The walls may not fall on the first day we sing His praise and

walk around the city. They may not fall on the second day, and they may not fall on the third day. But we’ll continue singing His praise, because when we praise Him in this situation, we’re acting out our faith.

“What should we do,” someone asks, “if we continue to praise Him and the situation doesn’t seem to get better, but seems to be getting worse?” Keep praising Him. Give Him thanks. Like Jonah in the belly of the whale, *“sacrifice to Him with the voice of thanksgiving” (Jonah 2:9).* Remember the declaration of Habakkuk the prophet:

“Although the fig tree may not blossom, nor fruit be on the vine, the produce of the olive fail, and the field yield no food; the flock be cut off from the fold, and there be no herd in the stall:

Yet I will rejoice in the Lord, I will joy in the God of my salvation” (Hab 2:17,18, Ber, KJV).

In the midst of the battle and the difficulties of life, let us, as the Scripture admonishes, fix our eyes on JESUS, “who is the *Author and Perfecter* of our faith.”

“And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought

righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb 11:32-40)

(Additional Scriptures to meditate on: I Tim 6:12; Rom 10:10; I John 4:4; Jude 1:20; Jam 2:14-22; Mat 7:24-27; Mk 5:25-34; Ps 119:89)

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