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Monthly

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THE MEASURE OF FAITH & RENEWED MIND

WHAT TO DO WHEN YOUR FAITH IS TESTED
The book of James offers practical answers to this question

HEALING MERCY: TRUTH ABOVE FACT
Do not observe the lying vanities

INSPIRATION | EVENTS | HEALING | FINANCE | SALVATION

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Table of Contents

Letter From The Publisher

An introductory letter from Pastor Derick E. Wilkes concerning what the Lord is saying in the current edition.

CALENDAR OF EVENTS

Stay informed about what we are doing here at Congregation of Churches, events, birthdays, and more ...

Leadership Corner

What To Do When Your Faith Is Tested

Discover how to stand steady when faith is tested, employing joy, patience, and wisdom without wavering concerning God's goodness.

The Measure of Faith & The Renewed Mind

Discover how the renewed mind agrees with God's Word, allowing the measure of faith within the believer to operate freely and effectively.



The Measure of Faith & The Prosperous Soul

Explore how renewing the mind to redemption causes faith, speech, and manifestation to flow from who we already are in Christ.

Counting The Whole Cost: Grace To Finish

A revelatory look at counting beyond natural resources and discovering the grace-based sufficiency God provides to finish the assignment.

HEALING CORNER

Healing Mercy: The Truth Above the Fact

A faith-filled reminder to observe God's healing mercy in Christ, refusing to let temporary facts speak louder than redemption's finished truth.

PARTAKER OF GOD'S GRACE

We share fully of God's grace as faith partners of the Kingdom

Salvation Message

Salvation is an all encompassing word of which you become a recipient of as a child of God. Tap into God's full inheritance for you.

Celebrating
32
Years of Marriage
and Ministry



May 14, 2026

DERICK WILKES

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PARTNER LETTER



Good Day Partners

This month, Holy Spirit has been directing our attention to a vital connection in the life of faith: the measure of faith and the renewed mind.

Faith is not absent from the believer. According to Scripture, God has dealt to every man the measure of faith. Yet that faith must not be hindered by old thoughts, anxious thoughts, or a mindset shaped by lack, fear, and natural reasoning. This edition has a special emphasis on The Measure of Faith and the Renewed Mind. As you move through this month's articles, teachings, and insights, my prayer is that you will see more clearly how God's Word comes to renew the mind with His thoughts, His ways, and His perspective. The believer is not called to think from the standpoint of deficiency, but from the standpoint of what is already ours in Christ.

The renewed mind gives faith freedom of expression. When the mind agrees with the Word, the heart is strengthened, the mouth speaks in alignment with God, and the believer begins to live from the reality of redemption rather than the pressure of circumstance. So then, this month, we are not merely studying faith as a subject. We are allowing the Word of God to shape how we think, how we speak, and how we live. As our minds are renewed, the measure of faith within us can operate more freely and effectively.

Thank you for walking with us, standing with us, and believing with us.

Pastor Derick E. Wilkes & Prophet Natalie A. Wilkes
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2026 The "I AM" In ME ... God is revealing His Covenant nature to us & through us

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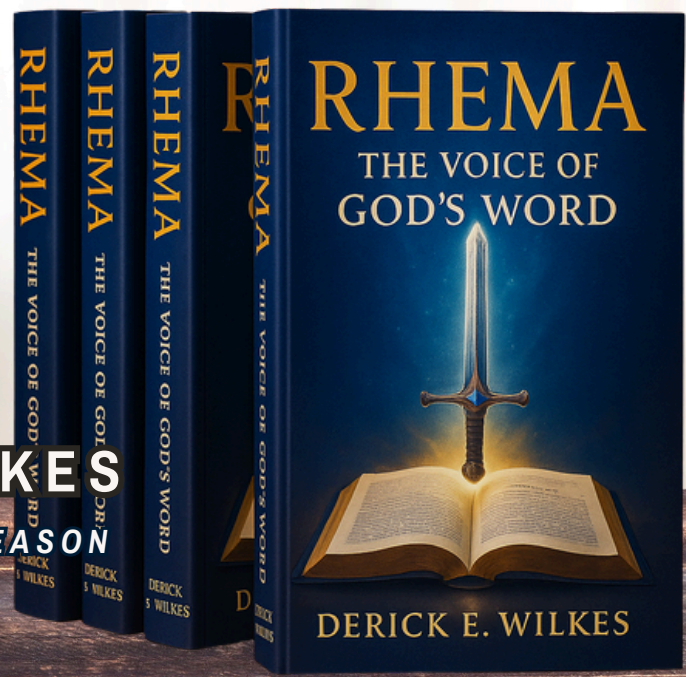
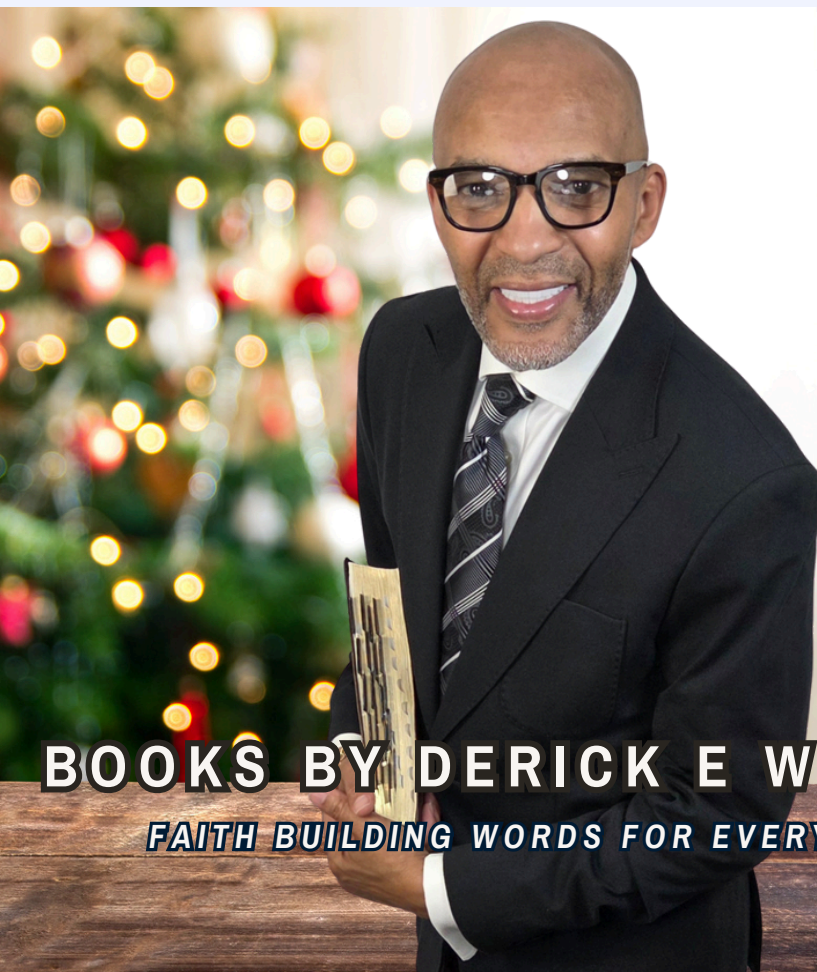


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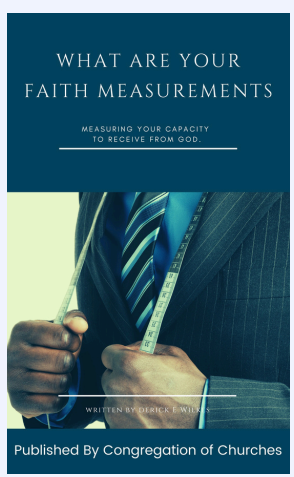
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BOOKS BY DERICK E WILKES

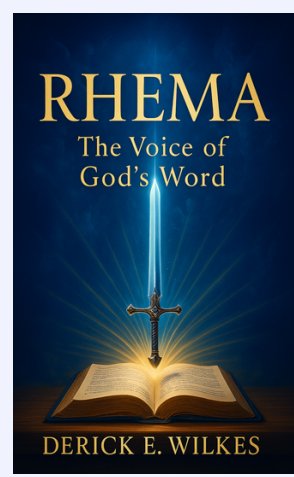
FAITH BUILDING WORDS FOR EVERY SEASON



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A MINISTRY OF CONGREGATION OF CHURCHES

WHAT TO DO WHEN YOUR FAITH IS TESTED

THE POWER OF JOY & PATIENCE

As Christians, we must understand that our faith will have opportunities to be proven.

There will be moments in life where what we have heard, what we have believed, what we have received, and what we have been taught by the Word of God will be placed under pressure. Now, when we speak of tests, trials, and temptations, we must be clear from the beginning. Evil does not come from God. God is not the author of destruction. God does not tempt His people with evil. God does not send sickness, sin, confusion, fear, or destruction to prove whether we believe Him.

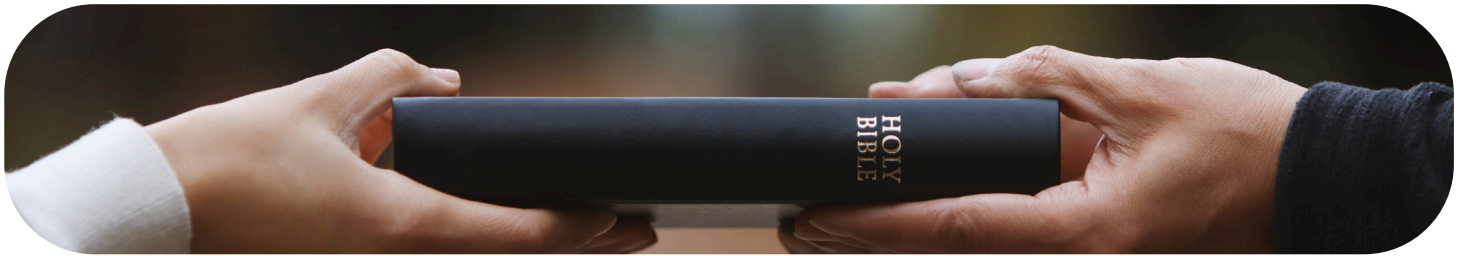
James will make that clear later in the chapter.

At the same time, life will present opportunities for our faithfulness to be proven. There are good opportunities where we must prove faithful with what God has placed in our hands. God may bring financial opportunities, business opportunities, ministry opportunities, covenant opportunities, marriage opportunities, and assignment opportunities into our lives. These are good things. Those moments also require faithfulness, wisdom, obedience, and spiritual maturity.



But in this article, when we are talking about what to do when your faith is tested, we are focusing on the other side. We are talking about the pressures, trials, afflictions, persecutions, cares, temptations, and contradictions that come against the Word of God that has been sown in our hearts.

Continues on the next page



God is not the source of the evil, but His Word prepares us before evil ever shows up. God will teach us, train us, speak to us, reveal truth to us, and establish us in His Word, so then when pressure comes, we are not unprepared. The pressure may not have been planned by us, but the Word has already been planted in us.

When the Word of God is sown, the book of Mark says that the enemy immediately desires to steal the Word. He will use afflictions, persecutions, cares of this world, lust of other things, deceitfulness of riches, and offenses to do so.

Mark 4:15–20 shows us that pressure often comes because of the Word. The enemy is not merely after your comfort. He is after the Word that produced faith in your heart. Since faith comes by hearing the Word of God, then in effect, when the Word is pressured, faith is being tested. And when your faith is tested, you must know what to do.

Our foundation is found in James chapter 1.

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

Now notice how James begins. He says, “My brethren.” He is talking to Christians. He is writing to those who belong to the family of faith, and he says, “count it all joy when ye fall into divers temptations.”

He did not say the test was joy. He said, count it joy.

There is a difference.

The test does not feel like joy.

The pressure does not look like joy.

The trial does not always sound like joy.

Yet, James says to count it joy.

That means joy becomes the spiritual calculation of the renewed mind.

Continues on the next page

The renewed mind looks at the test through the lens of what God has said and says, “I know something about this situation that the pressure does not know.”

Joy is not pretending there is no test. Joy is a product of knowing what God has said, even while the test is going on. Joy is a characteristic of the fruit of God’s Spirit. Joy is an outflow of the love of God shed abroad in our hearts. Joy is not merely natural excitement. Joy is strength that rises from revelation. When you know what God has said about a situation, you can have joy even before the situation changes. So then, James says, “count it all joy when ye fall into divers temptations.”

The word translated “temptations” can carry the idea of tests, trials, pressures, and proving. The context will determine how the word is being used. Sometimes it refers to outward pressure. Sometimes it refers to temptation toward sin. Sometimes it refers to a proving moment where faith is being pressured. But James is not talking about a person intentionally walking into trouble through disobedience and then trying to call that a faith test.

No, he says, “when ye fall into” divers temptations. These are the varied pressures that come against the believer while they are walking by faith.

Then verse 3 gives us the key.

“Knowing this, that the trying of your faith worketh patience.” That first word matters: ***knowing***. If you do not ***know*** this, you will not be able to count it joy.

Counting it joy is connected to knowing something. James is not asking us to rejoice in ignorance. He is showing us that joy is connected to revelation. Knowing this, that the trying of your faith worketh patience. The trial is not testing ***God’s faithfulness***. The trial is coming against ***your*** faith. *It is the trying of your faith.*

The pressure is not trying to find out whether God is able. The pressure is working against what you believe, what you heard, what you received, and what you are standing on.

And James says that the trying of your faith worketh patience. This is where we must understand what to do when faith is tested. When tests, trials, and temptations come against faith, that is the time to ***employ*** patience. That is the time to put patience to ***work***.

Patience is not weakness.

Patience is not passivity.

Patience is not doing nothing because you do not know what else to do.

Continues on the next page

Patience is faith with endurance. Patience is faith remaining steady under pressure.

Patience is the length of your faith. Faith receives what God said, but patience holds on to what God said while pressure is present. Faith says, “I believe God.” Patience says, “I still believe God.” Faith takes hold of the Word. Patience refuses to turn it loose.

That is why verse 4 says:

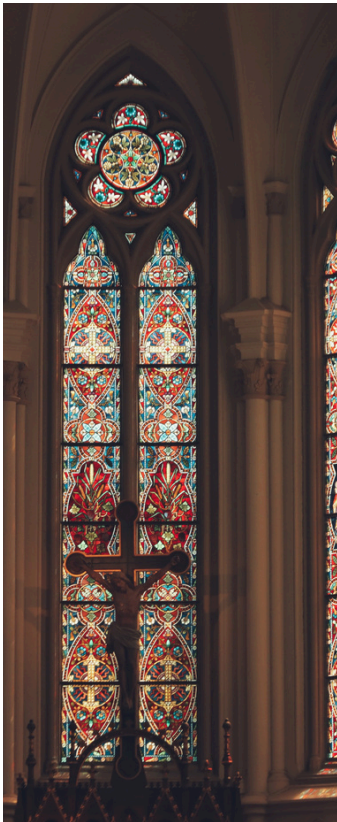
“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

Notice the language: ***let patience***. That means patience must be allowed to do its job. You can interrupt patience. You can stop patience from working. You can let pressure move you out of faith. You can let your mind begin to waver. You can let the situation change your count or consideration. But James says, “let patience have her perfect work.”

In other words, do not fire or ***terminate*** patience before patience finishes the assignment. And the result is powerful: “that ye may be perfect and entire, wanting nothing.” Patience helps the believer become complete, entire, and lacking nothing in the area where faith has been tested.

Now James continues.

James 1:5–8 KJV – “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not ***that man*** think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”



James is still in the same flow. He has not changed subjects. He is still talking about what to do when faith is being tested.

When faith is tested, you may need wisdom. You may need wisdom to know what to say. You may need wisdom to know what not to say. You may need wisdom to know when to move, when to stand, when to be quiet, when to answer, when to endure, when to correct, when to wait, and when to act.

So then, if any of you lack wisdom, let him ask of God.

And look at the character of God in verse 5.

He “giveth to all men liberally, and upbraideth not.”

Continue on the next page

God is not stingy with wisdom. God is not mocking you because you need wisdom. God is not rebuking you for asking. He gives liberally.

But verse 6 says, “But let him ask in faith, nothing wavering.”

That means your request for wisdom must be rooted in confidence toward God. You cannot ask God in faith while being uncertain about His character. This is why James later makes it clear that God is not the source of evil, temptation, or destruction.

James makes that clear in verses twelve through seventeen.

James 1:12-17 KJV – “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

James says, “Let no man say when he is tempted, I am tempted of God.”

So then, when your faith is tested, do not accuse God. Do not put the trouble on God. Do not make God the author of the test, the trial, the temptation, the evil, or the destruction.

James says God cannot be tempted with evil, neither tempteth He any man.

If you believe God is the source of the trouble, your faith will become unstable. You will not know whether to resist the situation or submit to it. You will not know whether God is your helper or your problem. You will not know whether to receive wisdom from Him or blame Him for what you are facing. That kind of thinking produces wavering.

Remember what James says: the one who wavers is like a wave of the sea, driven with the wind and tossed. That man should not think he shall receive anything of the Lord, because a double minded man is unstable in all his ways. Therefore, when faith is tested, one of the first things we must settle is the goodness of God. God is not your problem. God is the giver of wisdom. God is the giver of good gifts. God is the Father of lights. With Him there is no variableness, neither shadow of turning.

He is not good one moment and evil the next. He is not helping you and hurting you at the same time. He is not giving life and authoring destruction in the same breath.

So then, what do we do when faith is tested?

Concludes on the next page

*We count it all joy.
We know what is happening.
We employ patience.
We ask God for wisdom.
We ask in faith, nothing wavering.
We refuse double-mindedness.
We settle that God is good.
We let patience finish the work.
And when patience finishes the work, faith has not merely survived the pressure.*

Faith has stood under pressure, remained steady under pressure, and come through the pressure with maturity, completeness, and nothing lacking.

*The test did not come to prove whether God is faithful. God is faithful already.
The pressure came against what you believed. So then, hold fast to what you heard.
Keep your count right. Keep your joy active. Keep patience employed.*

*Ask God for wisdom. Refuse to accuse Him. Refuse to waver concerning His goodness.
And let patience have her perfect work.*

That's all for now!

Derick E Wilkes

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*quicken*ing — and in *hear*ing
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Article The measure of Faith 02

The Renewed Mind

Recently, a revelation began to open up to me regarding faith and the mind.

Faith does not operate independent of our thinking. Faith operates from the heart, from the spirit of man, but the mind must be renewed to cooperate with what faith has received. Wrong thinking can resist the flow of faith. Old thinking can argue with what the spirit has heard. So then, if faith is going to function freely, the mind must be renewed to think in agreement with what God has said, what God is saying, and what God has already done in Christ.

I'd like for us to visit Romans and chapter twelve; however before we arrive at Romans and begin looking at the measure of faith and the renewing of the mind, it is important to see that God has always desired for His people to think in agreement with Him.

In Isaiah 55, the Lord speaks to the wicked man and the unrighteous man, calling him to forsake his way and his thoughts. Then God says, "my thoughts are not your thoughts, neither are your ways my ways" (Isaiah 55:6-11). In that setting, God is not saying that His people can never know His thoughts. Rather, He is revealing that the natural, unrighteous, unrenewed way of thinking does not agree with His way of thinking.

Then the Lord gives us a powerful picture. He says that as the rain and snow come down from heaven and water the earth, causing it to bring forth and bud, so shall His word be that goes forth out of His mouth. In other words, if the earth is going to receive the water it needs, God sends rain and snow from heaven. In the same way, if man is going to receive the thoughts, ways, counsel, and mindset of God, God sends His word. God's word comes from above to influence man with heaven's thinking.

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So then, the problem is not that God does not want us to have His thoughts. The problem is that man must turn from the wrong thoughts in order to receive the thoughts that come from God's word. When we look at this from a New Testament, born-again, in-Christ perspective, we understand that God's desire is for His children to have a mind renewed to His word, so that we can think in agreement with who we are and what we have in Christ.



Jesus also reveals this connection between thinking and faith in Matthew chapter 6. When He teaches about provision, He tells the people not to take anxious thought concerning what they shall eat, what they shall drink, or wherewithal they shall be clothed (Matthew 6:25-31). These are not merely passing mental suggestions; these are anxious thoughts that, if received and spoken, begin to govern the heart and mouth. Jesus said, "take no thought, saying..." That shows us that thoughts can be taken, and once they are taken, they can be spoken.

Right before He says this, Jesus connects that anxious way of thinking to "little faith" (Matthew 6:30-31). So then, wrong thinking is not harmless. Anxious thoughts can hinder faith, handicap confidence, and pull the believer into a way of speaking that does not agree with the Father's care, supply, and covenant faithfulness. When a person takes the thought, "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" and begins to say it from a place of fear, that speech becomes evidence that the mind is not fully agreeing with faith.

This is why the renewing of the mind is so vital. Faith is in the heart, but the mind must be trained to agree with the faith that is in the spirit. The word of God comes to water the inner life of man with God's thoughts, but the believer must refuse the anxious thoughts that contradict God's heart. Wrong thinking can restrict the flow of faith, but renewed thinking gives faith freedom of expression.

Now we are ready to see why Romans chapter 12 brings these two realities together.

The Apostle Paul tells us not to be conformed to this world, but to be transformed by the renewing of the mind. Then, in the very next verse, he speaks of the measure of faith God has dealt to every man (Romans 12:2-3). This shows us that the renewed mind and the measure of faith are not disconnected thoughts. The mind must be renewed so that it can agree with the faith God has placed within us. Faith must not be forced to operate through the language of fear, anxiety, lack, and old thinking. The renewed mind gives expression to the measure of faith.

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Romans 12:1-3 KJV

Vs 1 - I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. **Vs 2** - And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. **Vs 3** - For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Now notice who Paul is speaking to. In verse 1, he said, "I beseech you therefore, brethren..." So when he says in verse 3, "to every man that is among you," he is speaking to those among the brethren. He is speaking to believers. That matters because the measure of faith is not being presented here as a general human principle for the unregenerate man.

Paul is addressing those who are already among the brethren, those who have received the life of God, those who are now called to think, live, measure, and function differently. Then notice the emphasis on thinking. Paul says: "Not to **think** of himself more highly than he ought to **think**; but to **think** soberly..." Think. Think. Think.

So then, Romans 12:3 is not **only** dealing with faith; it is dealing with the way the believer **thinks** in relationship to faith. Paul says we are not to think more highly than we ought to think. That means there is an ought-to level.

There is a proper level of thought for the believer. What is that level? Paul says we are to think soberly: "According as God hath dealt to every man the measure of faith." So then, the ought-to level is faith.

The believer is not to think beneath faith, and the believer is not to think beyond grace.

The believer is to think soberly according to what God has dealt. This connects verse 3 back to verse 2, where Paul says: "Be ye transformed by the renewing of your mind." The renewed mind is the mind that learns to think ... at the faith level.

Typically, when people hear the phrase "the measure of faith," many times their minds immediately think in terms of quantity. We think of how much faith someone has – little faith, great faith, weak faith, strong faith, and so forth.

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Scripture does speak of faith in those terms, but that is not the first thing being established here in Romans 12.

The word measure comes from the Greek root word metron, which carries the idea of a standard, a rule, or an instrument by which we determine the capacity or dimensions of a person or thing. That is important. How we measure determines capacity.

So then, when Paul says God hath dealt to every man the measure of faith, he is not only speaking of faith in terms of quantity. He is revealing faith as a God-given standard.

Faith is not only what is measured. Faith is what does the measuring.

God has given the believer a divine standard by which we are to assess ourselves, our lives, our challenges, our seasons, our assignments, and what is being presented to us.

So then, the measure of faith in this verse speaks to both:

An amount dealt and a standard to be used.

“Dealt” implies something distributed. And what God has dealt becomes the new rule, standard, and measurement system by which the believer is to think, assess, and live.

Vs 3 - *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

That phrase “**according as**” is measured language.

It means we are to think in agreement with what God has dealt. It means our thinking is to be brought into proportion with a determined measure. It means the measure of faith becomes the boundary, calibration, and reference point for thought.

So then, Paul is ***not only*** telling us that faith was given. He is telling us how to think in alignment with what was given. God dealt the measure, and now the believer is commanded to think according to that measure. This means the measure of faith becomes the calibration of the renewed mind. The renewed mind does not think according to fear. The renewed mind does not think according to lack, symptoms, or the old man.

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Why did God deal to every man the measure of faith? There is a twofold answer.

First, God dealt the measure of faith so the believer could live by a new standard.

We are no longer to assess ourselves by the old measurement system. We do not measure ourselves by the flesh. We do not measure ourselves by the past. We do not measure ourselves by symptoms. We do not measure ourselves by fear, lack, limitations, feelings, or what we see in the natural.

We measure by faith.

Second, God dealt the measure of faith so the believer could function within grace.

Paul says, "through the grace given unto me." That means Paul is speaking from the grace assigned to him, but he is also speaking to others who have grace assigned to them. Later in the chapter, he speaks of different members, different gifts, and different functions in the body. So then, faith is not only for living; faith is also for functioning.

There is faith to live before God, and there is faith to function in the grace God has assigned.

So then, the believer is not to think beneath faith, and the believer is not to think beyond grace.

This brings Romans 12:2 and Romans 12:3 together.

Paul says: "Be not conformed to this world."

That means more than simply do not act like the world. It also means do not continue to take your measurements from the world, the old man, your past, by fear, lack, by symptoms, or by what you see in the natural. We have a new measurement system as believing Christians. **Whatever you use as your measure will determine how you think.** And how you think will determine how you respond. So then, when Paul says, "Be ye transformed by the renewing of your mind," this transformation is not merely behavioral. It is measurement-based. Transformation happens when your mind is renewed away from the old measurement system and brought into agreement with the measure of faith.

Concludes on the next page

Now we can clarify the measurement system.

We are to measure by what God has said, by what God is saying, and by what God has done. That is a major New Covenant calibration. The measure of faith measures by the finished work. That keeps faith from becoming future-tense striving. We are not trying to use faith to get God to do what grace has already made available in Christ.

New Covenant faith does not begin from, “God, will You?” It begins from, “Father, You have, and I receive, believe, speak, and walk in what You have provided.”

So then, there are three measuring realities.

- **We measure by what God has said.** That is the authority of Graphe, the written Word.
- **We measure by what God is saying.** That is Rhema, the quickened communication of God by His Spirit.
- **We measure by what God has done.** That is the finished work of Christ, the grace-side provision already made available to the believer.

In closing, I'd like to share with you three dimensions of the measure of faith, that we navigate in our faith walk.

First, there is the ***dealt measure***. This is what God gives. This is connected to new birth reality. Second, there is the ***developing measure***. This is what happens inwardly as we engage with the Word — how we hear it, how we esteem it, how we receive it, and how we respond to it. Third, there is the ***displayed measure***. This is what becomes visible outwardly through our speaking, our acting, and our living.

So then, ***the measure you live by becomes the measure you display.***

That's all for now!

Derick E Wilkes

Congregation of Churches

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THE MEASURE OF FAITH AND THE PROSPEROUS SOUL

FAITH FROM THE FINISHED SIDE.

The measure of faith ... another dimension

We are continuing our ongoing thought concerning The Measure of Faith, and specifically in this lesson, we are going to move further into a dimension that connects faith, the soul, the mind, the imagination, and our confession. Our thought for meditation in this article is entitled: ***The Measure of Faith and the Prosperous Soul: Faith from the Finished Side.***

I believe this is important because many believers have faith in God, but have not yet renewed their mind to what God has already accomplished in Christ Jesus. As a result, they are trying to become what redemption has already made them. So then, today we want to talk about renewing the mind to faith. Renewing the mind to what God has already done through Jesus Christ. Because faith functions properly when the soul agrees with redemption.

Romans chapter 12 and verse 2 says: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

And then in verse 3, the Apostle Paul begins speaking concerning ***the measure of faith.***

Notice the connection: the renewing of the mind and the measure of faith are joined together in the same context. Why? Because the measure of faith was never designed to function in an unrenewed mind.

An unrenewed mind will continually speak from appearance, circumstance, limitation, fear, lack, weakness, and human reasoning. But a renewed mind begins to think from redemption. It begins to see from Christ. It begins to agree with what God has already declared concerning us in Him.



And this becomes extremely important because many believers are sincere, but they are still speaking from the wrong side of redemption. For example, many of us have heard the scripture: **“Let the weak say, I am strong.”** (Joel 3:10) Or: the statement ... “Let the poor say, I am rich.” I have a question for you? Do you **see** yourself as poor and weak?

Now certainly there is truth in the principle of speaking in agreement with God. Faith speaks. Faith declares. Faith responds to revelation. **But what began to rise up in my spirit is this:** under the New Covenant, in Christ, we are **not** attempting to become strong. We are **not** attempting to become rich. We are **not** attempting to become righteous. We are **not** attempting to become healed.

We already are those things in Christ Jesus.

So then, if I only approach confession from the standpoint of **deficiency**, I may **unintentionally** reinforce weakness-consciousness while trying to speak strength. In an **inverted way**, if Joel 3:10 is approached from the posture I just described, one may actually label themselves weak while attempting to confess strength.

Redemption-consciousness says:

“I am strong because Christ is my strength.”

“I am righteous because He was made sin for me.”

“I am healed because by His stripes I were healed.”

“I am rich because though He was rich, yet for my sake He became poor.”

So then,

I am the strong in Christ saying, “I am strong.”

I am the righteous in Christ saying, “I am righteous.”

I am the healed in Christ saying, “I am healed.”

I am the rich in Christ saying, “I am rich.”

Do you see the difference?

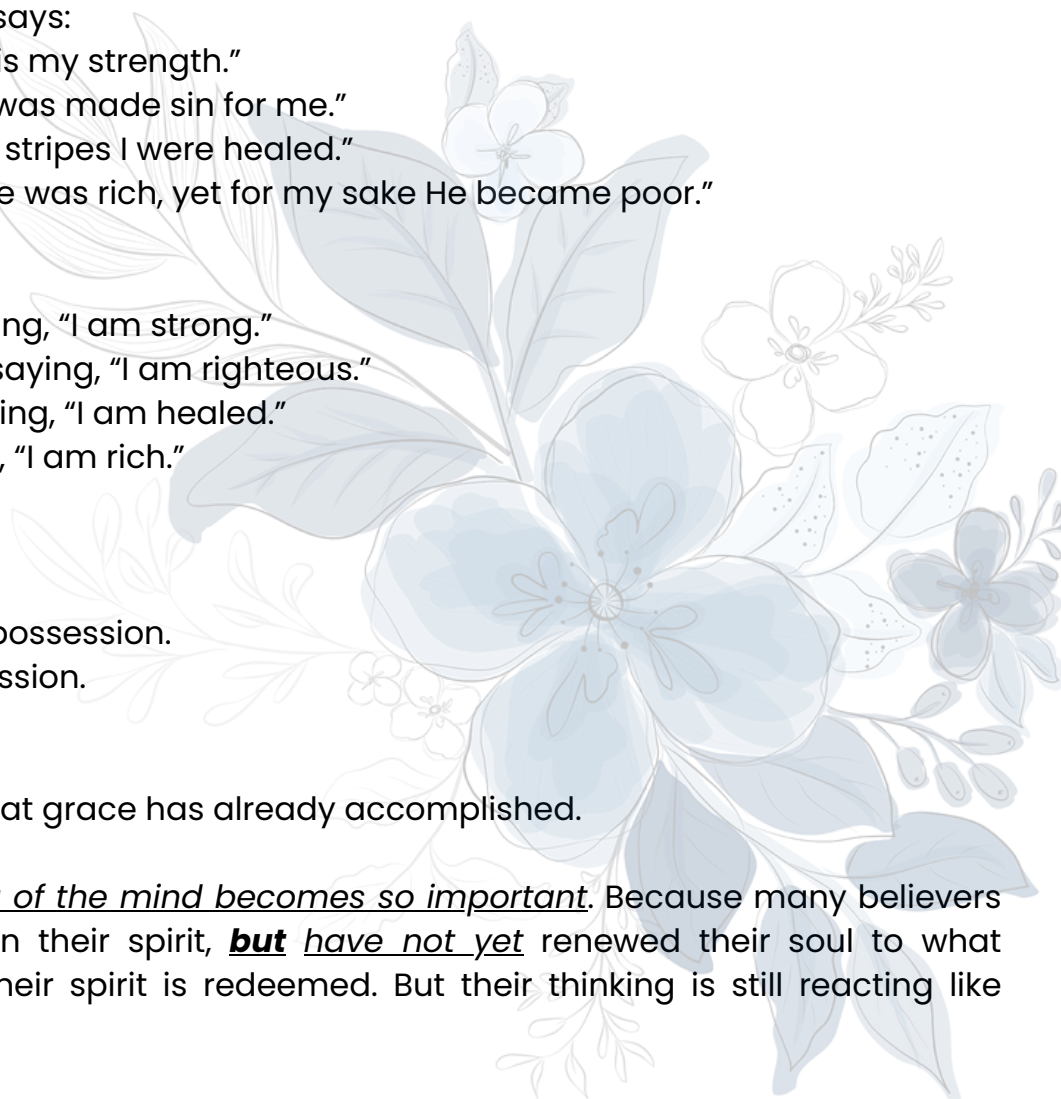
One posture speaks **toward** possession.

The other speaks **from** possession.

One is trying to arrive.

The other is agreeing with what grace has already accomplished.

And this is why the renewing of the mind becomes so important. Because many believers have received redemption in their spirit, **but have not yet** renewed their soul to what redemption has provided. Their spirit is redeemed. But their thinking is still reacting like Adam.





Their spirit says:
"I have it."
But their mind says:
"I'm trying to get it."

Their spirit says:
"I am accepted."
But their mind says:
"I wonder if God approves of me."

Their spirit says:
"I am healed."
But their mind keeps consulting pain for identity.

Their spirit says:
"I am blessed."
But their imagination still sees lack.

This is why the prosperity of the soul matters.

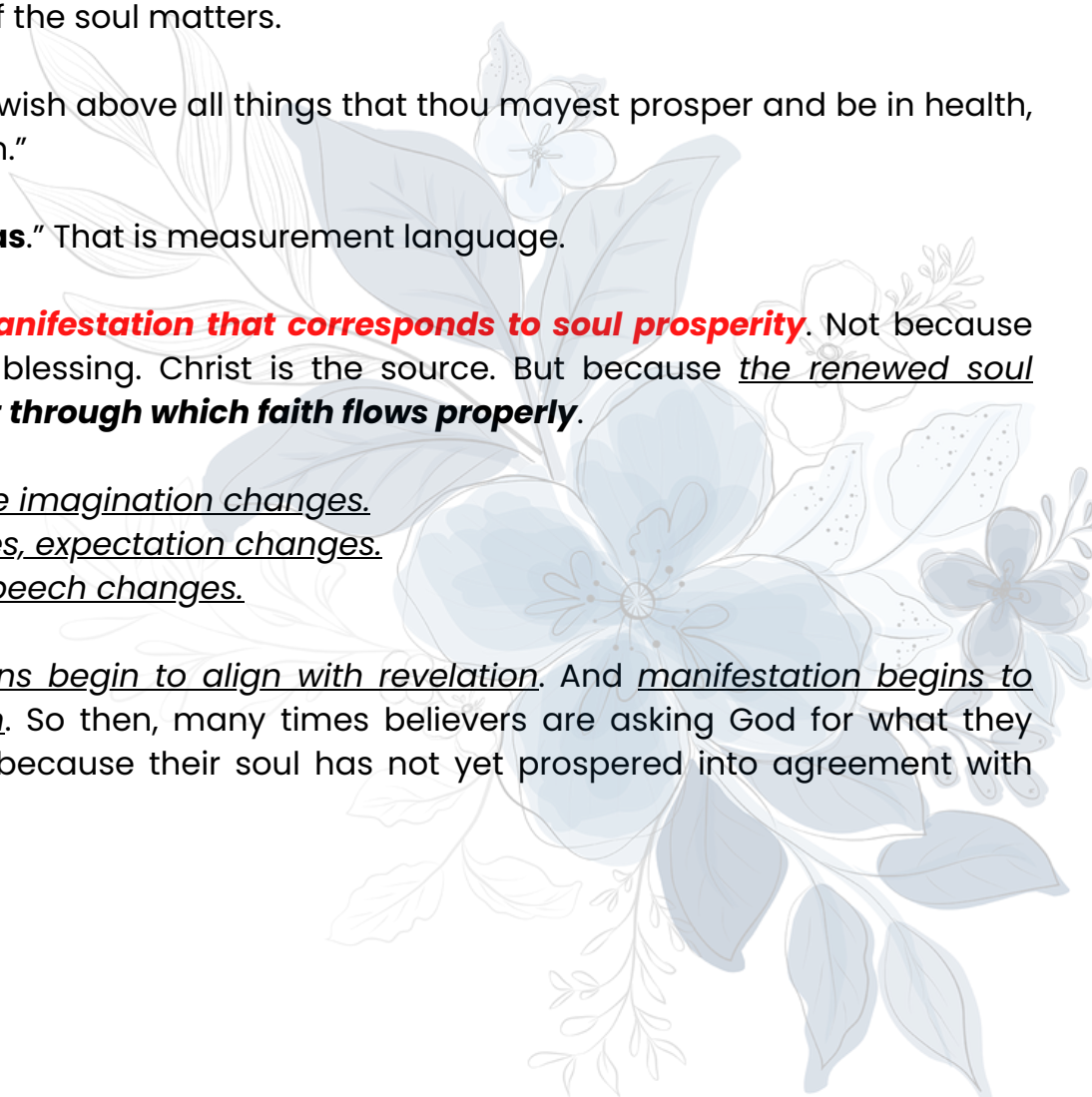
3 John verse 2 : "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Notice that phrase: "**even as**." That is measurement language.

In other words, **there is manifestation that corresponds to soul prosperity**. Not because the soul is the source of blessing. Christ is the source. But because the renewed soul becomes **the environment through which faith flows properly**.

As the mind is renewed, the imagination changes.
As the imagination changes, expectation changes.
As expectation changes, speech changes.

As speech changes, actions begin to align with revelation. And manifestation begins to follow renewed perception. So then, many times believers are asking God for what they already possess in Christ because their soul has not yet prospered into agreement with redemption.





But once the soul prospers, the believer begins to see themselves from the finished side. And that changes everything. Now you are **not** merely saying: "I will be blessed." You begin saying: "**I am** blessed with all spiritual blessings in heavenly places in Christ." You are not merely saying: "One day I will overcome." You begin saying: "Whatsoever is born of God overcometh the world." You are **not** merely saying: "I hope God gives me peace." You begin saying: "We have peace with God through our Lord Jesus Christ."

This is the language of a renewed mind. This is ***faith from the finished side***. And this is why imagination matters. Because **if** your imagination is still governed by limitation, fear, weakness, lack, and failure, then your soul has not yet fully agreed with redemption. But when the Word of God renews the mind, it begins painting a new internal image. You begin seeing yourself as righteous. Seeing yourself healed. Seeing yourself prosperous. Seeing yourself accepted. Seeing yourself seated together with Christ. Seeing yourself complete in Him. And eventually your speech begins to reflect your revelation. Not because you are pretending. Not because you are denying reality. But because you are agreeing with a higher reality established through Jesus Christ.

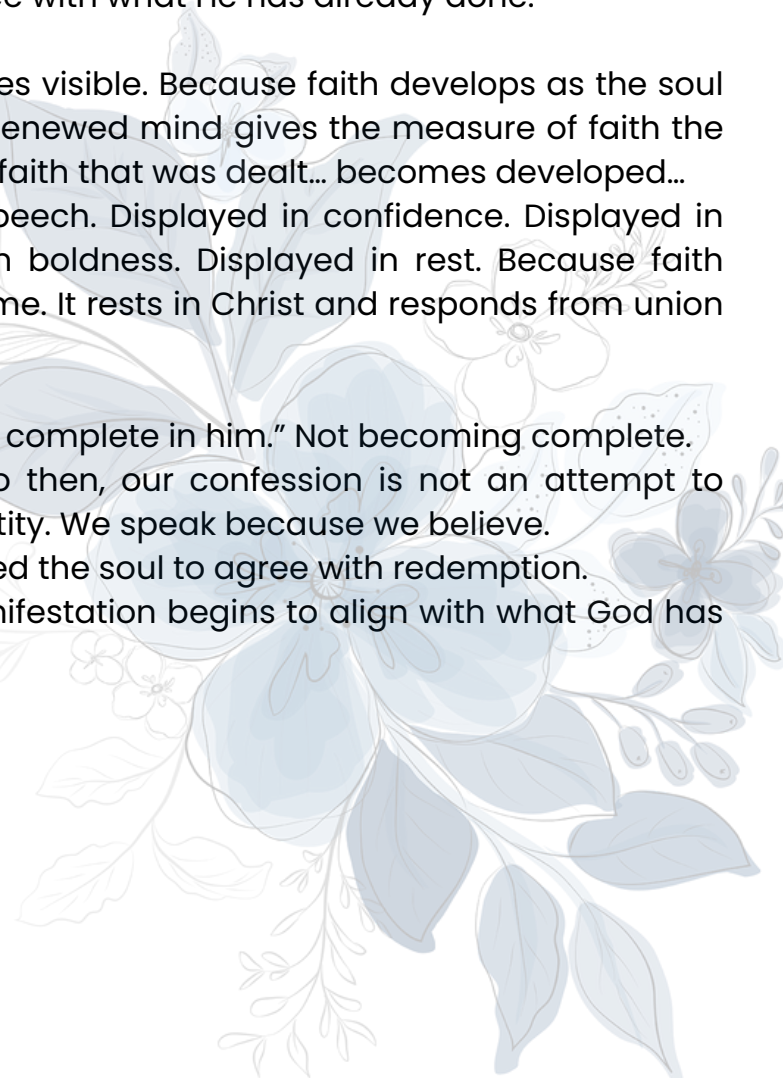
This is the great struggle of faith for many believers: not getting God to do something, but instead renewing the mind enough to agree with what He has already done.

And this is where the measure of faith becomes visible. Because faith develops as the soul comes into agreement with redemption. The renewed mind gives the measure of faith the proper image to work with. And eventually the faith that was dealt... becomes developed... and then becomes displayed. Displayed in speech. Displayed in confidence. Displayed in peace. Displayed in expectation. Displayed in boldness. Displayed in rest. Because faith from the finished side does not strain to become. It rests in Christ and responds from union with Him.

Colossians chapter 2 and verse 10: "And ye are complete in him." Not becoming complete. Not someday complete. Complete in Him. So then, our confession is not an attempt to create identity. Our confession flows from identity. We speak because we believe. And we believe because revelation has renewed the soul to agree with redemption. And when the soul prospers in revelation, manifestation begins to align with what God has already declared to be true in Christ Jesus.

That's all for now!

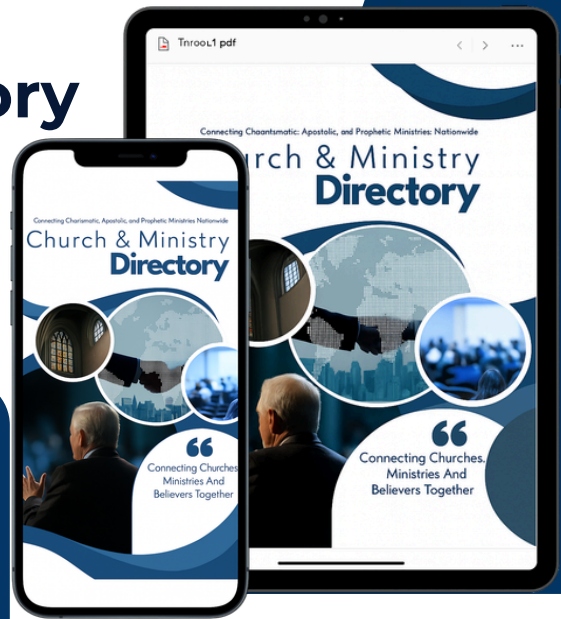
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Where the **Quickened Word**
Meets the hearing ear



The Measure **OF FAITH**

DEALT, DEVELOPED AND DISPLAYED

THE APOSTLE PAUL TELLS US NOT TO BE CONFORMED TO THIS WORLD, BUT TO BE TRANSFORMED BY THE RENEWING OF THE MIND.

THEN, IN THE VERY NEXT VERSE, HE SPEAKS OF THE MEASURE OF FAITH GOD HAS DEALT TO EVERY MAN (ROM 12:2-3).

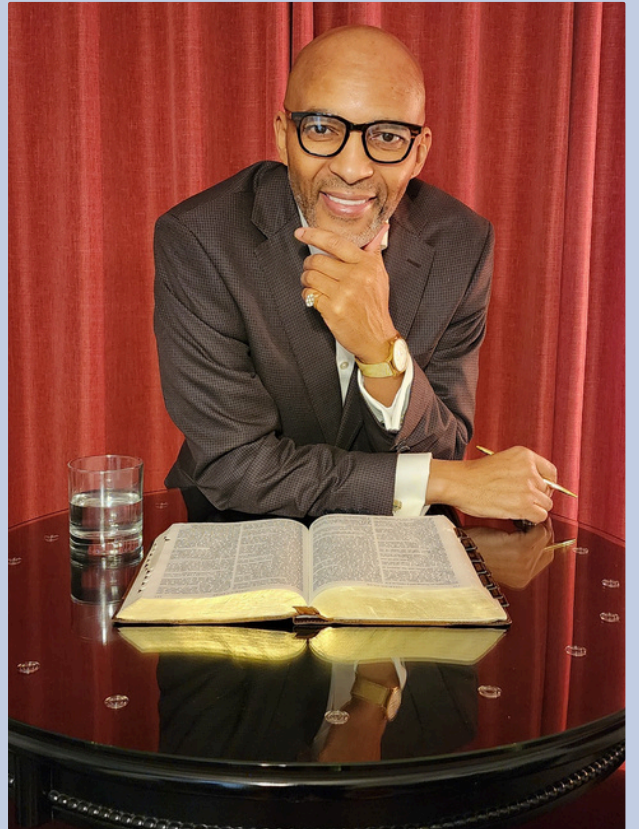
THIS SHOWS US THAT THE RENEWED MIND AND THE MEASURE OF FAITH ARE NOT DISCONNECTED THOUGHTS.

THE MIND MUST BE RENEWED SO THAT IT CAN AGREE WITH THE FAITH GOD HAS PLACED WITHIN US.

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Count the Whole cost

Grace to finish

“For which of you, **intending** to build a tower, **sitteth** not down **first**, and counteth the cost, whether he have ... **sufficient to finish** it?”

Lest haply, after he hath laid the foundation, and is not able to **finish it**, ...all that behold it begin to mock him, Saying, This man began to build, and was not able to **finish**. Or what king, going to make war against another king,

sitteth not down **first**, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?”

Luke 14:28-31

Jesus opens with a question, not a command—

“Which of you...?”

So then, this is not merely instruction—this is self-assessment.

This is a mirror.

He says, **“intending to build.”**

So the **intention** is there.

The vision is there.

The desire is there.

Then, He immediately introduces posture—

“sitteth not down first.”



So then, before there is movement, there must be meditation. Before there is construction, there must be calculation. Before you build, you must sit.

And then He says, "**count.**"

Jesus did not say, count your money.

He said, "count the cost...

whether you have sufficient to finish."

So the issue is not starting. (Not even ... money)

The issue is finishing.

Many can begin. Few finish. And here is the diagnostic question embedded in the text:

What are you counting? If you read this naturally, you will reduce sufficiency to human resources— money, manpower, time, skill. But the Kingdom does not function on a natural-only accounting system.

So then, when I sit down to count, I must go beyond what I see in my hand... and begin to discern what God has made available by His grace. I am not just counting what I have. I am counting what grace supplies. (Or better what grace had provided)

And this is where the Lord quickened something to me.

There was another tower in Scripture— where there was a people intending to build. **The Tower of Babel.**

- They had unity.
- They had language.
- They had momentum.

But they did not begin with God. So then while they had the ability to start, they did not have divine alignment to finish. So then, It is possible to have the capacity to begin and still lack the **grace** to finish. So then, the issue is not activity. The issue is alignment. Because if God didn't' author it, His **grace** will not sustain it.

Go with me to the book of 2 Corinthians and chapter nine.

2 Corinthians 9:6–8 (KJV) “But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:”

Now notice; ...Paul does not separate **grace from sufficiency**. He says, “God is able to make all grace abound toward you...” To what end?

“That ye... having all sufficiency...”

So then, sufficiency flows out of grace.

Which means if I am going to be or have ***sufficient to finish***, I must understand how to position myself under abounding grace.

continues

And one of the Kingdom pathways is—giving. Not as a purchase. Not as a transaction to buy something from God, definitely no... But as participation in a grace system.

So then, when I sow, I am not trying to create supply— I am aligning myself with what grace has already made available. My Tithes and offerings are an act of honor.

My giving is an act of faith.

My giving is cooperation with the Kingdom process.

So then,

sufficiency is not something

I manufacture—

it is something I receive ...

as grace abounds.

And then we see it again— this time from another angle.

2 Corinthians 12:9 (KJV)

“And he said unto me,

My grace is sufficient for thee:

for my strength is made perfect

in weakness...”

Now here, grace is not just abounding outwardly—

it is sustaining inwardly.

“My grace is sufficient...”

So whether we are talking about:

- provision outwardly
- or strength inwardly

the conclusion is the same: Grace carries sufficiency.



concludes

So then, when Jesus says, “sit down and count whether you have sufficient to finish,”

the believer must ask a different set of questions:

- Do I have grace for this assignment?
- Did God author this, or did I assume it?
- Am I aligned with His purpose?
- Am I participating in the flow that releases His supply?

Because if grace is present, finishing is built into the supply.

So then, let’s come back to the beginning.

“Which of you... intending to build...”

The intention is not the issue.

The vision is not the issue.

Even the beginning is not the

issue. The issue is—did you

count ... what really counts?

Did you only count resources?

Or did you count on grace?

The one who finishes is not the one who had the most in hand—it is the one who properly discerned what was made available by ... God.

So then, before I build, I sit. And when I sit, I don’t just calculate cost—I discern grace.

Because what God begins by grace, He fully intends to finish by that same grace. And if I have counted correctly,

I will not just start well—I will be and have sufficient to finish.

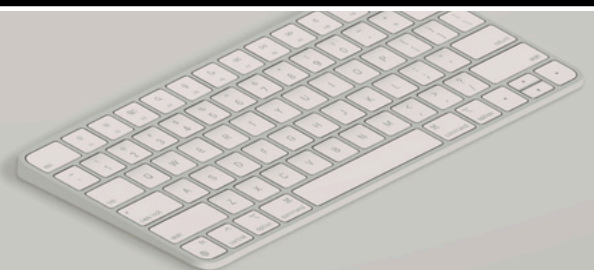


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Healing Mercy: The Truth Above the Fact

By Derick E. Wilkes

Jonah 2:8 says, They that observe lying vanities forsake their own mercy.”

That is a strong statement. A lying vanity is something that presents itself as real, but it does not carry the final truth. It may be something a person sees, feels, hears, or experiences in the natural realm, but if it contradicts what God has said, it is not the truth that should govern faith.

In the area of healing, many people are not necessarily denying that God heals. Their struggle is that they are observing the lying vanity more than they are observing the mercy of God.

They are watching the symptom. They are studying the report.

They are rehearsing the pain. They are measuring the condition.

And while natural things should not be ignored irresponsibly, they must never be allowed to become louder than the Word of God.

Jonah said that those who observe lying vanities forsake their own mercy.

Healing Mercy: The Truth Above the Fact continues

In other words, mercy may be available, but observation can hinder reception. A person can become so focused on what appears to be true that they forsake what God has made available through His mercy. When Jesus walked the earth, there were people who understood something about mercy. They did not come to Him merely asking for sympathy. They came putting a demand on the mercy of God.

Matthew 9:27 says, “And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.”

They called Him; Son of David. That was not casual language. That was Messianic language. They were recognizing Him as the Anointed One, the promised Christ, the One who carried the power and authority of the Kingdom.

Their cry for mercy was connected to their expectation of healing.

Mercy, in that moment, was not just pity. Mercy was the compassion of God moving through the Anointed One to remove what afflicted them.

Mark 10:47 says of blind Bartimaeus, “And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.”

Bartimaeus could have observed his blindness as the final word. He could have allowed his condition to define his expectation. But instead of observing the lying vanity, he cried out for mercy. He fixed his attention on who Jesus was. And when others tried to silence him, he cried the more.

Mark 10:48 says, “And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.”

Healing Mercy: The Truth Above the Fact

That is powerful. The crowd tried to become another lying vanity.

The crowd tried to tell him that his cry was too loud, too disruptive, too much. But Bartimaeus refused to forsake his mercy. He refused to let the voice of the crowd become greater than the mercy of Christ.

So then, healing faith often requires a shift in attention. Not a denial of what is present, but a refusal to let what is present become lord over what God has said.

Matthew 20:30 says, “And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.”

Again, we see the same pattern.

They heard Jesus was passing by, and they cried for mercy. They called Him Lord. They called Him Son of David. They connected mercy with His Messianic authority. They were not simply asking Jesus to feel sorry for them. They were appealing to the healing mercy that flowed through the Anointed One.

And Jesus responded.

Matthew 20:34 says, “So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.”

The mercy of God manifested as compassion. The compassion of Jesus released healing. Their eyes received sight, and they followed Him. This is why the believer must be careful about what they observe. To observe does not mean to merely notice something. It carries the idea of giving attention to something, regarding it, fixing the mind upon it, and allowing it to influence expectation.

Healing Corner

Healing Mercy: The Truth Above the Fact concludes

If I observe the symptom more than I observe the Word, the symptom begins to preach to me. If I observe the pain more than I observe the promise, the pain begins to frame my expectation.

If I observe the report more than I observe the mercy of God, the report begins to govern my confession. But healing belongs to the mercy of God. The same Jesus who responded to the cry, “Son of David, have mercy on me,” is the same Jesus who revealed the Father’s will in action. He healed the sick, cleansed the lepers, opened blind eyes, unstopped deaf ears, and delivered those oppressed of the devil. So then, do not forsake mercy by observing the lie.

The condition may be real in the body, but it is not greater than the mercy of God. The report may be real in the natural, but it is not higher than the Word of God. The pain may be present, but it is not lord. Jesus is Lord. **Healing Corner** is a place where we remind ourselves to turn our eyes back to the mercy of God. We do not deny God’s Word because of what we see. We deny the right of what we see to rule over what God has said. They that observe lying vanities forsake their own mercy. So then, I will not observe the lie and forsake the mercy. I will observe the Word. I will observe the finished work of Christ. **I will observe the mercy of God that has already provided healing for me in Christ Jesus.** Your body may be experiencing a fact, but the truth of redemption is greater than the fact of the moment. The fact may be that a symptom is present, but the truth is that by the stripes of Jesus, you were healed.

Bartimaeus cried for mercy **before the cross.** I stand in mercy **after the cross.** I am not trying to get God to do what He is unwilling to do. I am receiving, believing, and agreeing with what ***His mercy has already made available in Christ.***

That’s all for now!

Derick E Wilkes

Congregation of Churches

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HOLY BIBLE

Partaker of God's Grace

OFFERING MESSAGE

The Apostle Paul in writing to His partners at Philippi, revealed that God would supply for their needs as they (his partners) were partakers of his work in ministry. The same grace that was available to Paul in the field as an Apostle would also be available to his partners although they were not engaged in ministry to the same degree.

Listen to Philippians 4:15

Philippians 4:15 - Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

Now listen to verse nineteen:

Philippians 4:19 - But my God shall supply all your need according to his riches in glory by Christ Jesus.

Why would the Apostle Paul say that his God would supply their needs?

Paul did not say; MY God shall supply MY needs, or YOUR GOD shall supply YOUR needs. Instead, he said; MY GOD shall supply YOUR needs.

The equation was my and your!

Did he and his partners serve different Gods? No, of course not!

He was simply sharing with them that THEY would be PARTAKERS of HIS grace. They would know the same benefit and reward he knew as an Apostle working directly in the field.

It, would be helpful for me to define what the word PARTAKE means.

Continues next page

PARTAKE means to SHARE FULLY!

PARTAKE is not the same as TAKE PART.

TAKE PART is to take part but not all
whereas; PARTAKE is to share fully.

Listen to this reference from the book of
Hebrews chapter two and verse fourteen.

Hebrews 2:14 - Forasmuch then as the
children are **partakers** of flesh and blood,
he also himself likewise **took part** of the
same; that through death he might destroy
him that had the power of death, that is,
the devil;

Jesus **took part** of flesh and blood. He
took the flesh part of the first Adam, but
not the blood.

Mankind however partook of both flesh
and blood of the first Adam.

This word PARTAKE as seen in the book of
Hebrews is the same word the Apostle
Paul will use in Philippians chapter one
and verse seven.

Listen to Philippians 1:7

Philippians 1:7 - Even as it is meet for me
to think this of you all, because I have you
in my heart; inasmuch as both in my bonds,
and in the defense and confirmation of
the gospel, ye all are **partakers** of my
grace.

Again, who was Paul speaking to?

He was speaking to his partners in the
gospel.

If you are a partner to a ministry, you should NOT only TAKE-
PART, instead you should PARTAKE.

Partners PARTAKE of the same grace upon the ministry they
are connected with.

By way of illustration; that would look like one Christian
investing in the work of the kingdom financially and another
going into the field or teaching and preaching the gospel.
The one who sent is rewarded in the same way as the one
who went into the field.

There is a precedent for this even in the old testament.

In 1 Samuel 30. David and his men pursued their enemy, the
Amalekites. Some of David's men had become tired when
they reached a certain brook called Besor. Two hundred
(200) of his men were too exhausted to go on. David
instructed the weary ones to remain behind and guard the
supplies. Then he and the rest of the men went on across,
found the Amalekites, and—by the power of God—defeated
them.

They not only defeated the army and recovered all their
own possessions, they took what belonged to the
Amalekites as well. So when they came back across the
Besor, they brought with them a great spoil! When the
fighting men rejoined the 200 others, some of them didn't
want to share the rewards of that war with those who had
stayed behind.

"Because they went not with us, we will not give them aught
of the spoil that we have recovered," they said.

It was at that moment that David, a man after God's own
heart, officially established the principle of partnership.

1 Sam. 30:23-25 - Ye shall not do so, my brethren, with that
which the Lord hath given us...but as his part is that goeth
down to the battle, so shall his part be that tarrieth by the
stuff: they shall part alike. And it was so from that day
forward, that he made it a statute and an ordinance for
Israel unto this day.

Concludes next page

You may not be on the front lines of the fivefold ministry. Yet, because of partnership with a minister who is doing the work of God, fighting alongside him or her through prayer or through giving, you'll receive an eternal reward for every person who is born again, and every believer who is strengthened or healed or delivered as a result of that minister's endeavors.

Become a partaker of God's grace through partnership.

That's all for now!

Derick E Wilkes
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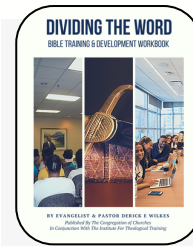
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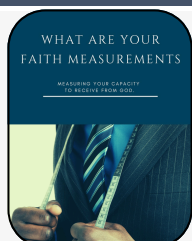


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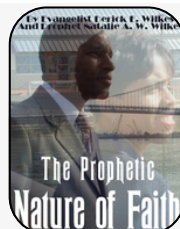


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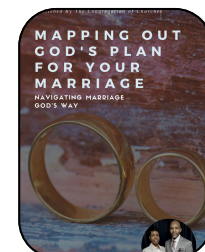
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Book

Faith TO BE BORN AGAIN

This is the most important writing of this magazine...



SALVATION IS THE WILL OF GOD FOR YOU...

The bible says that we must be born again.

We are born again spiritually, from above; through receiving Jesus' sin payment in our behalf. He sacrificed His life for you and I.

Although, sin has been referred to by some as the ungodly acts or behaviors that people engage in, there is a greater understanding that you are to have.

Sin as it relates to the unregenerated man is simply rejecting Jesus Christ as your Lord and savior.

When we receive Christ, we in effect, are making a turn from sin, and by default unto Christ. This is called repentance.

Not, necessarily from bad behaviors, although that will happen over time through a change of thinking.

To turn from sin is singular for the unregenerate man. It's turning from the world and to Jesus. Sin is actually rejecting God's son, "Jesus". Why is that true? This is true because Jesus is the savior of the world.

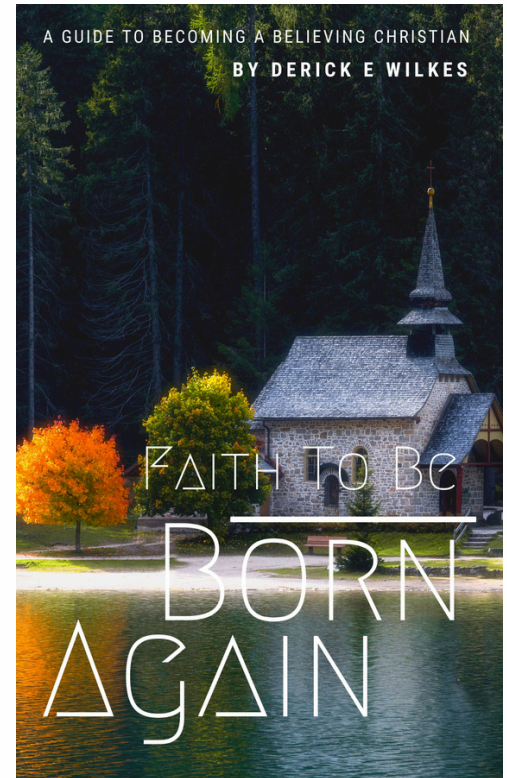
Jesus is our righteousness!
Jesus is the way!

When you believe on Christ, you have repented of sin.

- * God has a family.
- * God has Children.

God created all of mankind; yet, all of mankind aren't considered children of God. You become a child of God when you receive God's son.

Faith TO BE BORN AGAIN



SALVATION PRAYER

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Through Jesus' work on the cross you can become part of God's family again.

I would like for you to pray the following prayer with me, if you are not born again.

Repeat after me:

*Dear God, your word says that if I would confess with my mouth that Jesus is Lord and believe in my heart that you raised him from the dead, I would be saved. **I do that now!** I confess with my mouth that Jesus, indeed is Lord and I believe that you raised Jesus from the dead, I am saved, I am born again, I am a child of God.*

Salvation Date _____

Your Name _____

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