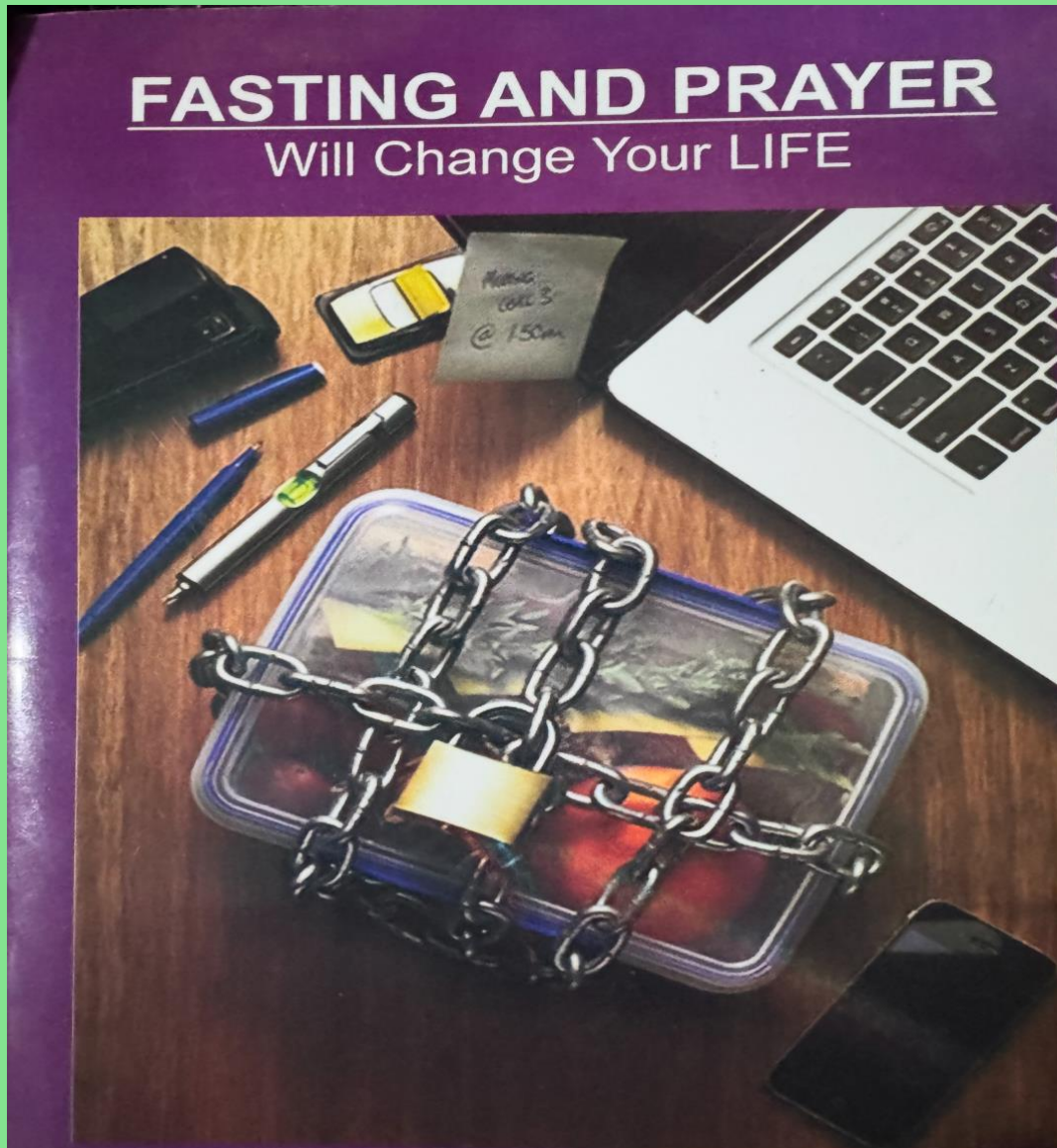


STRATEGIC LEVEL PRAYER JOURNAL - FEBRUARY 2025.



JOIN US IN THE 40-DAY FASTING AND PRAYER
6th January- February14th 2025

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4. https://lausanne.org/about/blog/orality-the-embodied-word-in-the-age-of-ai-part-2?utm_source=Lausanne+Movement+List&utm_campaign=3ab491487c-
5. <https://www.chick.com/products/tract?stk=9&ue=m>
6. <https://www.moongiant.com/moonphases/february/2025/>
7. <https://ubf.org/resources/show/12430>



May the Lord grant you understanding of this prayer journal as you pray, consequent upon which there will be changes in your life or your prayer group or Family, Church, Nation, and Continent. What is presented are not Jewish Dates or the Jewish calendar but what the LORD instituted which we all see manifested in the movement of the Moon every month. The enemy has always manipulated these bodies for which believers are just becoming aware. This season is also a special edition of revelation which brings a new breath of fresh air without adding to the word of God but confirms it and makes our faith stronger.

You may wish to pray in two ways:-

1. You can pray using the whole journal to pray into the womb of time according to the authority level granted to you by your appointment in the Lord. Expect the prophetic germination [as you saturate the ground and the womb of time with God's ordination] to happen. In any case ensure your seed remains in the ground as investment for the coming year. Determine, and command what this month should deliver to you and what it should not and must Not.
2. You can also use this daily for your prayers AND DEVOTION to prevail at the gate of each day, especially on critical days of intense warfare in the heavens. Remember that the day starts from 6pm for the next 24 hours. If you are in Britain for instance the time will be early hours of the next day in Hong Kong @ your 6pm.
3. This document may seem lengthy, but it shows the effort that was generated in prayer. You can keep it and save it for use in a good way.

Pray that your prophetic faculties will be on the rise and be enlarged and sharp...visions; dreams; interpreting symbols; applying parables; riddles; revelation and predictions; accurate delivery of words of wisdom and words of knowledge; intercessions; interaction with heaven etc.. Divine decrees to cause the future and many other such faculties.

SHAPE YOUR DAY, MONTH AND CONSEQUENTLY YOUR YEARS

Ignorance of what every month holds for you, your family, community, nation, the church and the continent at large has caused many to perish, miss out or not fully access what God has in store for them.

Understanding the heavens and what they signify every month is another very key aspect as we enter this new level of our assignments among the nations. While the kingdom of darkness has used astrology, prognostications, and all manner of demonic methods to control the

activities on earth using the heavens, the church continues in ignorance. They have even employed materialism to blind believers in Jesus Christ, whereas *all things are yours*

We thank God for the many people whom He is raising in different parts of the world to understand what the heavens hold for us every month. As you seek deeper understanding, the Holy Spirit will guide you into greater revelations. Amen.

RIGHTEOUS JUDGMENT

Introduction

Our subject is righteous judgment. These are two words that need explanation and understanding. There is so much meat in those words that we cannot assume we “know”

Dikaosune. (Greek)

“How good is life for those who hunger and thirst for *dikaosune*, because they will be satisfied.” *Dikaosune*, or righteousness, means *living in right relationship with God, other people, and all creation.* We act with righteousness when we live justly, honestly, and faithfully according to God’s instruction.

In Jesus’ teachings, righteousness describes not only *fasting and prayer* but also *giving generously to the poor, forgiving others, and loving our enemies.* To live this way is to do right by the power of God’s grace. God also does righteousness towards us, that is, he does right by his covenant promises to people, to send our promised Messiah to renew the world, that is “in accordance with his promise, we wait for new heavens and a new earth where *dikaosune* is at home.”

Receiving Righteousness By faith

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Rom 4:11

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

I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain. Gal 2:23

Practicing Righteousness

Neither yield ye your members *as* instruments of unrighteousness unto sin: but *yield yourselves* unto God, as those that are alive from the dead, *and your members as instruments of righteousness* unto God. Rom 6:13

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 Jn 2:29

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 Jn 3:7-8

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 Jn 3:10

Judgment

The process whereby a verdict is reached or the verdict itself; it is bound up with the notions of justice and righteousness and it is of fundamental importance for biblical faith. The Bible tells us, the judgment of God is **according to truth against them which commit such things**. The word truth here, really refers to reality. God judges us according to reality, who you really are and not what you pretend to be.

“Thou shalt not judge” is a phrase that Christians hear frequently from believers as well as non-believers. Both groups tend to use this quote of Jesus’s from his teachings in Matthew 7 to their own advantage. But, we must be careful to take Jesus’ words in their proper context to understand exactly what he meant.

We need to distinguish two senses of judging: condemning and evaluating. The former is wrong and is in view in Matthew 7. When Jesus says not to judge, he means it in the sense that the Pharisees judged others: their purpose was to condemn the person judged and to elevate themselves above that person. Now this is a form of self-righteous blindness that Matt 7: 2-4 explicitly forbid. Such judgment is an expression of a habitual approach to life of avoiding self-examination and repentance and, instead, propping oneself up by putting others down.

But there is another sense of judging that is central both to moral purity/holiness and to showing tough love to another: evaluating another’s behavior as wrong, pointing that out to the person with a view to their repentance, restoration and flourishing. This form of judging another may bring short-term pain in the form of guilt, embarrassment and an experience of the need to change, but its long-term effect is (or is supposed to be) the flourishing and uplifting of the other.

Sometimes the most loving thing you can do for another is to tell him or her something hard to hear. This form of judgment is absolutely biblical. In fact, in Matthew 7:5, Jesus basically says that after one has appropriately engaged in self-examination and personal repentance, he/she is now in a position accurately and helpfully to evaluate another. This very same form of judgment is commanded in Galatians 6:1-2. It is moral confusion and cowardice to avoid intentionally evaluating other’s behaviour. It is moral clarity and courage not to condemn others.

Today it is more important than ever for the church and her leaders to recover and proclaim judgment, not as condemnation, but rather as evaluation, gently yet firmly.

John 7:24 tells us, "Do not judge according to appearance, but judge with righteous judgment." The Bible has told us to judge, but we are to judge by what is right. We are not to condemn, and we are not to be judgmental. Rather, we should make evaluations. We should be discerning.

John 7:24 [MEV]: "**Do not judge according to appearance but practice righteous judgment.**"

Righteous Judgment Romans 2:1-3:20 (Key Verse: 2:5)

"But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed."

In Romans 2-3; we learned that our God, who is so gracious and kind, is also righteous. In his righteousness, he reveals his wrath against all the godlessness and wickedness of people. People become godless and wicked when they neither glorify God as God nor thank him. Then they make a society that is perverse and destructive. In a word, a world without faith is like hell. Therefore, we must live by faith.

God is the righteous Judge who holds all men accountable at the judgment. At that time, the excuses of the clever will not avail them. The justification of the intellectual will not help him. All men will stand guilty before God. From a sinner's point of view, it is not good news. But from God's point of view, it is absolutely necessary. **God's righteous judgment *brings*** true justice to his creation. God's righteous judgment *vindicates* his holy and righteous character. God's righteous judgment *is the foundation* of a new heaven and a new earth.

God's righteous judgment will be revealed (2:1-5).

After hearing Paul's scathing indictment against mankind in 1:18-32, most people are appalled. In their sense of righteous indignation, they are ready to condemn others, standing on the side of God. But in this section, Paul turns his attention from godless sinners to religious sinners, those ready to pass judgment on others.

Look at verse 1. "You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things." Passing judgment is to declare condemnation and pronounce a sentence. Passing judgment is different from discerning between right and wrong. Only God has the right to judge men. Those who judge and condemn others are violating the spiritual order of the universe by putting themselves in God's place. Moreover, we human beings are all sinners. One who condemns another is really condemning himself. There was a famous televangelist. Upon hearing about the sexual misconduct of a fellow televangelist, he began to denounce and condemn him. Shortly after, he was found to be the same kind of sinner.

Look at verse 2. "Now we know that God's judgment against those who do such things is based on truth." This is really a profound and meaningful statement: "God's judgment...is based on truth." Simply speaking, God knows the truth about everything.

1. In the first place, God knows the facts. God knows everything.

2. In the second place, God knows the motives of the heart. Understanding the true motives of another person is difficult for anyone. But God knows perfectly. In 1 Chronicles 28:9 David

says, "...for the LORD searches every heart and understands every motive behind the thoughts."

3. In the third place, God does not show favouritism. Men are all biased and prejudiced. For example, there can be a trial in a court of law for the murder of a man and there may be clear evidence that a particular man committed the murder. Nevertheless, because the man suspected with evidence may be a powerful member of an inner circle and he is set free. But later may be retried and convicted and imprisoned. In that case, justice may be over 20 years late due to human prejudice. But God does not show favouritism. God always gives the right verdict, based on truth.

Will you not repent? Will you not start pure evaluation of matters in your life and around you?

Look at verse 5 again. "But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed." There will be a day of God's wrath, when *his righteous judgment* will be revealed. Paul clearly says that on that day, the wrath of God that has been accumulating will be poured out in a full satisfaction of justice. This is hard for us to imagine and it is hard for us to accept. We don't like to stand before a traffic court judge. But on the day of God's wrath, all the unrepentant will be dealt with by God. Paul calls this God's righteous judgment. It is a final reckoning with men to settle accounts in full. To those without Christ, it is a terrible day.

What are the rewards of Christ?

The New Testament describes five different heavenly rewards, referred to as crowns, believers can receive:

1. The Victor's Crown (1 Cor 9:25-27)

Those serving the Lord require that we set our sights on the things of the highest eternal value. Consider self-discipline. Consider how you spend your time, money and talents.

2. The Crown of Rejoicing (1 Thess. 2:19)

This is the crown for those bringing others to Christ. It is the soul-winners crown. When was the last time you spoke to anyone about Jesus.?

3. The Crown of Righteousness (2 Tim 4:8).

Jesus is the light that lights everyman that enters this world (John1:9). After your gift of righteousness, sealed by the blood of Jesus and being quickened by His resurrection what are your deeds or acts of righteousness? Are you a justice-seeker? Is it warfare?? Or battles you have won for the Lord? Is it in sacrifices for others?

Everyone who is a believer has areas that define us and where we shine brightest? Certainly, some are more prayerful while others can teach the bible better. Others are daring and bold kingdom builders. Others are game-changers and trend-setters. Others display their righteousness in being visionaries. Are you a self-sacrificer and optimist and mobilizer? Are you the gifted one and generous, pouring out ministry of the Holy Spirit and material gifts? Are you the one always demonstrating the power to overcome evil?

Do you show class to principalities and powers reigning in life? Are you the determined never-say die warrior? Are you that ambassador sent to the rich and poor and to all classes of humanity? Are you the bold leader and champion? Are you the protector of the sheepfold? Are you the faithful witness always showing up and keeping records?

4. The Crown of Life (James 1:12; Rev. 2:10).

These are brethren who overcome. Temptations, persecutions and even suffered martyrdom for Christ- butchered and killed for their faith. They refused deliverance. Believers who kept their faith when it was expensive to do so. They went hungry for months because they refused immorally and were laid off or exposed to famine. Have ever gone behind bars for Jesus' sake?

5. The Crown of Glory (1 Pet 5:4).

This is the crown granted to faithful pastors, elders, deacons, Children church ministers, small group workers and ministry team leaders and more.

These are written so we may encourage each other along the way. Amen

Isaiah Lawon
25th January 2025

ORALITY IN THE WORLD OF AI-(II)

(ARTIFICIAL INTELLIGENCE -AI)

Billy Coppedge, Samuel Chiang & Ricki Gidoomal

But for those wondering if we strayed too far afield, the question emerges: how does the rise of image relate to orality? To state the objection bluntly: *Isn't orality about the spoken word?*

The relationship between image and orality deserves further reflection because it returns the scope of discussion to the nature of oral communication. The short answer to how image is connected to orality is through the body. Now this is problematic for some and, in part, why we labored to explain the necessity of understanding orality as communication that relies on the spoken *and* embodied word in [Part 1](#) of this series.

There is a tendency to get tripped up by tying an understanding of orality too tightly to the aural, associating orality only with the spoken word. The reasoning follows these lines: *Orality relates to the spoken, aural word; image (and imagination) has nothing to do with the ear. Thus, they are well beyond orality's scope.* The problem with this narrow understanding of orality is that it truncates oral communication, artificially divorcing voice and body. In a way, it is akin to wanting to discuss digital communication but without talking about the electrical devices involved. As digital communication assumes an electrical device of some kind, so oral communication is predicated on embodiment. If there is no digital device, there is no digital

communication. In the same way, if there is no body, there is no oral communication. This recognition helps broaden the generic and limited definition of orality as merely related to the spoken word.

In reality, when two persons participate in an oral interchange, all of the senses are brought to bear on the other person's body as the brain seeks to make sense of all the data that the senses are perceiving. Thus, while orality includes an aural component, there is also a visual component that is often overlooked in oral communication. At the heart of oral communication is reading the other person's face—and body language—so as to appropriately respond, reciprocate, or react. Thus, oral communication is never just listening and interpreting airwaves; rather it is a full sensory experience of attempting to incorporate all of the sensory data available which includes aural, but also visual, tactile, olfactory, and, at times, gustatory information. This is the glory of orality—a multi-modal sensory communication experience that provides the possibilities of meaning to be conveyed across any number of sensory channels.

Textual and digital communication can also leverage the advantage of multiple senses when bodies are present but contrary to orality, they allow for disembodiment—where the body is substituted for a text or an electronically powered device. There are advantages to such disembodiment—it allows messages to transcend time and space; however, when the body is substituted or absent, then the possibility of conveying meaning across all the sensory channels is limited or lost altogether.

Such discussion is more technical in nature but we are trying to hold a larger space than perhaps previously considered necessary for the significance of orality in today's mediascape. It is from within this larger understanding that we can recognize that to discuss image (and its ascension in today's mediascape) is not to discuss something outside the boundaries of orality as narrowly defined as only aural-centric. Rather, as we recognize the wider relation between orality and the body, we begin to recognize that all sensory perception influences oral dialogue, including the visual. So, what is an image but a form of non-textual-reliant communication that is appealing to the body's visual sense?

We suggest that from within a more nuanced understanding of orality, the relation between orality and image becomes clearer. If this be the case and it is also true that non-textual reliant forms for communication such as image have premiere place in so many of today's cultures, then we suddenly are confronted with the conclusion that orality, as properly understood to incorporate both word and body, relates right across the communication strategies of our day.

Does Orality Matter in Today's World?

While we have mentioned several implications for the church along the way, it is essential to bring the conversation back to the church's communication theology and practice today. Does orality, understood in a more holistic sense as incorporating spoken and embodied aspects, matter in today's world of AI realities? In light of both [Part 1](#) and this article, we want to suggest it does on several accounts.

The body matters

First, as we explored through our brief consideration of the biblical pattern of communication, *the body matters*. The typical paradigm for divine communication is oral—the spoken and embodied message as practiced and lived out by both the prophets of old and Jesus himself. This raises questions for the church today. What is the church going to do about the body in an AI world where so many communication practices lend themselves towards disembodiment? How do we compensate—if we can—for the lack of embodiment in new worship communities and practices such as digital church? What about the means of grace or spiritual disciplines? Can they all be facilitated as apps on my phone or is something lost when my body is not necessarily engaged? Is disembodiment actually the highest good (as would seem to be the end-goal of some AI software and applications) or could the church offer a sanctuary for the body, a space where bodies are still valued, honored, and respected as an essential part of the human person?

What is the church going to do about the body in an AI world where so many communication practices lend themselves towards disembodiment?

One can recognize that such questions, when situated within the wider framework of oral communication that includes spoken and embodied practice, situate issues of orality front and center for the needed conversations the church must be facilitating regarding today's communication realities.

Language matters

This does not need to be discussed again at length but as AI applications and new digital species emerge, communication and language will be at the forefront of any new developments. Digital communication, at so many levels, mirrors human communication which means that orality matters. Thus, those who influence the language that is informing these communication and media evolutions hold incredible influence. What if the church was a repository—a sanctuary for language? This means, among other things, that the church would not just watch passively but take the lead in speaking into these conversations and offering language that is good, true, and beautiful. However, the church needs to lead not only at a societal level, but also at an engineering one.

When the Communist Iron Curtain collapsed in the early 1990s, there was an acceleration of activity within mission circles to seize the moment and get as many mission-minded people into the former Soviet Union nations as possible. No one knew how long the church had to act. Such an event had massive socio-political and economic implications and the church came together to capitalize on the moment. Might we be in another such moment—when the church needs to rise up and send forth men and women to actively participate in speaking and embodying the kingdom amidst the techno-political and socio-economic realities in an AI-infused communicative world?

History matters

As the technological powerhouses of our day resort to incorporating ancient communication practices into their new communication strategies and market plans, traditional highly oral-reliant ways of communicating are back in vogue. Thankfully, the church fathers incorporated texts into their communication praxis, yet so often the pattern of engagement was to appeal to the imagination of their communities through practices that relied on images, the body, and the spoken (or sung) word.

It is worth imagining, what if the church was a keeper of the records, a sanctuary of history wherein we acknowledged our own heritage—yes, our failures, but also our own powerful and, at times, fruitful communication practices—and from that place of historical experience, offered fresh communication strategies? What if rather than sheepishly borrowing from social media, we returned to the old paths that so often intentionally incorporated oral means of engaging audiences? Could the church boldly draw upon its historic and creative communication practices in establishing new norms, rather than always needing to play catch up to the media giants of our day?

Wisdom matters

This directly relates to the church's history. While some might be reluctant to look backwards because of the church's many failures, it is precisely in acknowledging the historical record in all of its glory and shame that the church has the potential to become a site of and voice for wisdom.

In one of his introductory videos discussing the challenges of AI technologies for application in self-driving vehicles, renowned computer scientist Andrew Ng acknowledges how complicated it is for robotic technologies to properly interpret human hand gestures accurately.² This is because such gestures can mean so many different things in so many different contexts. Note again here how central the body is to such discussions—specifically how to properly interpret the body's role in the human communication process. This taps into the very nexus of orality—as the significance of oral communication's embodied, multi-sensory nature becomes apparent. Part of the complication for AI-powered technologies is that the ability to properly interpret an array of variables which may include action, symbol, voice, and environment tends to operate on an intuitive register rather than a strictly cognitive one. And it is very hard, even for someone as gifted as Ng, to encode intuition.

One of the gifts of human beings is the capacity for wisdom, the ability to intuit and properly interpret—anticipate even meaning-filled realities. This typically necessitates, among other things, experience, teachability, and humility (as well as the Holy Spirit). One of the questions that AI technologies will have to address (or admit) relates to its capacity (or non-capacity) for wisdom. Can a platform that boasts near omniscience offer wisdom? To be clear, we are not talking about behavior predictability. Assuredly AI can predict certain human behaviors if fed enough data. Rather we are asking about the wisdom that originates through the fear of the Lord. Does AI know anything about the fear of the Lord? Such inquiry will influence whether AI can generate wisdom. Could this be one of those areas, referred to earlier, where the IT specialists may be pushing the limits of AI technologies?

To use the same language, what if the church was a sanctuary of wisdom—a place where wisdom, discernment, and inspiration is sought after, cultivated, and treasured, but also freely shared? This is an area that deserves much further reflection in all of our ongoing conversations regarding our digital life.

Conclusion: Orality matters

The church has the opportunity to be a sanctuary for true communion—communication between God and human persons but also between human persons and other human persons. This will require creating space and respect for the body but also bringing the best of our

Christian communication practices to bear in engaging the digital realities of our AI world. This will necessitate a reconsideration of all things oral. Such reconsideration does not need to be a threat to the gifts of digital technologies and media; rather we are proposing a reframing of what such gifts can and cannot afford. As Christians called into every sphere of society, we cannot escape digital communication in today's mediascape—it is here to stay. Nevertheless, the Church cannot faithfully engage our increasingly digital-reliant world without recognizing the significance of orality.

Endnotes

1. See James K.A. Smith's *Cultural Liturgies* trilogy.
2. See Deep Learning AI online course: *AI For Everyone* (Week One).

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Many of you who have read this journal for many years, may have noticed that we brought this matter of instruments of witchcraft which is called Transgenderism for demolition prayers. Now believers everywhere have 4 years to strengthen and regain all lost grounds and their stakes in the moral authority they seem to have lost to Satan. (See Below)



Common Sense: More than 70% of Americans Reject Transgender Agenda on Multiple Fronts

Craig Bannister : Jan 22, 2025

MRCTV.org

"As of today, it will henceforth be the official policy of the United States government that there are only two genders: male and female." -President Donald Trump



[\[MRCTV.org\]](http://MRCTV.org) As President Donald Trump begins his second term in the White House, Americans are voicing their opposition to the transgender policies and initiatives advanced by the Biden Administration, results of a New York Times/Ipsos poll released over the weekend reveal. (Image: Pixabay)

Americans strongly agree that society has gone far enough—some say, too far—to accommodate transgender ideology, according to the results of the national [survey](#) of American adults, conducted January 2-10.

More than three-fourths (77%) of US adults say that society has at least gone far enough to accommodate transgender people, including half (49%) who think it's gone "too far." Notably, even 62% of Democrat Americans believe the nation has gone either far enough (39%) or too far (23%).

Separately, four of five (79%) US adults say that transgender females ("athletes who were born male but who currently identify as female") should not be allowed to compete in women's sports.

Contrary to Biden Administration policy, even two-thirds (67%) of US adults who identify as Democrats agree that biological males should not be able to compete in women's sports.

While nearly a third of Democrats (31%) think biological males should be allowed to compete against women, as long as they "identify" as female, that view is shared by only 5% of Republican and 10% of other-affiliated American adults.

Americans also largely say that doctors should not be able to "prescribe puberty-blocking drugs or hormone therapy to minors."

Just 10% of US adults think all minors ages 10 to 18 should have access to puberty-blocking drugs or hormone therapy. But, fully one in five (19%) Democrats think all minors should have access—compared to just 2% of Republican and other-affiliated Americans.

Another 16% of all adults would allow minors to receive puberty-blocking drugs or hormone therapy once they're at least 15 years old. Again, Democrats (24%) are far more likely than either Republican (7%) or other-affiliated adults (10%) to hold that opinion.

In his inaugural address on Monday, President Donald [Trump announced](#) that, under his administration, the US government will abandon social engineering and recognize the existence of only two genders—those dictated by biology:

"This week, I will also end the government policy of trying to socially engineer race and gender into every aspect of public and private life."...

"As of today, it will henceforth be the official policy of the United States government that there are only two genders: male and female." [Subscribe for free to Breaking Christian News here](#)

FULLSTATURE COLLEGE OF THE BIBLE AND MISSIONS

WISDOM TO PREPARE *for the Work with Eternal Benefits for all.*

We must think deeply about making Jesus known. He has given us the Holy Spirit, the Bible and many preachers but we need to be trained in our minds on how to be effective for the Lord.

Experience has shown that if we just count on our love and passion to make inroads in the mission field or as pastors or in ministry, we'd likely become burnt out and quit very soon. Instead, God gave us the wisdom to prepare. The interest you expressed at the AWMC24, must remain burning and you have opportunity to be trained.

If you just show up in ministry, hearts full of love for God and eager to make big changes for His Kingdom, you will likely be back home early, burnt out and disappointed.

Instead, God gives us the wisdom to slow down and discover how we could effectively work on His behalf, using the talents, skills, and education He blessed us with.

God cut us out for this work, but we are presently rough and unpolished. **Fullstature College of the Bible and Missions (FCBM) will help take out the raw edges, sand out the splinters and prepared you for God to add the varnish, readying us to begin your work. Don't get us wrong we have always been a little unfinished, but God has helped us to help others since 1994. In this work, we will always need to be learning, growing, and adapting.**

Missionary Challenge

The countries that have received the greatest amount of Western missionary attention over two centuries contain the greatest number of unreached and unreached people groups: China and India (which once included Pakistan and Bangladesh).

PROPHETIC PRAYER FOR THE MONTH OF FEBRUARY 2025

David and others prophesied often in the Psalms about the whole earth experiencing salvation. These were prophecies about the kingdom. David, who was a king, prophesied

often about the greater kingdom of his Seed, Christ, the Messiah. Some of those prophecies in the Book of Psalms are shown below:

- *“You are My Son ... I will give You the nations for Your inheritance” (Ps. 2:7–8).*
- *“All the families of the nations shall worship before You” (Ps. 22:27).*
- *“The earth is the LORD’S” (Ps. 24:1).*
- *“According to Your name, O God, so is Your praise to the ends of the earth” (Ps. 48:10).*
- *“You who are the confidence of all the ends of the earth” (Ps. 65:5).*
- *“All nations whom You have made shall come and worship before you, O Lord” (Ps. 86:10).*
- *“The nations shall fear the name of the LORD, and all the kings of the earth Your glory” (Ps. 102:15).*
- *“Be exalted, O God, above the heavens, and Your glory above all the earth” (Ps. 108:5).*

The vision of the prophets was always global. The kingdom would not be limited to Israel but would encompass all nations. The scribes and teachers understood this but did not understand how it would be accomplished. It would come through the death of the Messiah, the descent of the Holy Spirit and the preaching of the gospel.

When reading these scriptures there should be no doubt of the plan and purpose of God. This purpose comes through the church, the new-creation people, who will become a global phenomenon. The church could not be limited to Jerusalem. The Book of Acts is the story of the church and kingdom breaking out of the framework of the old covenant and breaking forth throughout the whole earth.

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Adopt-A-Missionary- A Missions’ Strategy

<https://www.fullstature.net/adopt-a-missionary>

...a strategy for loving the missionary family as well as the people groups, they serve

Adopt-A-Missionary is a mission strategy that has gained momentum in missions over the years. What makes this strategy different is its focus. Historically, churches have focused on countries, and mission agencies have focused their attention on people groups. Adopt-A-Missionary focuses *on missionary families, or what we can call message bearers.*

For 5 years, my wife (of blessed memory) and I served as missionary representatives to the Kenyan peoples of East Africa. We divided the nation of Kenya into 6. Working with the missionary on ground we had a plan to evangelise the nation. We raised teams of two by two from Nigeria and planted 6 churches throughout the country. In the last 29 years + the FMI missionary teams have been helped by God to open the gospel among 40 unreached people groups. Our FMC churches faithfully prayed and the missionaries that we served with, and the church has supported them financially.

In 1990 for example, we were relocated to Kano with two major tribes- the Kanawas and Magusawas. We were led of the Lord to pay more attention *to tribal missions in 1993, where the gospel has never been heard while maintaining a church base.* Thankfully, our churches have continued to pray for and support the mission's effort with this strategic ministry.

ADOPT-A-Missionary Defined

What then does it mean to Adopt-A-missionary? It means committing yourself as an individual, fellowship group, local congregation, denomination, or mission agency to pray for and commit resources to win souls, establish believers, administrate the work within a specific people group through a missionary family or families. This commitment is continued until the believers in that people group can reach the rest of their people without outside (cross-cultural) assistance.

We are agents of God praying, giving, and serving to see an adopted family reach out to bring sinners into God's family. This is the true meaning of Adopting a missionary family. One day this will be accomplished, and every tribe, tongue, people, and nation will give glory to God around His throne (Rev. 5:9).

Adopt a Missionary Family

Fullstature Missions International is committed to the work of missions and has developed a ministry to bring into focus the Great Commission (Matt 28:19-20) set forth by Christ and to support missionary families need. We ask that your family prayerfully consider adopting a missionary family to be a blessing and to be blessed. After you have made an adoption, we encourage you can send your missionary family an email to share about your family and to ask them to share with you. The FMI becomes a bridge to help people you may never know or meet. You can reach out to the missionary during Holidays, birthdays, or anniversaries or just at any time. Commit to lift your missionary up in prayer. (Phil 6)

It is also our desire to support more missionaries through our ministry budget than we currently can do. The missionaries we support currently are under-supported. In other words, the support we grant is not adequate. In most cases, we are nearly able (with Naira) to provide what will keep body and soul together leaving projects in the field undone. This is where you pause and do something.

It is our goal to ensure that every Missionary, supported through, (what we call) the General Fund which includes the "Faith Promise Offering" (FPO), are missionaries we, as a ministry want to support.

The money these Missionaries receive is totally dependent on what is given by the individual or families who have adopted them.

Example: Missionary “Felix” may have two families in First Baptist Church which chose to adopt him. They do so for a combined support of \$200 per month, one for \$75 per month and one for \$125 per month. Should the family who chose to support Missionary “Felix” for \$125 per month be unable to do so for any reason, Missionary “Felix” would only receive \$75 for that month. There will be a “shortfall” and the family who was unable to give what they had purposed to give would not be contacted and asked, “Where is your contribution”.

If you have a desire to support a Missionary, please feel free to fill out a “Adopt-A-Missionary Request Form” and return it to our ministry office.

Build a Relationship

Develop a relationship with your adopted missionary family. Learn about their ministry and their ups and downs so that you know when to Praise God with them and when to lift them up in prayer. Being a missionary can have very hard times and there is great comfort when a missionary knows that God is always there and that there are people supporting them at every step.

Faith Promise

In addition to your commitment to get to know and pray for your adopted missionary, you may consider supporting your missionary financially. Among some of the greatest difficulties that missionaries face is having their financial needs met. Missionaries typically spend a significant amount of time raising monies to support their ministries which in turn reduces the amount of time out in the field.

Would you prayerfully consider financially committing to a missionary? If you agree please fill out the form below and send separately.

Thank you.



Missionary Adoption Promise Form

Fullstature Missions International Conference Centre for the Nations, 4 Parliament Highway, Secretariat

Donor Information (please print or type)

Click this link to complete online-

<https://www.fullstature.net/adopt-a-missionary>

Name _____

Billing
address _____

City, _____ Zip Code _____

Phone _____.

WhatsApp| _____ . Email _____

Type Donor individual church group church other:

Promise Information: I want to donate to General Fund Adopt a Missionary I (we)
promise by faith a total of \$ _____ to be paid: one time monthly

quarterly yearly for a length of: three years four years five years.

This gift will start _____ (date) and end _____ (date),
with an option to continue. I (we) plan to make this contribution in the form of: cash
 check credit card other.

If you have already been given a missionary name list here:

_____ Please contact me by

phone email if my missionary leaves the field

I am also interested in:

Praying for MAP

Receiving more information Going on a Mission Trip

Contact Information:

Giving toward MAP

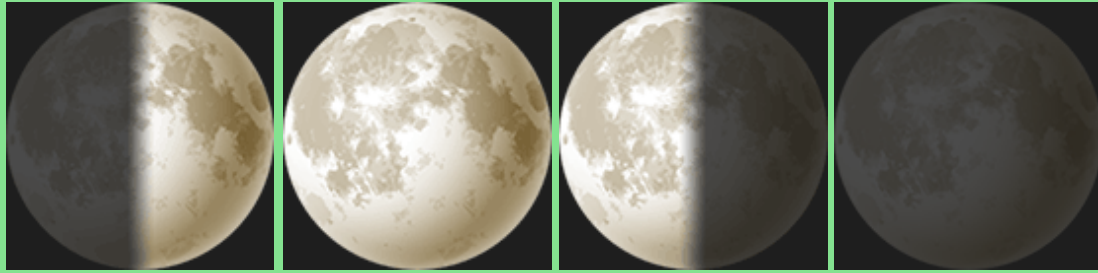
Representative visiting my church

Becoming a MAP Missionary Mobilizer

Please send all MAP information to (list name and
email): _____

Please communicate all MAP financial information with (list name and email):

Name (Print) _____



First Quarter
February 5
08:02 UTC

Full Moon
February 12
13:53 UTC

Last Quarter
February 20
17:33 UTC

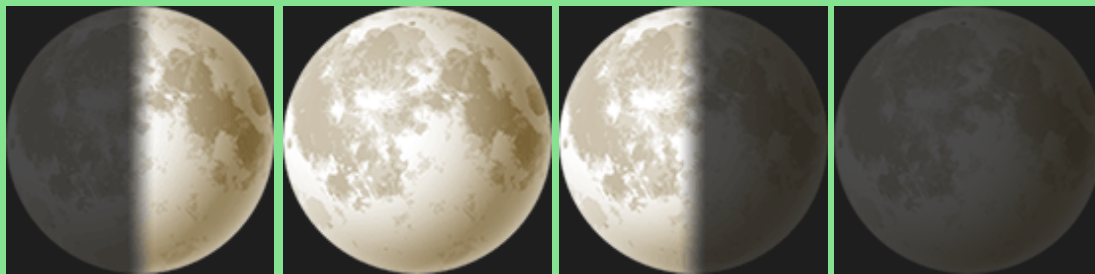
New Moon
February 28
00:45 UTC

Even if this is not your month of birth, pray into the day of your birth on a weekly basis (that is the weekday in which you were born). Take time at regular basis to be praying for yourself and prophesying over your own life. Speak into the foundations of your life and prophesy good things.

Thank Him for your specific day of birth. Declare that day blessed.

- Thank Him that He ordained that you will be made manifest on earth on a specific day in that month at a specific hour and minute.
- Thank Him that He has a purpose for your life, and it will be fulfilled.
- Ask Jehovah to forgive you where you have for one reason or another, ignored or rejected to recognize your day of birth.
- Thank Jehovah for the day of your conception. (Psa 139:13)
- Thank Jehovah that when He thought of you, he already thought of your entire life. Thank Him that He did not leave anything to chance. (Isa 49:1)
- Thank Him that he knew exactly what your redemptive purpose was going to be. (Psa. 139:16)
- Pray that He will reveal the original you more and more as you enter another year of your life. (Psa 139:13-15)
- Pray that He will restore the heavenly label, and the heavenly name He gave you before you were conceived. (Jer 1:5).
- Speak into the foundations of your life and prophesy good things.
- Prophesy that you will live and not die prematurely in any area of your life. Your family will live, the work of your hand will live and grow from strength to strength. Deut. 33:6, Psa. 27:13, 118:17
- Prophesy and proclaim the blessing of Levi upon your life as a priest unto Jehovah (2 Pet 2:9, Deut 33:8-11)
- Prophesy and proclaim the blessing of Benjamin upon your life Deut. 33:12
- Prophesy the blessing of the wisdom of Issachar in every area of life. Wisdom to establish the work of your hands, your family, as you grow a year older 1 Chron 12:32, Deut.33:18b-19, Pro 24:3-4
- Prophesy the blessing of Dan concerning your role as a leader. Prophesy over your inheritance that Jehovah will indeed ensure you leave an inheritance for your descendants. Deut 33:20-21, Psa 16:5-6.
- Prophesy the blessing of Joseph. Speak to the earth and declare that the earth will bring forth its best for you in this new year. Prophesy to the heavens to declare the glory of Jehovah over your life every day of this new year. Deut 33:13-17, Lev 26:4-5, Hos 2:21-22, Psalm 19:1-2, Isa 55:12

- Prophecy that you will grow in your spirit man into a matured son so you can receive your inheritance. Wherever you go in this new year, creation will experience release from frustration. Rom 8:19-20, Gal 4:1-2
- Praise Jehovah that your birthday marks the entry into another season of Jubilee. Thank Jehovah that immediately you were born, you cried out prophetically blowing your own jubilee cornet, and prophetically rejoiced in yourself. Ask Him to give you joy no matter your circumstance, to rejoice on this day.



First Quarter	Full Moon	Last Quarter	New Moon
February 5	February 12	February 20	February 28
08:02 UTC	13:53 UTC	17:33 UTC	00:45 UTC

YOUR HEAVENLY ACCOUNT

SATURDAY, FEBRUARY 1

Scripture: Hebrews 11:1-3, Ephesians 5:1a

Hebrews 11:1-3 says, “Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.” Faith has its own language. Because faith is the substance of things hoped for and the evidence of things not seen, when we walk in faith, we speak differently about things that we believe for but do not yet see. Ephesians 5:1a says, “Therefore be imitators/followers/**mi-ma-tace** of God as dear children.” Learning the language of faith helps us act like our Heavenly Father. We trust that what is promised will become ours. We understand that our language helps to frame those things and bring them into existence. Therefore, we speak as if we already have them. The first thing we have to learn about how faith works is that **our heart** unites with a promise and **our lips** call into existence that promise. And what pleases God is when He watches us act, talk and live as if we already have it before it is even visible. By faith, things that were not visible were brought into reality. God created the earth by faith. He spoke it into existence. He calls all of us to walk by faith as we trust Him, believe Him and begin to pray for what we need. Faith is a very important part of who we are and how we please God in the last days. When we are calling into existence something that does not yet appear, faith **visualizes** what we are asking for. As already in our hand, we embrace it by faith. We call it forth and we trust that God will bring it into existence in our behalf and for our use in the Kingdom. The key concept of Hebrews 11 is the Greek word **mar-too-reh-o**. **Mar-too-reh-o** is the testimony that we give as we walk in faith, expecting God to make visible what now is only a prayer. Walking with God in the last days is calling into existence what we need to serve Him and to advance the Kingdom. God expects us to not only learn the

language of faith but to walk our whole life in faith, with expectancy that He will honor what we ask Him to do and bring it into existence. A community of faith is very valuable today!

SUNDAY, FEBRUARY 2

Scripture: Hebrews 11:1-6

We go on to discover in this process of obtaining a witness or a testimony that what happens helps us gain an understanding that without faith it is impossible to please God. We understand that he who comes to God must believe that God is real and that He rewards those who diligently seek Him. Walking in faith means believing what God has promised to do and asking for it even when we do not yet see it. Believing that we have it and acting accordingly is something that pleases God. All the patriarchs learned to please God with their faith. Abraham pleased God with his faith by using it on his flesh to obey God and leave his father, Terah, for God's purpose. Using faith to finance an end-time harvest is essential. God often challenges us to step up into new dimensions of faith, knowing that He is going to supply.

MONDAY, FEBRUARY 3

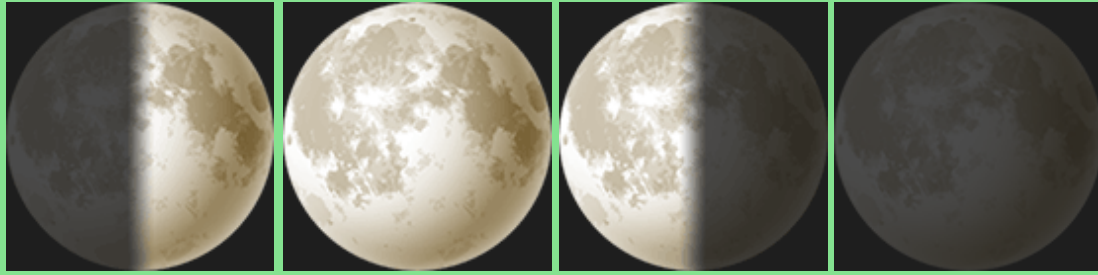
Scripture: Matthew 6:19,20

Matthew 6:19,20 says, “Do not lay up/**thay-sow-rid-zo** for yourselves treasures/**they-sow-ros** on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.” Verses 19,20 make it very clear that we have a bank account in Heaven. The Greek word **they-sow-ros** means **a repository or bank account**. Jesus encouraged and warned every believer not to lay up for themselves treasure on earth. He encouraged us to lay up for ourselves treasure in Heaven. That means we have a bank account in Heaven and we can learn to live out of it. The question is, have we obeyed? And since this is a faith operation, it is absolutely essential that we not only make those deposits by faith, but when it is time to withdraw, we move in faith also. Since Jesus commanded us not to store it up here but to store it in Heaven, there must be a way to make a withdrawal. And there is! With what we see happening in the economy of our nation, it is time every believer learned how to make a withdrawal from their Heavenly account. It is time we learned how to live out of God's Kingdom. It is absolutely essential for the days ahead.

TUESDAY, FEBRUARY 4

Scripture: Matthew 6:21-24

In Matthew 6:21-24, Jesus makes it very clear why it is essential that our treasure be in Heaven. Where our treasure is, that is where our heart will be. If our heart is set on earthly treasure, it will be controlled by what we own. Jesus goes on to say in verse 24, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” Since mammon, or the love of money, is the root of all evil, Jesus is encouraging us to put our treasure in Heaven with the Lord and learn to live out of that place. This means, if we do so, we are learning to live from an unshakeable realm! We learn to live from God's provision. **We secure our future in Christ.** **This means we refuse to live out of a place of where temporal unrest can halt all activity.** Living from faith in God's provision means we can always move forward in expectation. Will we choose God's way, or will we choose the world's way? The choice is up to us.



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08:02 UTC	13:53 UTC	17:33 UTC	00:45 UTC	

WEDNESDAY, FEBRUARY 5

Scripture: Matthew 6:25-34

Matthew 6:25-34 says, *“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.”* Jesus pointedly tells us that if we choose to learn to live out of God's provision and out of our eternal bank account, then we will live beyond fear of lack. The only way to learn to live beyond the fear of lack is to make a choice that, by faith, we are going to learn to live out of God's Kingdom. That means living out of Heaven's provision.

THURSDAY, FEBRUARY 6

Scripture: Luke 12:16-21

Luke 12:16-21 says, *“Then He spoke a parable to them, saying: ‘The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.’” But God said to him, “Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ So is he who lays up treasure for himself, and is not rich toward God.””* Jesus made it very clear that the man who stored up here was going to have to pay a steep, steep penalty. **Thay-sow-rid-zo** is in verse 21. Jesus said again in Luke's version, *“He who lays up treasure for himself, and is not rich toward God...”* is in deep trouble. We certainly do not want to do that. This emphasis again is the issue of laying up in Heaven as absolutely essential and God expects us to learn to live out of that bank. Faith to live out of the Kingdom is the only certain way forward in the days ahead. And I believe this is what I hear the Spirit

saying. Based on what we see happening in the world economically, the only safe thing to do is for every believer to learn to live out of his or her Kingdom resources. We have to learn to live out of God's supply, based on our past, present and future obedience. This isn't rocket science – it is relationship with God and learning to live out of what He provides. We have been called to do it and sometimes we have to be pushed into it. But do it, we should! Everyone has to start somewhere. It can start with the realization that we have been making deposits into this account with our obedience and it may be time to learn to make withdrawals.

FRIDAY, FEBRUARY 7

Scripture: Romans 2:5-8

Romans 2:5-8 is another use of **thay-sow-rid-zo** as a warning we see in Scripture. It says, “*But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who ‘will render to each one according to his deeds’: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,...*” A certain segment of the population is treasuring up God's judgment. That is what verse 5 says that people often do. We certainly do not want to be in that category but the majority seem to live there. Especially the wealthy and the political ruling class – leaders (of any class), judges, politicians and senators, residents etc. that seek only gain for self cannot escape eternal fire! What will they do when judgment comes? And suddenly it will all come about in a moment. They will reap in one moment the indignation and wrath they have been storing up for years because of their destructive, antichrist choices. Jesus has been gracious, extending life, grace, acceptance and forbearance. But suddenly judgment will come and in a single moment it will arrive.

SATURDAY, FEBRUARY 8

Scripture: 1 Corinthians 16:1-3

1 Corinthians 16:1-3 says, “*Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.*” Again, we see the Greek word **thay-sow-rid-zo** in verse 2, where **thay-sow-rid-zo** is translated “lay something aside” and means ‘To store up.’ We are beginning to find that this word is consistently used in the New Testament as ‘*To store up, to treasure or to make deposits.*’ It is obvious from its usage that in Matthew 6 where Jesus said to make those deposits in Heaven, we know assuredly that when we have made those deposits, we are also expected to live by making withdrawals. We are called to pray for specific withdrawals concerning our needs, **as they relate to God's purpose for the Kingdom.** If we have been making deposits for years, and they are multiplied, as Scripture says they are, then we certainly should be willing to make substantial withdrawals, as led by the Spirit. But our withdrawals have to be made by faith. Once we choose to pursue this realm by faith, then half the battle is won!

SUNDAY, FEBRUARY 9

Scripture: James 5:1-3

What can we expect for the people who disobey God? Is there a Scripture that says what God is going to do to all those who rebelliously reject what Jesus prescribes for the church? The

answer to that is in James 5:1-3. It says, “*Come now, you rich, weep and howl for your miseries that are coming upon you! Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.*” If we look at what is happening nationally, it is obvious that James 5 is manifesting. Jesus in the Sermon on the Mount declare, “*Do not lay up treasure on earth,...*” and then see in James 5:3 His judgment on those who do? Jesus made the dividing line for judgment - money! Those who treasure up for themselves, lose it! Obedience over **thay-sow-rid-zo** guarantees we qualify to execute the judgment on those who are disobedient in the last days. Expectation to see God’s transfer for the eternal purpose of harvest should be building in ministry. The true apostolic should be carrying this! God has a prayer strategy for wealth transfer but only the Holy Spirit can implement it! The Holy Spirit knows who qualifies to implement and who qualifies to receive this judicial prayer!

MONDAY, FEBRUARY 10

Scripture: James 5:4-6

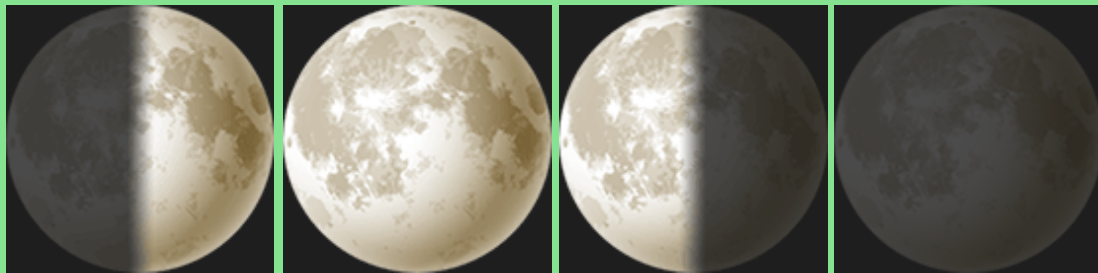
Verses 4-6 state, “*Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth. You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter. You have condemned, you have murdered the just; he does not resist/anth-his-tay-mee you.*” These four verses point us to the subject of fullness. There is a moment where the fullness of hoarding reaches the God of War. When it says, “*the Lord of Sabaoth,*” it means the God of War. There is a point where there is so much hoarding of resources, not only in the church, but outside of it. Ministers cry out for the money they need to harvest the nations, and it is not given because it is hoarded in individual’s bank accounts, it grieves the Heart of God. And that grief pours out in a season of fullness.

TUESDAY, FEBRUARY 11

Scripture: Genesis 15:13-16, Matthew 23, Daniel 8:23

The issue of fullness is critical to understanding James 5:4-6. Fullness is a principle that is hinted at in Genesis 15:13-15. Verses 13-15 state, “*Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.’*” The Amorites were the group of tribes that occupied the nation of Canaan. God said, “*You will be locked up in Egypt 400 years, until fullness of iniquity rises on Egypt and fullness of iniquity rises on Canaan. Once fullness of iniquity rises on Egypt, I will judge the Egyptians and you will come out with all they have hoarded.*” I am retranslating, but if we look at it from the eyes of James, this is what God did. And, they went to Canaan and they took everything, including the land. But they had to stay 400 years, until fullness of iniquity was complete. Fullness of iniquity governs every major prophetic transition in Scripture, out of Egypt into the Promise Land and from the Old Covenant to the New. We know this from Daniel. Daniel 8:23 says, “*And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes.*” The antichrist cannot come on the earth until fullness of iniquity is reached in the earth. What is restraining that today? The church is restraining it. We have a job to do – we have a job to do in harvesting the nations. We need to

do it! Fullness governs every major prophetic transition in Scripture. We need to get the church ready, get our ministers ready and get our people ready.



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WEDNESDAY, FEBRUARY 12

Scripture: James 5:7-9

James 5:7-9 states, *“Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!”* The first thing we notice about this is we have to be patient. The reason we must be patient, is that as the world and some of the church fill the cup of iniquity, we do not get the answers to prayer we are looking for until the cup of iniquity is filled. Once it is filled, the Lord of Hosts and God of War releases an anointing to pray against hoarders. At that time, He will move against them and their wealth will be transferred. Some might read this and say, “Well, we have to wait for the Second Coming of Jesus.” But I ask, what value will money be at the Second Coming of Jesus? There will be zero value in money because no one will need it. Money will be worthless. To read these verses and decide they apply only at the Second Coming makes no sense and does not fit the passage. If we are going to understand this and walk in it then we must realize that the coming of the Lord means a season where the Lord says, “The cup is full, the anointing is there! Now go after it!” The Lord will come and do it. He will tell us when to go and when to pray against.

THURSDAY, FEBRUARY 13

Scripture: Acts 2:36

Acts 2:36 says, *“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”* This is a now verse. It has arrived. Jesus is both a Savior and Judge. We have to expect the Judicial Christ in manifestation. He is here and ready to be Judge as we go out and move forward to represent Him. But there is a problem in the church – the Lord is waiting on us to pray some of these prayers. He is waiting on us and we must get prepared to walk in this realm. But we cannot walk in this realm if we are still violating covenant. We cannot walk in this realm if we have not walked in righteousness before the Throne. Seeing a great transfer of wealth is a pricey proposition. It means we have to first cut off all sin and iniquity in our own lives. Then we can stand to pray God’s Judicial Hand on the hoarders. If we are hoarding, watch out! If we are concerned, ask the Holy Spirit, ‘Am I hoarding?’ He is faithful to speak truth!

FRIDAY, FEBRUARY 14

Scripture: James 5:16-18

Verses 16-18 says, “*Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit.*” The very first thing that God requires if we go into this realm is transparency. That is why He says to confess our transgressions, one to another. Then He goes on to say the fervent prayer of a righteous man **is-koo-o**. **Is-koo-o** is where suddenly God comes to empower us to overcome a very persistent enemy. For those who have been in long, continuous battles, **is-koo-o** is the power to overcome the enemy, to look on him and to put him under our feet. We are given an example, and the example is Elijah. The example is what he did to Israel. It is obvious that what is in view here is the issue of financial hoarding, because of the example God gives. The example is the economy of Israel being completely shut down for 3 ½ years. The prophets of Baal were mammonites to the core. Some might even say demonic. When Elijah prayed, he shut off their financial stream. Every single item that was poured into the prophets of Baal dried up. Suddenly, they had no financial stream at all. That was God, working with one man. And when Elijah prayed again, Heaven opened up, the rain came and the earth produced its fruit. If we look at that economically, it is inevitable to see the financial repercussions of closing Israel’s economy. Israel’s economy was 100% dependent on agriculture and rain. No rain meant no food, money or prosperity. One man’s prayers shut down the whole economy of a nation, in order to kill the prophets of Baal. ***Just think what one man’s prayers could do with habitually rebellious and defiant actors and ritualists. One man, one prayer, Israel’s financial stream was cut off. I think it is time today’s church learned how to walk in this realm.***

SATURDAY, FEBRUARY 15

Scripture: 2 Peter 3:7-9

2 Peter 3:7-9 says, “*But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*” **We have time to pray and close the income stream of hoarders and perverse prophets.** God wants a harvest of nations; He is willing to wait until fullness occurs and we have to pray a transfer to get our harvest. Every individual in ministry should be encouraged to walk in this dimension. We have some praying to do over hoarders. We have to execute these prayers first on believers in the church, then nonbelievers in the world. When Jesus visits the hoarders, it will make Egypt look like a tea party.

SUNDAY, FEBRUARY 16

Scripture: Matthew 6:19-33

In Matthew 6:19-33, Jesus makes it very clear. He obligates Himself, by covenant, not only to take care of us but to ensure us that we have a Heavenly bank account. And if we have a Heavenly bank account, we can learn to live out of that account. We can do business out of that account. *We can pray for the finances or equipment we need and expect a transfer from that account.* But this is an operation that we do by faith and it has steps. It has very important steps.

It is not an issue of praying something that we desire, and asking God to fund our whims. It **does not** work that way. There is a process by which we make a withdrawal from our Heavenly account. And that process requires us to interact with our 'banker,' and our banker just happens to be God. Without getting to know our banker, we are definitely limiting our ability to make withdrawals. The **first** thing we have to do is, **get to know our banker!** We need to be on a first-name-basis and we have to be very comfortable talking to Him. He is on call 24/7 because we are on call for Him 24/7. Are we ready to pay the price to walk with the Ultimate Banker?

MONDAY, FEBRUARY 17

Scripture: Numbers 8:18-21

Numbers 8:19-21 is important because it tells us who God gave the tithe to. Once we understand that, then we can move forward. Verses 18,19 state, *"I have taken the Levites instead of all the firstborn of the children of Israel. And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."* It was important to know that this is the first covenant of salt in Scripture. The second covenant of salt provides the foundation for the Throne on which Christ sits. The first covenant of salt in Israel establishes the blessing on the children of Israel who give their tithes. Tithes were not given to buildings, they were given to people doing the work of the ministry. Offerings were given to buildings while tithes were given to people doing the work of the ministry. Tithes are distinctly different from offerings.

Tithes were given for one purpose – they were given for spiritual food in the House of the Lord. That is the purpose of the tithe. It has not changed! The tithe was established as part of the covenant of salt, and it was a covenant that was established **forever**. The word in verse 19 makes it clear, *"And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."* It is a covenant of salt forever before the Lord, with us and our descendants after us. That has not changed. So the full five promises that God gives to everyone who tithes belongs to every obedient believer. The purpose was so that the people in the church would be taught and understand God's Word. The purpose was that if the people were taught God's Word, they would not disobey simply for lack of knowledge. Understanding this builds a foundation because when we tithe, we make deposits in our Heavenly account. As a tither, we have a biblical, covenantal right to make withdrawals. If we participate in the covenant by investing and depositing, we get to participate in the covenant by withdrawing. I know not one person who deposits in an earthly bank that does not also withdraw. It should be the same for us that deposit in the Spirit. All who make deposits in our Heavenly account should learn how to make appropriate withdrawals.

TUESDAY, FEBRUARY 18

Scripture: Numbers 8:18-19

Numbers 8:19 says, *"And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary."* Today every believer is God's Levite and we have transitioned into the Priesthood of Jesus.

We are invited for communion and are invited into the Holy of Holies. In the New Testament, Jesus gave gifts to men. And it is interesting that verse 19 says that one of the assignments of the Levites was that there be no plague among the children of Israel when the children of Israel come near the sanctuary.

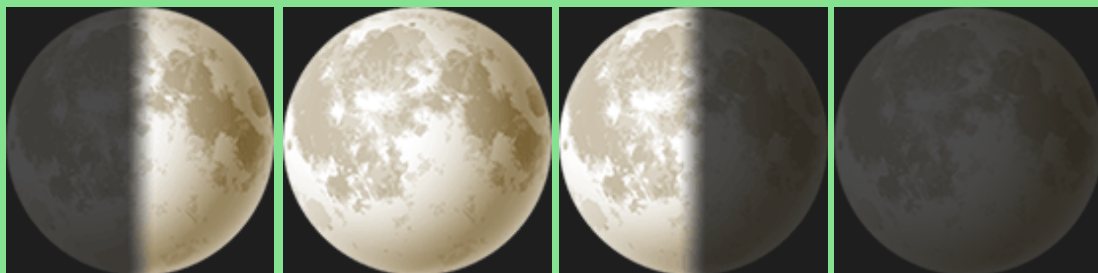
The Levites were charged with teaching the Israelites how to relate to God and how to establish relationship with Him. That assignment was to teach God's etiquette and how to relate with Him so that they could participate in covenant blessing without any covenant penalty. Do we have that today? It is possible to please God relationally and it is possible to make Him angry! If only the church would release teaching that grew believers **up**, instead of simply entertained then, then we would have a much different nation.

WEDNESDAY, FEBRUARY 19

Scripture: Ephesians 4:7-13

Ephesians 4:7-13 says, *“But to each one of us grace was given according to the measure of Christ’s gift. Therefore He says: ‘When He ascended on high, He led captivity captive, And gave gifts to men.’ (Now this, ‘He ascended’—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ...”* Jesus ascended on high, He led captivity captive and He gave gifts to men. The New Testament equivalent of the priests are those people who are walking in their ministry gifts.

If the pulpit is full of entertainment or apostasy, it is time to ask God to put responsible men and women in that office. Teaching the church how to relate to God so that there will be no plague among the people is the goal. Praying for Godly leaders is a prayer God will honour!



First	Quarter Full	Moon Last	Quarter New	Moon
February	5 February	12 February	20 February	28
08:02 UTC	13:53 UTC	17:33 UTC	00:45 UTC	

THURSDAY, FEBRUARY 20

Scripture: Genesis 28:18-20

Genesis 28:18-20 says, “Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. And he called the name of that place Bethel;[a] but the name of that city had been Luz previously. Then Jacob made a vow, saying, “If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, ...” The reason why we have a right to withdraw from a Heavenly account is because we said yes to the eternal covenant of salt that Jesus made with every believer. Jacob revealed some things that are involved in this covenant because Jacob gave voice to what is involved in this covenant of salt. He made a vow. He says, “If you will....Then I will...” We see this in verse 22, “...I will surely give a tenth to You.” If You will do these things, then I will surely give a tenth to You. Now that, in essence, was the very first covenant of salt that God made with His believers. The place where this covenant was made is the place where Jacob had a dream. He saw angels ascending and descending and he understood the place was the church of God. He then built an altar and called it Bethel, or God's House. And God's House is a place where He communicates with His people. In Ephesians 4 terminology, it was the place where the priests taught the people how to relate to the Lord in His House, so there would be no plague among the people.

FRIDAY, FEBRUARY 21

Scripture: Genesis 28:18-20. Hebrews 13:5

In Genesis 28 Jacob asks God for divine protection. If you will keep me in this way that I am going, refers to divine protection. Keep me on the path and alert me if I am about to take a tangent. We do not need any tangents. Tangents are too costly. They take too long to recover from – therefore I need You to alert me when I am headed off course. Hebrews 13:5 is a similar New Testament promise, “*Let your conduct be without covetousness, And be content with such things as you have. For He Himself has said, I will never leave you nor forsake you.*” The ‘never forsake you’ is a very interesting Greek word. It is **eng-kat-al-ee-po**. It is what is called a triple intensive. In Greek if you want to build a concept and add strength to it you add a prefix to the Greek word. The root word here is **al-ee-po**, I will be with you. **Al-ee-po** can be double in strength by adding **kat-al-ee-po** and adding **eng-kat** triples the strength of that statement so that it requires a whole paragraph in the Amplified Bible just to try and translate the strength of this one Greek word. Hebrews 13:5 in the Amplified Bible says, “*Let your character or moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you nor give you up nor leave you without support. [I will] not, [I will] not, [I will] not in any degree leave you helpless nor forsake nor let [you] down (relax My hold on you)! [Assuredly not!]*” All of this rich text for one Greek triple intensive word speaks God's New Testament heart in completing the first covenant of salt!

SATURDAY, FEBRUARY 22

Scripture: Genesis 28:18-20

Jacob also made a part of this eternal covenant of salt, was give me bread to eat. God if you will throughout my life, give me bread to eat so that I always have food, then I will give you a tenth of everything I receive. The fourth thing that Jacob asked for was, give me clothing to put on. Clothing in Biblical days was much more expensive than it is today because it took a lot more man hours to make clothes. Once again we find Hebrews 13:5 speaking to the entire panoramic promises of the Salt Covenant. It is obvious that this moves seamlessly into the New Testament. Jacob knew exactly what he needed to fulfill God's call on his life and he obtained

it by the covenant. If we have consistently walked in this covenant before God, we have a Biblical right to make a withdrawal.

SUNDAY, FEBRUARY 23

Scripture: Genesis 28:18-22

The fifth and final thing that Jacob asked for was perhaps the costliest thing, but also the one that brought the most peace. Number five was, bring me back to my father's house in peace, or bring me in to the fullness of my destiny. God, if you will do these five things, then you shall be my God and I will give You a tenth of all. That was the covenant. That became the very first covenant of salt. And God said yes. God agreed. And what is amazing for all of us is that Jesus expanded on our understanding by revealing the existence of a Heavenly covenantal banking account. *As a result we have the right to make a withdrawal from that Heavenly account. Why are we spending so much time emphasizing that? Because the church limits itself to worldly bank accounts, but Jesus lived out of His Heavenly account. We do not yet think in terms of living out of our Heavenly account. Our minds have to convert in order to think that way.*

When we start *thinking* in accordance with Scripture then we will start *acting* in accordance with Scripture. And as a result, we will start moving in ever-increasing dimensions of faith for a great end-time harvest – a harvest of nations that is very expensive, not to mention all the equipment necessary to get there. How do we pay for harvesting and training nations? By making withdrawals from our Heavenly account! We are not talking about a few hundreds here, we are talking about multiplied millions, even billions!

MONDAY, FEBRUARY 24

Scripture: Deuteronomy 26:13-18

Deuteronomy 26 records the law of the tithe. Verse 13 reveals what every giver was supposed to say as they were giving their tithe, “*Then you shall say before the Lord your God: ‘I have removed the holy tithe from my house, also given that to the Levite, the stranger, the fatherless and the widow. According to all Your commandments which you have commanded me; I have not transgressed Your commandments, nor have I forgotten them.’” In verse 15 givers were to declare, “...*Look down from Your holy habitation from heaven and bless your people Israel and the land which you have given us just as you swore to our fathers, A land flowing with milk and honey.*” It is interesting that in verses 16-18 we have the following statement, “*This day the Lord your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul. Today you have proclaimed the Lord to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice. Also today the Lord has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments,...*”*

The Lord brings us to this passage when our ministry costs doubles and we don't have the faith for it. The key to understanding this passage is the Hebrew ***hiphil*** causative verb in verses 17 and 18. Verse 17 says, “*Today you have proclaimed/avouched/declared the Lord to be your God...*” Verse 18 says, “*Also today the Lord has proclaimed/avouched/declared you to be His special people...*” On page 61 of the Gesenius Hebrew Chaldee Lexicon to the Old Testament, the Baker Book House Edition, says of this verb, “To cause, to say; Deuteronomy 26:17, “Thou hast this day made Jehovah to say, or promise,” etc.; Verse 18, “And Jehovah hath made thee

promise,” i.e. Ye have mutually promised, and accepted, and ratified(accepted) the conditions of each other.” “Causative” here means: When I listen to God, and give where He tells me to give, my act of obedience causes God to listen to what I ask and agree to perform it. But it is essential to seek His Heart and only ask for what is, His revealed purpose. God is the One who challenges us to walk in this causative covenant. He is the one who made it a Hebrew *hiphil* causative verb. Our obedience to His voice causes His obedience to our voice. This becomes a foundation for every withdrawal we will ever make from our Heavenly account. The faith to make a withdrawal from our Heavenly account comes from these three verses in Deuteronomy 26. Get to know them, get to understand them and read them over and over again until they become a part of how we think. This is God's idea of covenant. We give what He tells us to give, when and where and He gives what we ask Him, when and where! That is God's covenant terminology. “Test Me now in this and see if I will not open Heaven for you. Put me to the test! See if I am not a Covenant-Keeper.”

TUESDAY, FEBRUARY 25

Scripture: Malachi 3:8-12

Is it any wonder that in Malachi we are told to put God to the test? Verse 10 says, “*Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this, Says the Lord of hosts, If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.*” This is the only place in Scripture where God says, “Test Me, Prove Me and See what I will do!” That is because of the Hebrew *hiphil* causative verb of Deuteronomy 26. Any believer who has ever prayed and asked God what to give and where, heard and *done* it, has every right to ask God for the provision he or she needs to do whatever God has asked them to do. God has challenged us to put Him to the test and see if He won't do it. If God said, “Put Me to the test,” we must be able to make a withdrawal from our Heavenly account. Why else would He say, “Put Me to the test”? That proves He expects us to make withdrawals from our Heavenly account. It is time we start doing it.

WEDNESDAY, FEBRUARY 26

Scripture: Mark 11:24

In making a withdrawal from our Heavenly account note in Mark 11:24. It says, “*Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.*” Why wouldn't we have them if we have already been obedient, and we caused God to ask what He could do for us? If we are obedient in doing what God has said to do, then He will answer what we ask Him to do. Mark 11:24 is first in making a withdrawal from our Heavenly account. Claim it by faith! How do we get the faith to claim it? We do what He says to do in our giving. When we are willing to follow His direction in our giving, we know we have the faith to claim what we need. We know, because we have taken the time to figure out what a causative verb really is and what it means to us. It is inevitable, if we are obedient and have the faith to do it. The first approach is to claim it according to Mark 11:24. Believe that you receive.

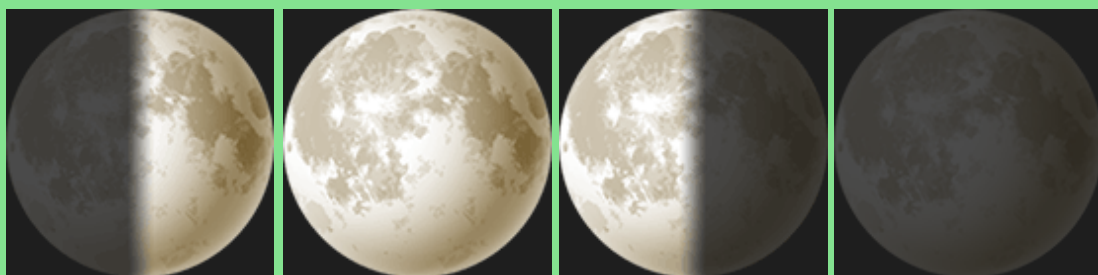
THURSDAY, FEBRUARY 27

Scripture: Malachi 3:11, James 4:7, 1 Peter 5:6-9

Malachi 3:11 says, “*And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field, Says the Lord of hosts.*”

After we claim what we need by faith. We agree with God and rebuke the devourer. Now rebuking the devourer is a biblical process and we are called to do it. We have to agree with God and remind Him that He is rebuking the devourer, and we agree to rebuke the devourer also because ***we are His voice in the earth.*** James 4:7 makes it very clear, “*Therefore submit to God. Resist/anth-his-tay-mee the devil and he will flee from you.*” Resisting the devil means that we are taking an active stand against him. We are supposed to reach out, grab and pull him out of his occupied position against us. We will put him under our feet. We also have 1 Peter 5:6-9, “*Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.*” We have a charge to rebuke the devil and actively resist him. Therefore, we must agree with Him and do some serious rebuking in the name of the Lord!

In Acts 4:27-28, we see another key to our heavenly account. The key in Acts 4:27-28 says, “*For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.*” What we see from verse 28 is that the purpose of God moves the Hand of God. The purpose of God in the Bible always moves the Hand of God. Once we discover the purpose of God, we add our faith to God's purpose and that moves His Hand. In making a withdrawal from our Heavenly account, we have to find out what His purpose is and what His purpose costs. When we get a cost for His purpose, then we can move His Hand by faith. We can move His Hand to achieve His purpose. As long as we know it is God's purpose and not our own, we can add our faith to what it costs for that purpose and see it brought in. The key is making sure it is God's purpose and not our own. The purpose of God moves the Hand of God. When we add our faith to the purpose of God, we move the Hand of God.



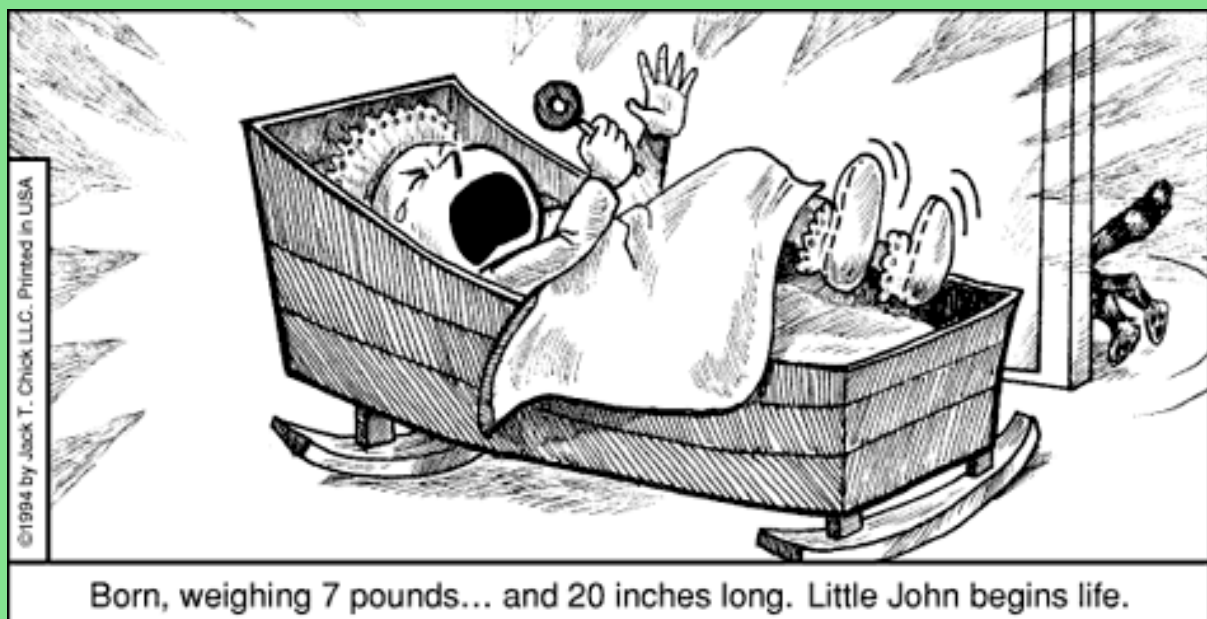
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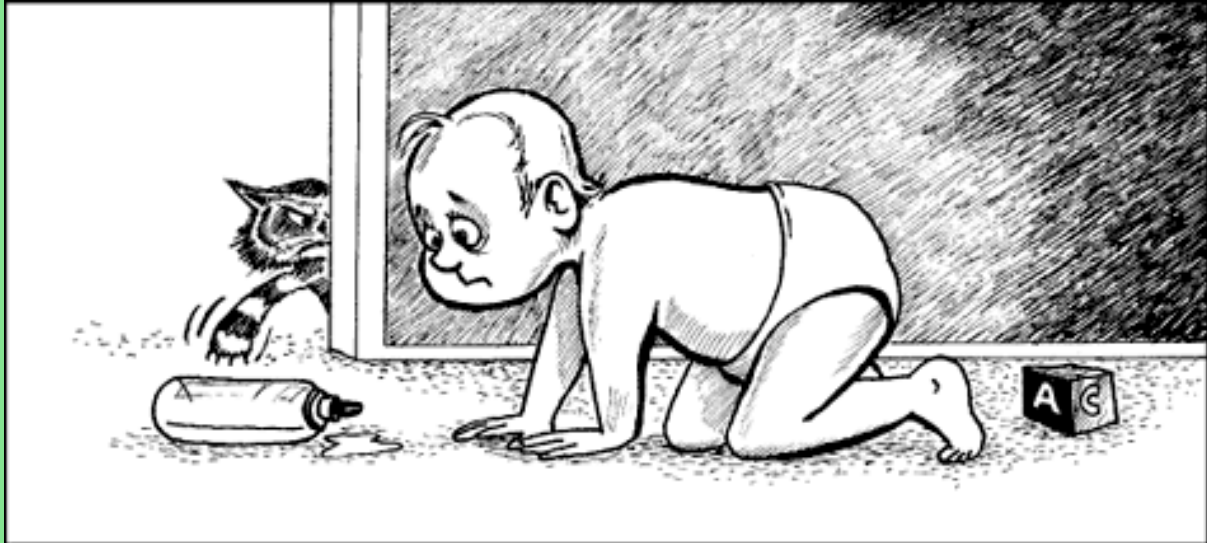
FRIDAY, FEBRUARY 28

Scripture: Hebrews 1:8-14, Hebrews 2:1-8

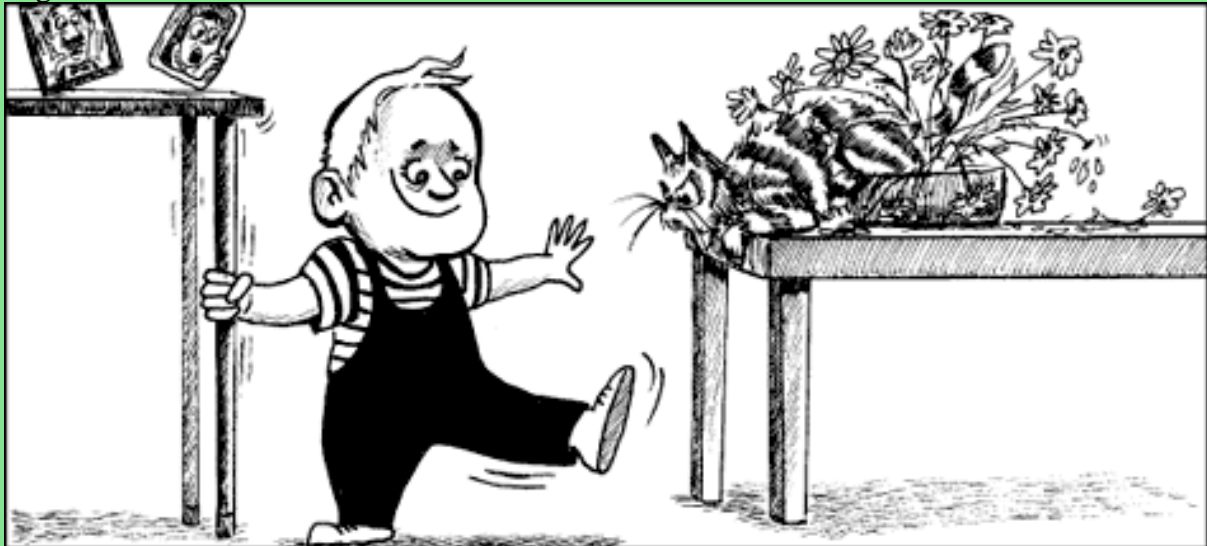
We must declare angels to go get our money and bring it in. God is not a counterfeiter. He is not going to print money and bring it to us. But it is already here, everything we need is already in the earth. So, the angels need to create the opportunity for us to make contact or connect us

to where a supply is. They have an active role in making a withdrawal from our Heavenly account. That active role is to bring us into the connection that we need to either earn or to gain the money we need for God's purpose. Angels are sent to help us achieve the will of God. Therefore, we have the right to say, "Angels, go forth and bring me in to the full measure of this provision!" It might take some time, but we must read this passage until we get there. We need to know that the enemy is under our feet and the angels help us enforce that. Therefore, we actively call them into action in our behalf.

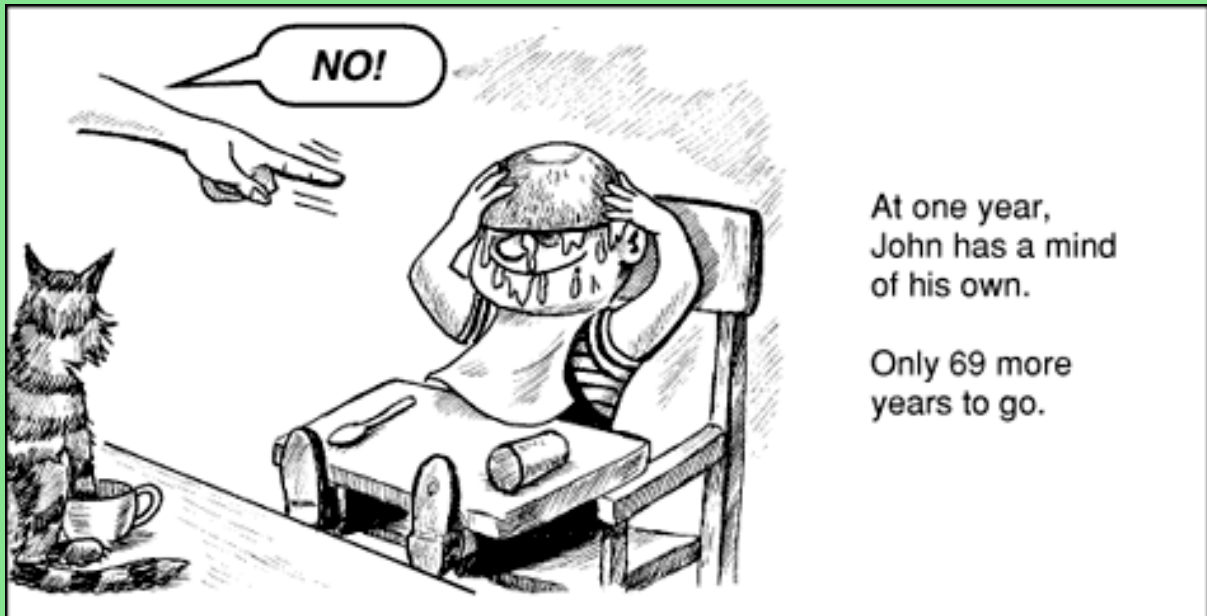




Sometimes it's a long, long trip from the cradle to the grave.



Little John is wobbly at first, but he's stepping out.



At one year,
John has a mind
of his own.

Only 69 more
years to go.

Page 5

At the age of 15, John is on the great highway of life.



Everyone is busy going the same direction.

Page 6



By age 20, John has all the answers... just ask him. He has 50 years left.

Page 7

By 40, John is married with two kids.



Life has turned into a rat race on the great highway of life.

Page 8

By 50, John no longer has all the answers. He's only got 20 years left.



Page 9



Page 10



*"Broad is the way, that leadeth to destruction..." Matthew 7:13

Page 11



*John 14:6

Page 12

In His great love for you, Jesus (God the Son) left heaven and took the form of a man to shed His precious blood for your sins.

“For God so loved the world, (that’s you) that he gave his only begotten Son (Jesus), that whosoever believeth in him should not perish (in hell), but have everlasting life (in heaven).” John 3:16



Jesus died on the cross and three days later arose from the dead. He is now in heaven and is coming back again.

Page 13

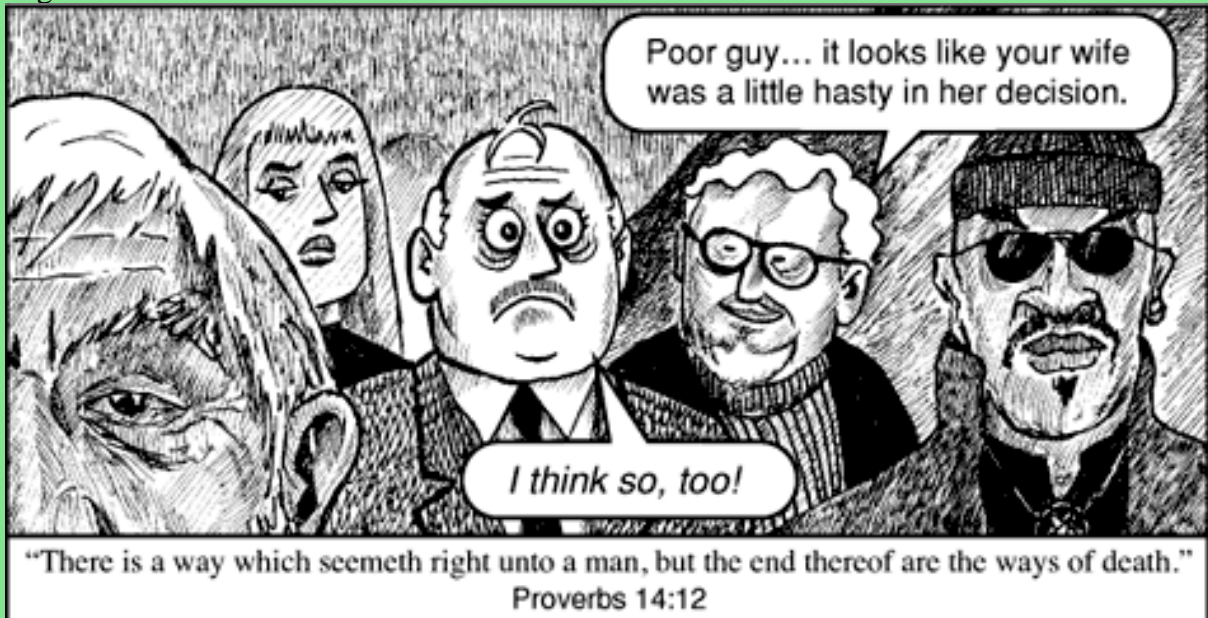


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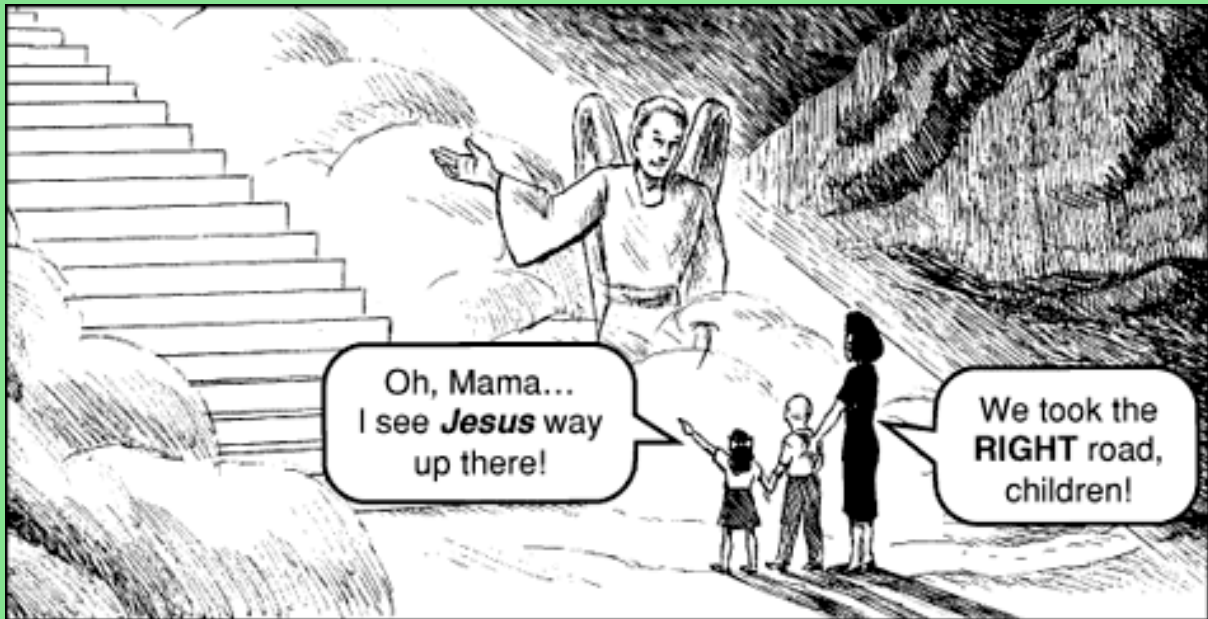


*“...narrow is the way, which leadeth unto life, and few there be that find it.” Matt. 7:14

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Page 16

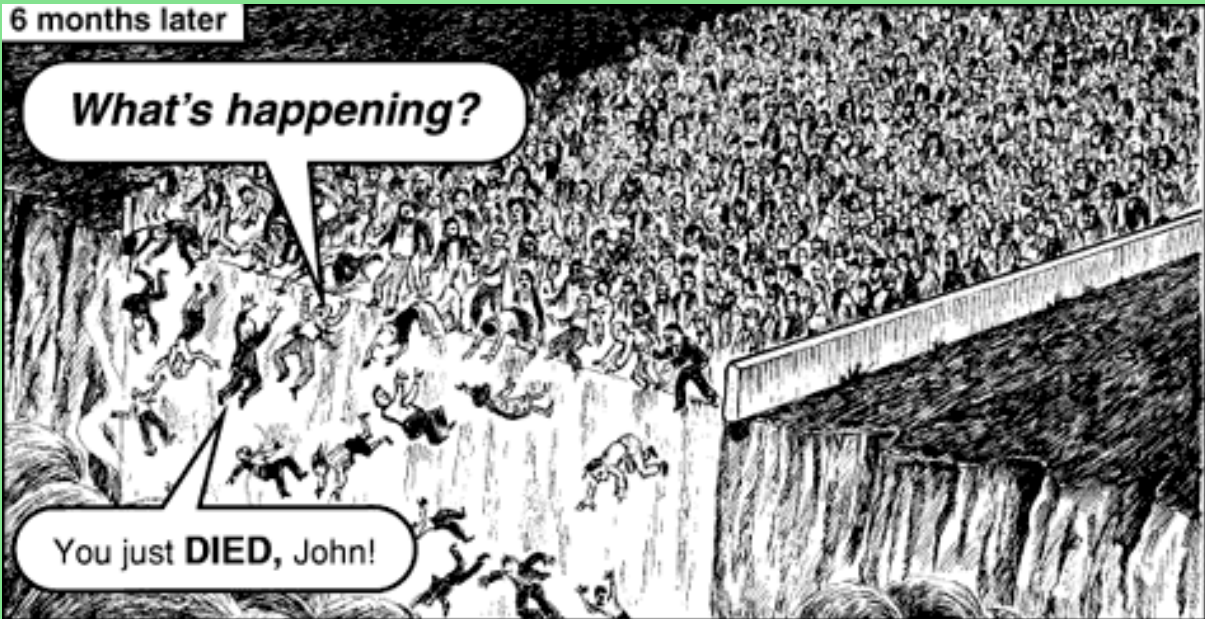


Page 17



Page 18

6 months later



Page 19



Page 20



Page 21

The whole world is on the great highway of life.
But there's **STILL** time for you to take that narrow road to heaven.



Page 22

THE BIBLE SAYS THERE'S ONLY ONE WAY TO HEAVEN!

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6

NOBODY ELSE CAN SAVE YOU. TRUST JESUS TODAY!

"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." Rom. 10:9

1. Admit you are a sinner. See Romans 3:10
2. Be willing to turn from sin (repent). See Acts 17:30
3. Believe that Jesus Christ died for you, was buried and rose from the dead. See Rom. 10:9-10
4. Through prayer, invite Jesus into your heart to become your personal Saviour. See Rom. 10:13

WHAT TO PRAY

Dear God, I am a sinner and need forgiveness. I believe that Jesus Christ shed His **precious blood** and died for my sin. I am willing to turn from sin. I now invite Christ to come into my heart as my personal Saviour.

If you trusted Jesus as your Saviour, you have just begun a wonderful new life with Him. Now:

1. Read your Bible (KJV) every day to get to know Jesus Christ better.
2. Talk to God in prayer every day.
3. Be baptized, worship, fellowship, and serve with other Christians in a church where Christ is preached and the Bible is the final authority.
4. Tell others about Jesus Christ.

Here's help to grow as a new Christian! Read **The Next Step**, available at www.chick.com.



The Generosity Test

Interactive Q's KEEP SCORE – ADD POINTS

1. Do you support missionaries or other ministries?

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

2. When eating out with someone, do you offer to pay for their lunch?

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

3. When driving do you prefer the other driver when changing lanes, parking and/or stopping at a stop sign?

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

4. Do you lend money to those in need and then decide to cancel or reduce their debt?

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

5. When you hear about a need do you pause to consider how to personally meet it?

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

6. Are you responsive to the Lord to give over and above your regular preplanned giving? (Tithes & Offerings etc.)

- a) Regularly (2 pts.)
- b) Sometimes (1 pt.)
- c) Seldom/Never (0 pt.)

7. How did you do in the Generosity Test?

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