

PARTNER

Monthly

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RIGHTEOUSNESS AND HEALING
A DIVINE CONNECTION
In Christ, I Am Healed

PRAYING FROM YOUR SEATED POSITION.
Before you bring your petition, remember your position

I HAVE THE WISDOM OF GOD
Explore how your position in Christ connects you to the
treasures of wisdom

INSPIRATION | EVENTS | HEALING | FINANCE | SALVATION

PUBLISHED BY CONGREGATION OF CHURCHES

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DERICK WILKES

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PARTNER LETTER



Good Day Partners

This month, Holy Spirit has been directing our attention to a covenant reality that must be seen more clearly in the body of Christ: healing is not a separate blessing drifting somewhere outside of redemption, nor is it merely a future possibility believers hope to reach. In Christ, healing is joined to the same finished work that secured our righteousness. What Jesus bore in His own body was not only sin's penalty, but all that flowed from its curse, so that we might live from a new position, a new identity, and a new awareness of what already belongs to us in Him.

The theme of this edition continues our meditation, In Christ, I Have It, with a special emphasis on the truth, In Christ, I Am Healed.

As you move through this month's articles, teachings, and insights, my prayer is that you will not approach healing from the standpoint of symptoms, struggle, or outward evidence first, but from the standpoint of covenant position. When righteousness consciousness rises, faith begins to receive more freely what grace has already provided. Healing is not something we talk God into giving. It is something we learn to recognize, receive, and live from as those who are in Christ. 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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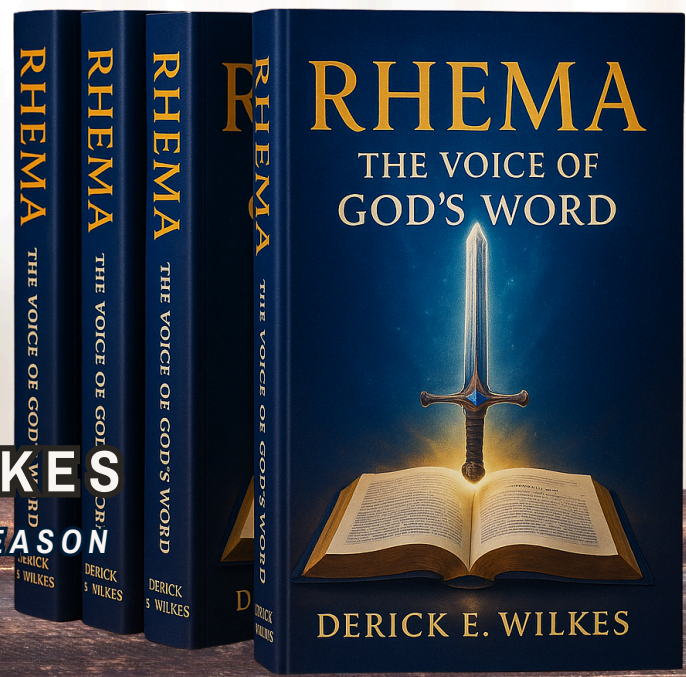
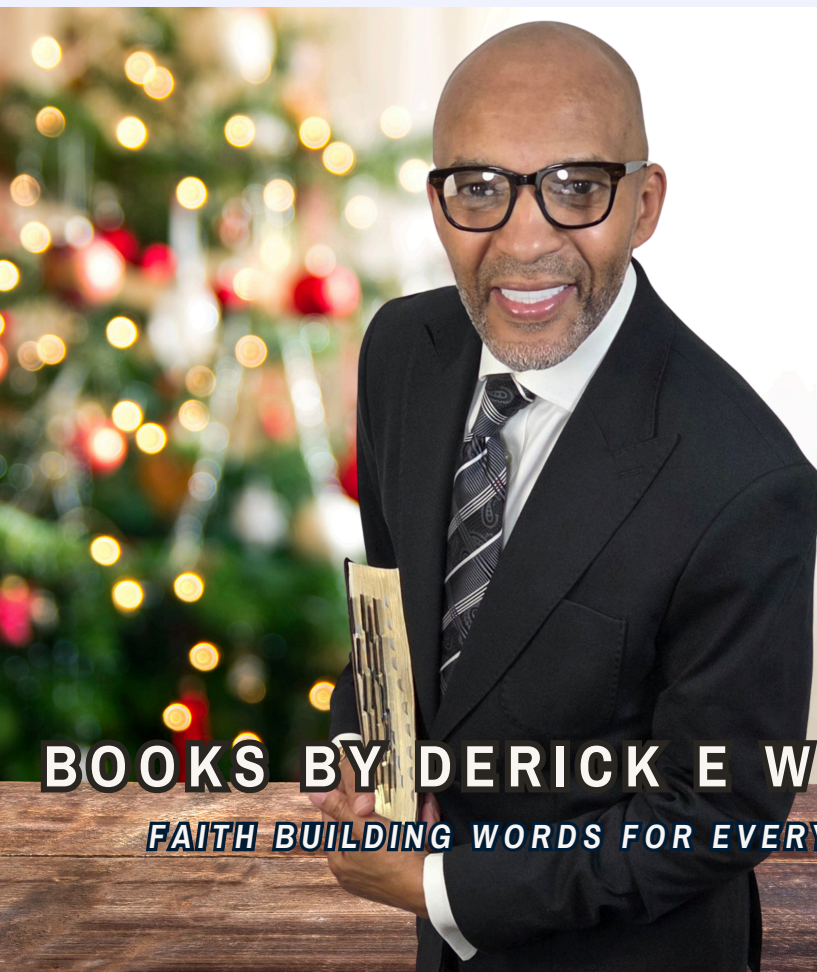


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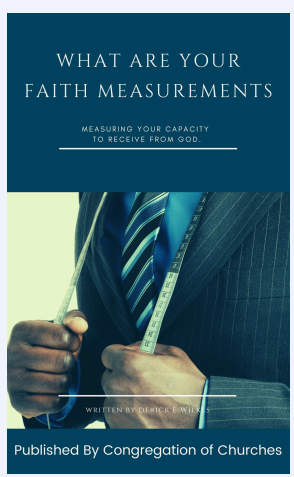
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Year
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BOOKS BY DERICK E WILKES

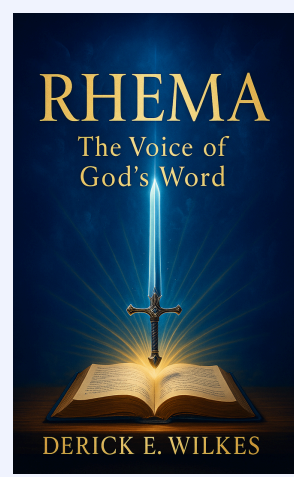
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FAITH IN PROCESS

HOW JESUS FORMED LEADERS

The disciples were not yet born again fully developed leaders. They were chosen, yes. Called, yes. Anointed in seed form, yes. But they were still in process. That is what makes Mark 11 so powerful. It gives us a window into how Jesus trained future apostles while they were still unfolding in time.

Jesus was not merely **performing** miracles in front of them. He was *forming* them.

He was shaping how they would think, how they would speak, and how they would believe. This was long before the Cross, long before the Resurrection, and long before the fullness of the ***in Him*** revelation would be unveiled through the epistles.

He was preparing them for a future flow.

Mark 11:12–14 shows Jesus approaching the fig tree. He found leaves, but no fruit, and He spoke directly to it: “No man eat fruit of thee hereafter for ever.”



Then the text adds a detail that is easy to overlook but vital to the passage:

“And his disciples **heard** it.”

They heard Him speak to something that appeared unchanged. That matters.

Continues on the next page



Jesus did not whisper to the tree, and He did not wait for visible evidence before speaking. He released words first. There was no immediate outward manifestation.

The leaves did not shrivel on the spot. The tree did not collapse before their eyes. All they had was His spoken word and the appearance of no change.

As a leader in process, we must learn to speak from what God sees, not merely from what time presently shows.

Jesus was operating in the pattern of His Father. Isaiah 46:10 reveals that pattern clearly: God is the One “declaring the end from the beginning.” He does not wait for the middle to agree with Him. He speaks from the finished dimension into unfolding time.

Jesus was training His disciples to function the same way. They were still in process, but He was teaching them to speak from the end. The next morning, Mark 11:20–21 says that the disciples **saw** the fig tree dried up from the roots.

Peter called attention to it, astonished that what Jesus had spoken had now become visible. But the wording is important: it had dried up from the roots.

That means the work began beneath the surface before it ever appeared in manifestation. The disciples did not see **root** activity. They only saw leaf evidence later.

This is a necessary lesson for every leader in process. Faith works at the root before it shows at the branch. Transformation often begins beneath visibility before it appears in a form that others can recognize. If a leader demands immediate evidence, he may misread the process of faith and mistake unseen movement for no movement at all.

Peter was impressed with the tree, but Jesus was concerned with their future. So Jesus answered, “Have faith in God” (Mark 11:22). He did not stop at the miracle.

He moved immediately to the principle. This was not merely crowd instruction. This was formation. He was teaching them how to live when He would no longer be physically present with them. He was training them to anchor to the Source.

Continues on the next page

Then He said, “Whosoever shall say unto this mountain... and shall not doubt in his heart, but shall believe... he shall have whatsoever he saith” (Mark 11:23).

The order is precise. Speaking precedes manifestation. Conviction precedes evidence. Faith is not passive agreement; it is heart persuasion expressed through aligned speech.

Then verse 24 opens even further: “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

Here we see what may be called the ***have*** before the ***have***.

There is a heart-level have, and there is a manifestation-level have. You must believe you receive before outward evidence appears. Once you receive at the heart level, you already have in the realm of faith, even though manifestation may still be unfolding in time.

The second have is manifestation catching up with possession.

That is a vital leadership principle.

The leader in process must learn to live in the first have while time moves toward the second. In Christ, we have. Yet in time, we are still unfolding into what we already possess in Him.

Jesus was teaching His disciples to live from that inner persuasion before they fully understood the revelation that would later be made plain through the New Testament letters. They did not yet understand the full meaning of being in Christ. The Cross had not yet occurred. The Resurrection had not yet occurred. The Pauline revelation had not yet been written. Yet Jesus was already training them ahead of revelation. He was teaching them to speak from completion before they fully understood completion.

That is how He formed leaders.

He did not wait until they were fully mature to begin training them. He trained them while they were becoming. He spoke to them according to where they were going, not merely according to where they presently stood. They were in process in time, but He was already shaping them to speak from the finished side of faith.

Then Jesus adds one more instruction that protects the whole flow: “And when ye stand praying, forgive...” (Mark 11:25).

Concludes on the next page

Mountain-moving authority and forgiveness are mentioned in the same breath because faith flows best through a clear heart. A leader cannot effectively operate in declarative authority while harboring inward corruption, bitterness, or unresolved offense. Leadership in process includes heart maintenance. You must speak boldly, believe firmly, and forgive quickly.

This passage is not merely about a fig tree or even about moving mountains. It is about Jesus forming leaders who would one day function without Him physically standing beside them. They were disciples in process, but the process was faith-centered. They were not yet apostles in manifestation, but He was already speaking to them as future leaders. That is still how leaders are formed today.

Not by title alone. Not by position. Not by visibility. But by learning to speak from the end while standing in the middle, to receive before seeing, to trust root work before branch evidence appears, and to live from heart possession before outward manifestation arrives. Leadership faith does not deny process. It governs process.

Even though we are unfolding in time, God sees us finished. Faith agrees with what He sees before the world does. That is why a leader in process can still speak with confidence. You may be developing, but you are still called to declare. You may be unfolding, but you are still anchored.

You may be in process, but you are trained to speak from completion.

And that is how Jesus formed future apostles.

That's all for now!

Derick E Wilkes

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IN CHRIST, I AM HEALED

We are continuing with this governing meditation: **In Christ, I have it**. That thought is not merely a confession line. It is a covenant reality. It is a way of seeing what belongs to the believer because of union with Christ.

Before we speak specifically about healing, we must refresh ourselves concerning what it means to be in Christ.

Scripture helps us answer that clearly.

Ephesians 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Then **Ephesians 1:11** adds, "In whom also we have obtained an inheritance..."

These verses show us two important things. First, **in Christ** speaks of location, position, and union. Second, "**have**" speaks of possession. In other words, possession flows from position. What belongs to you is connected to where God has placed you → **in Christ**.

Notice the language carefully. We are blessed in heavenly places **in Christ**. We have obtained an inheritance **in Christ**. This is past tense covenant language. God did not say that He might someday bless His people **in Christ**. He says He already has. He did not say that believers may eventually obtain an inheritance if conditions become favorable. He says that **in Christ** we have obtained one.

Ephesians 2:5-6 strengthens this further: "*Even when we were dead in sins, hath quickened us together with Christ... and hath raised us up together, and made us sit together in heavenly places **in Christ Jesus**.*"

We and He are together where these blessings are.

We are not trying to climb into this reality. We have been brought into it by grace.

Continues on the next page

That means healing must be approached from covenant position, not merely from bodily condition.

On February 25, 2026, at 6:33 AM, the Lord impressed upon me that we could **have** or possess on four different levels:

- Inheritance-level having
- Soul-level having
- Faith-level having
- Manifestation-level having

This framework helps us understand how something can already belong to us in Christ while at the same time unfolding in our experience.



Inheritance-Level Having

Inheritance-level having refers to what belongs to you by covenant because you are in Christ. Ephesians 1:11 and 1 Peter 1:3-4 show us that there are realities secured for us in Him that do not depend on feeling, awareness, or performance. They belong to us because of redemptive union.

For example, righteousness is something we are **in Christ**.

Healing is something we have **in Christ**. Neither one is, intensified by human effort, or cancelled by temporary lack of awareness. They are covenant realities. Because we are **in Christ**, these things belong to us at the inheritance level. This is important because many Christians attempt to begin with the body, the symptom, or the diagnosis. But covenant begins deeper than that. Covenant begins with what Christ has done and what the Christian now possesses in Him. Healing is not first a bodily conversation. It is first a redemptive conversation.

Soul-Level Having

Soul-level having has to do with awareness, mind renewal, and inward alignment.

Third John chapter one and verse two reads, "***Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.***" The order matters. Health flows at the rate the soul prospers. The soul includes the mind, will, emotions, imagination, and intellectual faculties. These must come into agreement with inheritance. Romans chapter twelve and verse two reads, "Be ye transformed by the renewing of your mind."

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Transformation in outward life follows inward renewal.

So if the inheritance says healed, but the imagination continually sees sick, internal resistance develops. The soul begins arguing with what covenant has already established. This is why the soul must learn the language of inheritance.

To say, "You need to see yourself healed," is not shallow positive thinking. It is not an exercise in denial. It is the renewal of the imagination to covenant reality. The soul does not create healing. It cooperates with what already exists **in Christ**. When the soul prospers, it stops arguing with inheritance. That is a vital distinction. The mind is not the source of healing. But the renewed mind becomes an ally of what grace has already provided.

Faith-Level Having

Faith-level having is where many become confused. Mark 11:22-24 makes it plain that faith does not make healing real. Faith receives what is already real. Jesus said, "***What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.***" There is a moment of receiving before there is a moment of outward having. That means faith operates in the unseen before manifestation appears in the seen.

Applied to healing, faith-level having means:

- believing you receive,
- speaking accordingly,
- and acting accordingly,

even if manifestation has not yet fully appeared.

Romans 10:10 says, "***With the heart man believeth...***" Faith happens in the heart before it shows in the body. Healing at the faith level is internal possession before external participation. You now have it in your heart, even if you cannot yet fully interact with it physically. This is why faith should never be reduced to trying to make something happen.

Faith receives, responds, and stands upon what has already been secured through Christ's finished work.

Manifestation-Level Having

Manifestation-level having is the visible stage. This is the realm where the body aligns and where what was hidden becomes observable. But manifestation is last in sequence, not first in priority. Manifestation belongs to the seen realm. Faith operates before that realm adjusts.

Continues on the next page

That means manifestation is evidence, not source. I never move from ***not having*** to ***having***. I move from ***hidden possession to revealed possession***. This is why a believer must be careful not to let the visible realm become the final authority. The visible realm reports. Covenant contains truth. Faith responds to what covenant has already said. With that framework established, we can now say with confidence: ***In Christ, I am healed***.

We are not beginning with symptoms. We are not beginning with what appears in the body. We are beginning with revelation. We are tracing healing back to identification.

That brings us to our golden text: 1 Peter 2:24.

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

This verse is extraordinarily rich, and it must be handled carefully. It reveals that healing is not an isolated promise floating somewhere outside redemption. Healing is tied directly to the same redemptive act that secured righteousness.

Let us look at the movement of the verse.

The opening clause is foundational: ***“Who his own self bare our sins in his own body on the tree...”*** This is substitutionary language. Christ personally bore what did not belong to Him so that we could receive what did not originate with us. He bore our sins in His own body on the tree.

Without this opening clause, nothing else in the verse stands. This is the transaction that makes every following benefit possible.

Then comes the purpose clause: ***“that we, being dead to sins, should live unto righteousness...”*** This is where the verse begins to shift with great force. The cross was not merely about the removal of sin as an isolated event. It was about the relocation of identity. It was about bringing the believer into a new condition and a new direction of life. Notice the order. Being dead to sins speaks of new condition. Should live unto righteousness speaks of new direction.

This does not mean live for righteousness in order to become righteous. It does not mean behave into righteousness. It means live from the reality of what has already been established in Christ. Death to sin is positional. Living unto righteousness is functional. One positions you; the other flows from awakened identity.

Continues on the next page

Second Corinthians 5:21 confirms this: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Righteousness is received, not achieved. Therefore living unto righteousness is not performance-driven; it is identity-driven. That matters tremendously in the healing conversation.

If I am conscious of sin, I may try to earn healing. But if I am conscious of righteousness, I will receive by faith what already belongs to me **in Christ**. Righteousness-consciousness creates boldness. It removes condemnation, clarifies access, and allows faith to function more freely.

Then Peter closes the verse with these words: "**by whose stripes ye were healed.**"

This clause reaches back to the same Christ and the same redemptive act. Peter is not changing subjects. He is showing another dimension of the same finished work. The same substitution that bore sin, broke sin's authority, and repositioned the believer unto righteousness also secured healing.

So the structure of the verse reveals two exchanges flowing from one sacrifice:

- Sin → Righteousness
- Stripes → Healing

This is not two unrelated transactions. It is one redemptive work with multiple covenant dimensions. That is why healing cannot be treated as a detached side promise. It is organically connected to the cross. Peter states healing in the past tense: "ye were healed." Just as righteousness is not presented here as a future possibility, healing is not presented as a future creation. It is presented as an accomplished outcome of Christ's substitutionary suffering.

Righteousness fixes your standing. Healing fixes your condition. Both flow from the same redemptive act.

This is why it is proper to say: I am just as healed as I am righteous.

That statement must be understood covenantally, not merely emotionally. Righteousness is not based on feeling. Healing is not determined by symptoms. Both are covenant realities secured **in Christ**. This is position language, not symptom language. This is faith language rooted in identification.

A Christian can be righteous and yet lack righteousness-consciousness. In the same way, a Christian can be positionally healed and still be growing in manifestation. That is why revelation and faith are so important. Faith does not create the covenant reality. Faith appropriates what already belongs to the covenant position.

Peter doubles the emphasis in the opening of the verse. He does not simply say He bore our sins. He says **his own self**. He does not merely say it happened in a body. He says **his own body**. This is intensely personal language. Why does Peter stress the body? Because sin affects the body. Death affects the body. Sickness affects the body. So when Peter says that Christ bore our sins in His own body on the tree, he is showing that the curse had bodily implication, and Christ absorbed it at that level.

If He bore these things, and I am in Him, then I do not bear what He already bore. To say that He bore sin and sickness, yet I must still fundamentally bear them as covenant burden, would be double-bearing. The exchange would be denied in practice. Everything before the words "**that we**" is what He did. Everything after "**that we**" is what we now live in. This is finished work becoming lived reality.

Being dead to sins is immediate identity language. You are not merely dead to something; you are alive unto something. You are alive unto righteousness. That means you are not trying to live to become righteous. You are living **from** righteousness. And because healing is tied in the same verse to that righteousness-centered reality, healed consciousness belongs inside righteous consciousness.

Peter is writing post-resurrection, and he says, "ye were healed." There is no future tense in the verse. The work is done. The provision is complete. The covenant basis is settled. Healing, then, is not a random blessing hanging outside redemption. It is a covenant outflow of righteous status **in Christ**.

This is why Luke 5:31-32 also becomes illuminating: "**They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.**" In that passage Jesus presents Himself in the same redemptive atmosphere as both Physician and Redeemer. Sick people come. Sinners come. He is dealing with both realities within the same saving context.

That is not accidental.

Concludes on the next page

Jesus does not present Himself as though He only addresses sin while remaining detached from the condition of the body. He positions Himself as Savior and Physician in the same atmosphere of mercy and restoration.

So when we say, **In Christ**, I am healed, we are not speaking carelessly. We are speaking from covenant location. We are speaking from finished work. We are speaking from identification.

We are saying that healing belongs to the same exchange that secured righteousness.

Jesus took sin.

Jesus gave righteousness.

Jesus took stripes.

Jesus gave healing.

Therefore, I do not begin with symptoms. I begin with Christ. I do not begin with what time says. I begin with what redemption says. I do not begin with what I feel. I begin with what has been secured in Him.

In Christ, I have it.

And in Christ, I am healed.

That's all for now!

Derick E Wilkes

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PRAYING FROM A SEATED POSITION

WE BEGIN WITH POSTION IN CHRIST BEFORE PETITION

Stay seated !

When we talk about praying from a seated position, we must begin with position, not petition.

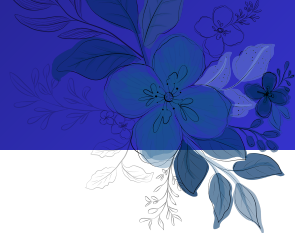
Ephesians 2:6 says that God “hath raised us up together, and made us **sit** together in heavenly places in Christ Jesus.”

Notice the language carefully: raised and **seated**. Both are past tense. This is not describing something we are trying to enter into, it is describing something that has already been accomplished in Christ. **We are seated**. That truth must be connected with Ephesians 1:3: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

Here again, the emphasis is unmistakable. **The blessings are in heavenly places, and we are also seated in heavenly places in Christ**. That means the location of our seat is the location of our blessing. This changes how we approach prayer. Many of the things people are desiring, pursuing, and even pleading for are already theirs in Christ. They are not future realities waiting on God to decide. They are present realities waiting on spiritual awareness. There is a kind of prayer that continually asks God to give what He has already provided. But mature prayer asks Holy Spirit to reveal what already belongs to us in Christ.

That is a very different posture.

When we understand that we are seated, our prayer life changes. We are no longer praying as if we are outside trying to gain access. We are no longer praying as if we are beneath the pressure of circumstances, hoping heaven might one day respond. We begin praying from a posture of union, from completion, from established access, and from delegated authority.



This is where praying in the Name of Jesus becomes much clearer.

When we pray in the Name of Jesus, we are not merely adding a religious phrase to the end of a request. His Name is positional language. It speaks of representation, authority, and authorized standing. To pray in His Name means to pray in His stead, in His place, and on the basis of His authority. It is the language of union and delegated rule.

So then, when we pray in His Name, we are not standing outside of Him asking Him to act from a distance. We are seated in Him, speaking from within His authorized position. In Him is our position. In His Name expresses our authority from that position.

This also helps us understand the phrase heavenly places. It is not merely talking about a future destination after death. It is describing a present spiritual position in Christ. It is the realm where Christ is seated far above all principality, power, might, and dominion. If we are seated in Him, then we are positioned above what attempts to harass, intimidate, pressure, or dominate us. That does not mean challenges will not appear. It does mean our posture changes when they do. We do not drop to the level of the pressure. We remain seated.

When we forget that we are seated, we can overreact. We can panic, strive, beg, and speak from anxiety. But when we remain conscious of our position in Christ, we pause. We listen. We align. We speak with calm authority. We refuse to let the visible realm define our spiritual location.

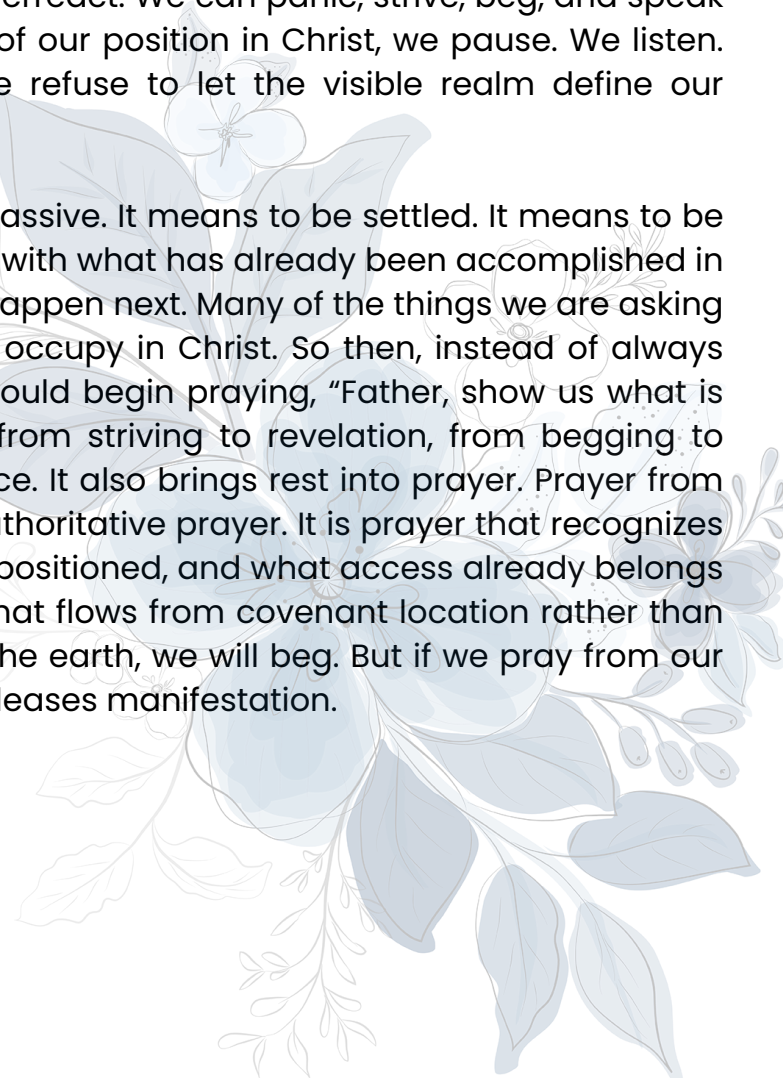
To be seated in prayer does not mean to be passive. It means to be settled. It means to be established. It means to pray from agreement with what has already been accomplished in Christ rather than from fear about what may happen next. Many of the things we are asking God to do are already settled in the seat we occupy in Christ. So then, instead of always praying, "Lord, give us," there are times we should begin praying, "Father, show us what is already ours in Christ." That shift moves us from striving to revelation, from begging to agreement, and from uncertainty to confidence. It also brings rest into prayer. Prayer from a seated position is not inactive prayer. It is authoritative prayer. It is prayer that recognizes what Christ has finished, where the believer is positioned, and what access already belongs to us because of union with Him. It is prayer that flows from covenant location rather than emotional desperation. If we pray only from the earth, we will beg. But if we pray from our seat in Christ, we will agree. And agreement releases manifestation.

That's all for now!

Derick E Wilkes

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In Christ, I Have The Wisdom of God

There are times in life when people are quick to say, ***"I don't know."***

Sometimes they say it casually.
Sometimes they say it honestly.
Sometimes they say it so often that it becomes the default language of their inner life.

But for the believer, that is not the highest language available. Why?

Because wisdom, for the child of God, is not merely something to be searched for outwardly. Wisdom is located in Christ.

The issue is not whether wisdom exists.

The issue is whether we will think, speak, and respond as those who are in Him.

Wisdom Is in Him

"In whom are hid all the treasures of wisdom and knowledge." — Colossians 2:3, KJV



Notice the language carefully. The scripture does not merely say that Christ can give wisdom. It says that *in Him are hid all the treasures of wisdom and knowledge.*

That means wisdom is **not** floating aimlessly.

It is **not** disconnected from the Christian's covenant position.

It is **not** simply a far-off possibility. Wisdom is **in Him.**

And if I am **in Him,** then I am not approaching life as one who is cut off from the source of wisdom. I may need light.

I may need understanding.

I may need insight in a particular moment.

But I do **not** need to **confess separation** from what God has already located in Christ.

Christ Has Been Made Wisdom Unto Us

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." — 1 Corinthians 1:30, KJV

This verse is rich with revelation.

First, it says, "of him are ye in Christ Jesus."

Your being in Christ is not a self-created position.

It is God's doing. God placed you there.

Second, it says that Christ "is made unto us wisdom."

This is not merely saying Christ teaches wisdom.

It is saying Christ has been made unto us wisdom.

That means wisdom is not merely a principle to admire.

Wisdom is in a Person.

Wisdom is not just information.

Wisdom is located in Christ and made available to us in union with Him.

So when the believing-Christian says, "In Him, I have the wisdom of God," he is not boasting in self. He is agreeing with divine arrangement. He is speaking from a covenant location.

Do Not Speak Like You Are Outside

One of the challenges Christian's face is the temptation to speak from appearance rather than position.

When pressure comes, when decisions arise, when answers are not immediately visible, the mouth often wants to say:

- "I don't know what to do."
- "I just can't figure this out."
- "Nothing is coming to me."

Now there is a difference between acknowledging the desire for light and training yourself in the language of deficiency.

We all have moments where we desire understanding.

We all have moments where we must pause, pray, and receive direction. But we must be careful not to school ourselves into **not knowing** by continually speaking as though we are outside of Christ. The believer is not outside looking in. The believer is in Christ. And in Him are all the treasures of wisdom and knowledge.

So our words should reflect our position.

Speak in Agreement with Your Supply

It is better to say:

- "In Christ, I have access to wisdom."
- "In Him are all the treasures of wisdom and knowledge."
- "Christ has been made unto me wisdom."
- "I thank God that light is coming."
- "I have the wisdom of God in Christ."

This kind of speech does not deny the need for learning.

It does not pretend that we mentally know everything at all times.

It simply refuses to enthrone ignorance with our words. Faith does not speak from emptiness.

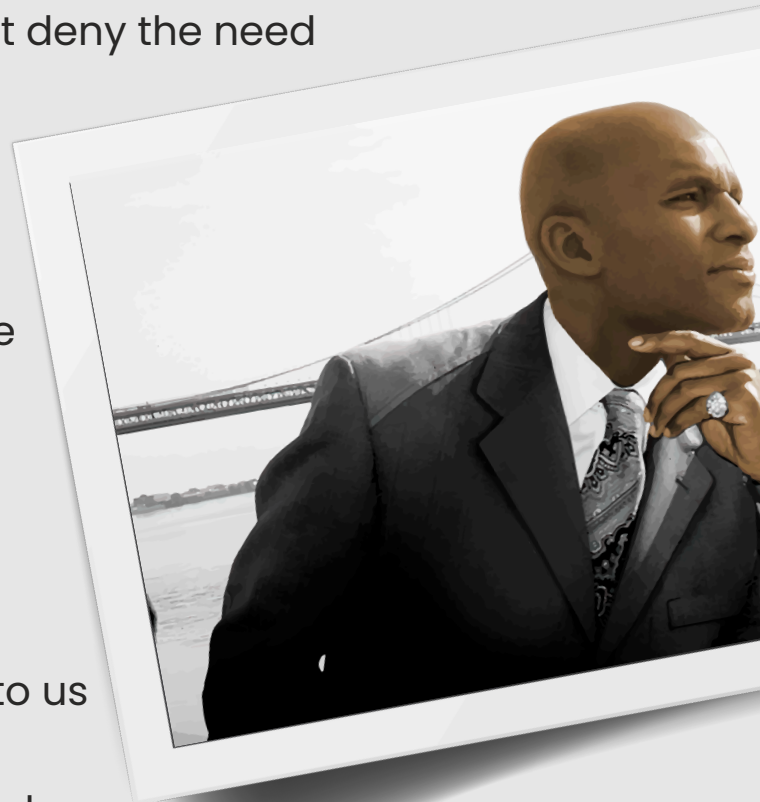
Faith speaks from supply.

If Christ has been made unto us wisdom, then we do not approach life as spiritual orphans trying to invent answers by natural strain alone.

We approach life as sons and daughters of God, located in Christ, expecting the wisdom that is in Him to flow into our thinking, our decisions, our words, and our actions.

The Flow of Revelation

Wrong confession can hinder expectation.



concludes

If a person continually says, "I don't know," he can rehearse himself into passivity. He can train his own mind to expect no light, no answer, and no flow.

But when a believer says, "In Him, I have the wisdom of God," he is positioning his heart in agreement with revelation. He is saying, in essence:

"I am not disconnected from divine insight.

I am not outside the One in whom wisdom dwells.

I am in Christ.

Therefore, I expect wisdom to flow."

That expectation matters.

Words can either mentor the mind toward limitation or toward revelation.

In Him are all the treasures of wisdom and knowledge.

Christ has been made unto us wisdom.

Therefore, in Him, in Christ, I have the wisdom of God. And when that becomes your confession, your heart becomes more ready to receive the light, direction, and revelation that already belong to your covenant position in Him.

That's all for now!

Derick E Wilkes

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Healing Flows from the Life of God Within

By Derick E. Wilkes

Based on Romans 8:11 and Proverbs 4:20–22

There is a healing that does not begin with outward appearance. It begins inwardly. It begins with the life of God.

Many believers have been trained to look only outwardly for change. They look for symptoms to disappear, strength to return, or visible evidence to confirm that something is happening. But the Word of God reveals a deeper reality: healing flows from the life of God within.

Romans 8:11 says, *“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

That verse is full of life.

It does not merely say that God once raised Jesus from the dead. It declares that the same Spirit who raised Jesus now dwells in the Christian. That means resurrection life is not far away. It is not merely in heaven. It is not only a future hope. It is present within the born-again child of God.

That life is not passive. It is active. It quickens. It makes alive. It imparts vitality. It flows. The phrase “shall also quicken your mortal bodies” is powerful.

Healing Flows from the Life of God Within continues

Your mortal body is your present physical body—the body you live in right now. God’s answer is not only for eternity. His life reaches into this present body. His life touches weakness. His life addresses areas of breakdown, frailty, and limitation. His life is able to animate, strengthen, and supply what is needed.

This is why healing must be understood as more than a physical event. It is the outflow of divine life.

Proverbs 4:20–22 opens this up even further. It says, “*My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.*”

Notice the progression. Attend to the words. Incline your ear. Keep them before your eyes. Hold them in the midst of your heart. Why? Because God’s words are life to those who find them, and health to all their flesh.

The Word does not say they are merely encouraging thoughts. It says they are life. And that life becomes health to all their flesh.

This is one of the great spiritual laws of the Kingdom of God: the life of God flows through His Word into the heart of man, and from there it affects even the flesh. Healing, then, is not just about trying to fix the outside. It is about receiving the life that comes from God on the inside.

The heart becomes the place of transfer.

When a believer gives attention to God’s Word, something more is happening than reading text on a page. God’s Word carries His life. His Word is not empty information. His Word is living. His Word is life-bearing. As that Word is received into the heart, the life in that Word begins to work. It begins to minister. It begins to supply. It begins to make alive.

Healing Flows from the Life of God Within

This is why we must not train ourselves to speak more about the condition than about the life of God within. If all we do is rehearse weakness, pain, fear, and limitation, we become more conscious of the outward condition than the inward supply. But faith turns its attention toward the indwelling life of God.

The believer can say, “The same Spirit that raised up Jesus from the dead dwells in me. Therefore, the life of God is at work in my body.” That is not denial. That is alignment. That is agreeing with what God has said concerning the source of healing.

Healing flows from within because God’s life is within.

That means the answer is not merely, “I am trying to get something from God.” The answer becomes, “God has already placed His Spirit within me, and His life is now at work in me.” This changes the posture of faith. Faith is no longer begging for life to arrive from a distant place. Faith is drawing upon the life that already dwells within by the Spirit of God.

Proverbs tells us to keep the Word in the midst of our heart. Why? Because the heart is where faith works. The heart is where the Word is believed. The heart is where life is received. When the Word is held there, it does not remain dormant. It produces. It gives life. It ministers health.

The word health in Proverbs 4:22 also carries the idea of medicine. God’s Word is heaven’s medicine. But unlike natural medicine, it does more than treat surface symptoms. It carries divine life to all the flesh. That is comprehensive language. God’s life is able to affect the whole man. So then, what do we do?

We attend to His words.
We incline our ears to His sayings.
We keep the Word before our eyes.
We keep it in the midst of our heart.
And we expect the life in that Word to flow.

Healing Flows from the Life of God Within concludes

This is not mechanical. It is relational. It is life meeting life. God by His Spirit ministers through His Word, and that Word releases life into the believer. From that inward flow comes strength, quickening, restoration, and health.

Never underestimate the power of the life of God within you. If you are in Christ, you are not empty. You are not without supply. You are not cut off from the power that raised Jesus from the dead. That same Spirit dwells in you. That same life is in you. That same quickening power is able to make alive your mortal body.

Healing flows from the life of God within.

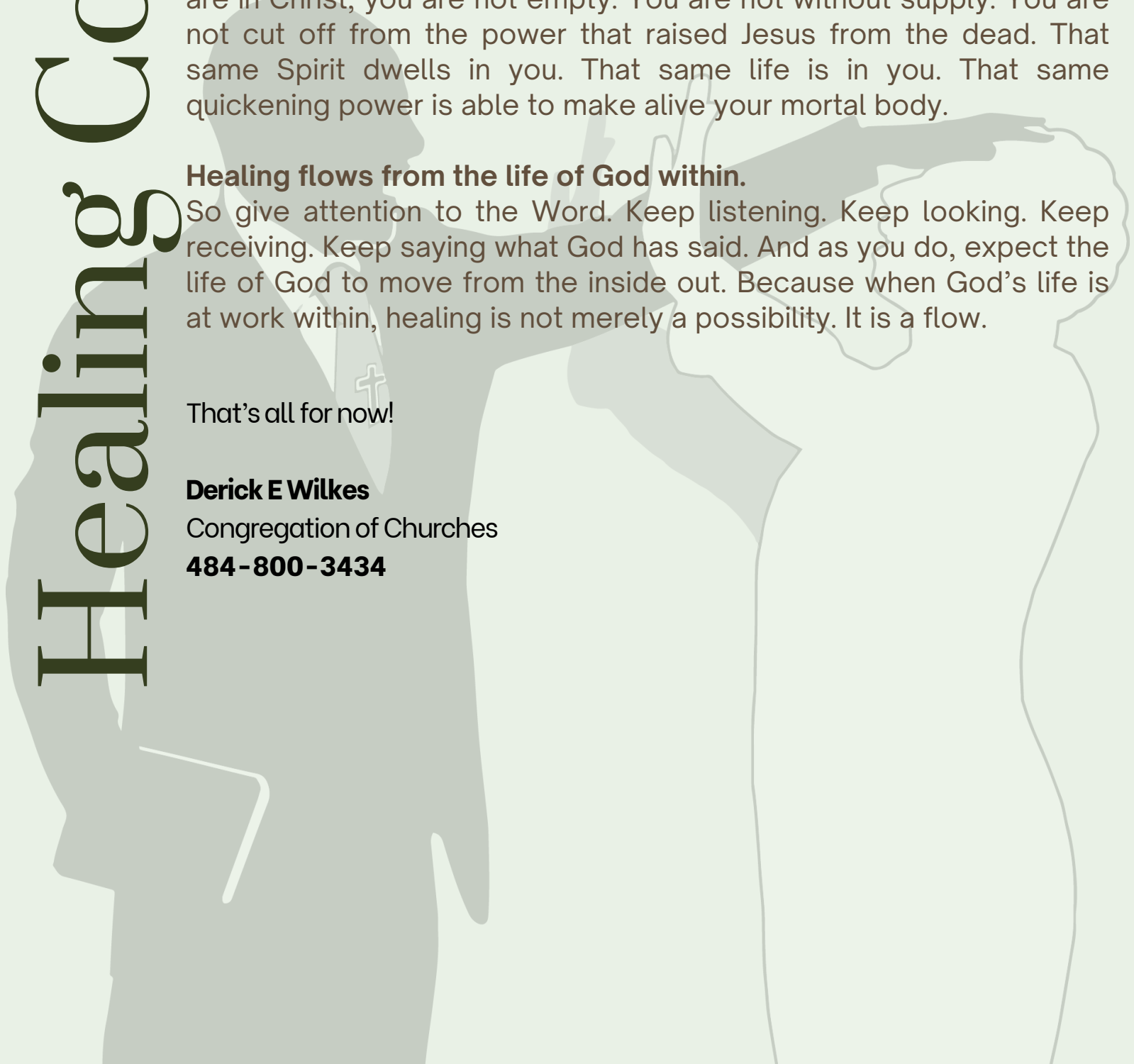
So give attention to the Word. Keep listening. Keep looking. Keep receiving. Keep saying what God has said. And as you do, expect the life of God to move from the inside out. Because when God's life is at work within, healing is not merely a possibility. It is a flow.

That's all for now!

Derick E Wilkes

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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.

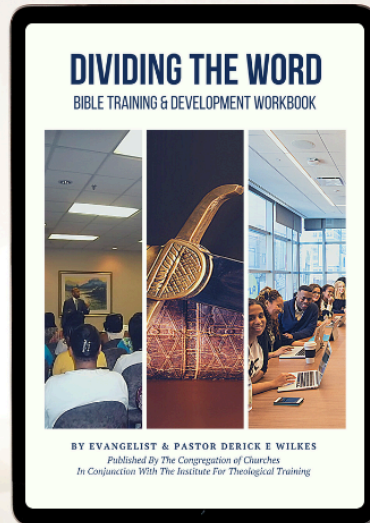
Become a partaker of God's grace through partnership.

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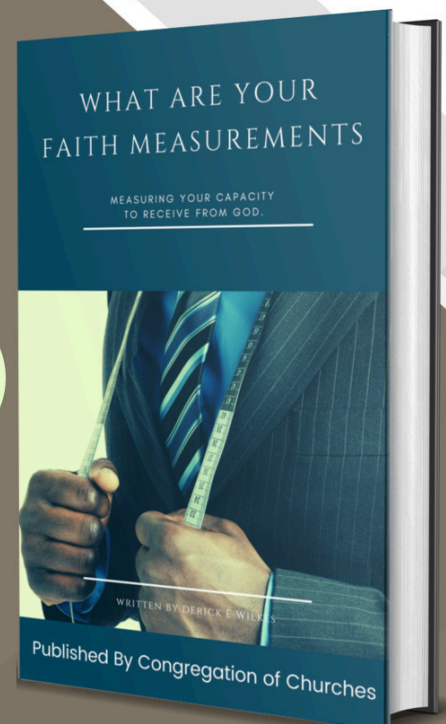
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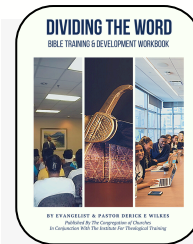
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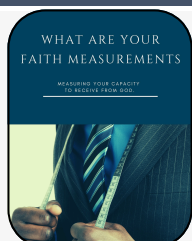


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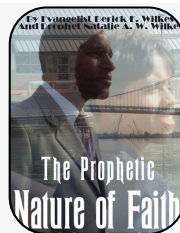


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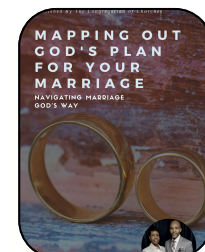
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Faith TO BE BORN AGAIN

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.

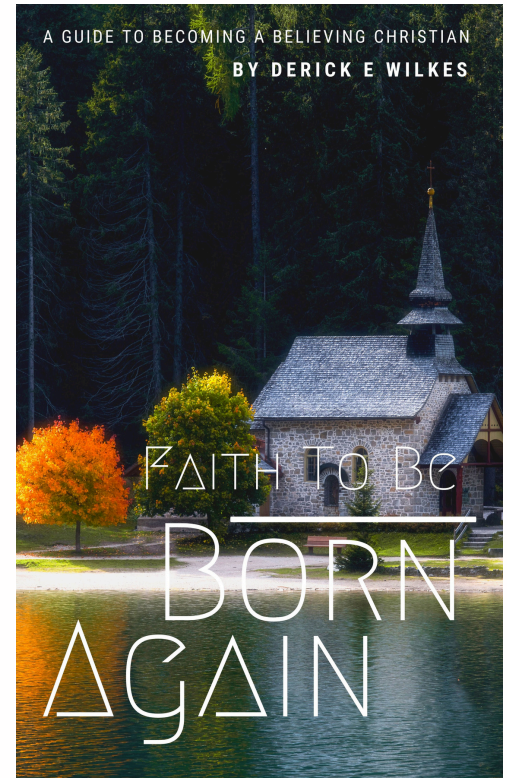
Jesus is our righteousness!
Jesus is the way!

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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Hebrews 4:12

The life is in the **quickening** —
and in **hearing** —
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