

January 2026

We as servants of Christ and ambassadors of his Kingdom would like to remind you of our ministry here at Church Built of Living Stones. It is a ministry of reconciliation given to us by our Father. Our instruction is not to teach you the things of God in rules and regulations, but to encourage you that the only one who can teach you of the Father is Jesus Christ and he will do this by the power of his word and Spirit. Our teaching ministry towards you is for you to trust that you can be taught of the Lord and that you need no man to mediate between God and yourself except the man Christ Jesus.

This may be daunting to you at the beginning, but it will eventually release you into God's Holy Kingdom from which you will never wish to depart.

The attacks and slanders will be immense and will continue until the last enemy is overcome.

But fear not the Lord will be on your side. (Read Psalm 124).

The Kingdom of God is like leaven or yeast in a lump of dough and it is growing and advancing throughout the earth and will bear fruit to God's glory. We are saying that Christ is building his Kingdom and its inhabitants are as living stones built up to be a holy habitation for God. We will never have a bricks and mortar building. We do not solicit money to spread the good news. At the same time, we encourage giving to the poor in spirit, by this we mean give your whole life to Christ and his Kingdom and you will see the salvation of God in effect. Our endeavour is to see God's people go forth and proclaim Jesus and Christ's Kingdom without the restrictions of denominational power overriding them.

Everyman in the body of Christ Jesus has a purpose and can go forth in the power of God's Spirit with a new tongue and prophecy. The new tongue is the Gospel and the Spirit of Prophecy is the Lord Jesus Christ. They tell the world that God the Father is not holding their sins and lawlessness against them and that he grants them the Holy Spirit to guide and lead them into all truth.

The Holy Spirit leads them to Jesus and Jesus teaches them all things of the Father.

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### May His Kingdom come

We cry out in the wilderness of this present evil age amid the hindering religions of this world to the seeker, the broken hearted, the captives, the bound, the sick, the down trodden, the voiceless and those that live in darkness who see a great light – look up for your King comes. His name is Jesus and he brings a Kingdom which encompasses all the glories of the coming age. Seek and you shall find, ask and it will be given you, knock and it will be opened unto you. He will grant those that seek first his Kingdom riches of glory that this world knows nothing about. He comes not for the righteous but the sinner and he will receive you with open arms and give you a vision of hope that has its origins from the heart of God. Obey his calling - come into the light, don't hover on the edge of the light, come into the light, all your prayers will be answered in the light.

### Fear not, do not be afraid

In the world you will have trouble and tribulation from which none of us who belong to Jesus are exempt, as it is the arena of redemption for the faithful. Jesus' own words reverberate and echo in our minds *"I have told you these things so that in me you may have peace. In this world you will have trouble, but take heart! I have overcome the world"*. And in (1 John 4: 4) *You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.*

We have warned for many months that men are going to be tried and to be found wanting because their trust is in the arm of the flesh which cannot save. It is abominable to see so called men of God fawning over leaders in the political sphere. It is paramount that prayers, intercessions and thanksgiving be made for everyone – for Kings and all those in authority, that we may live peaceful and quiet lives in all Godliness and Holiness. We must pray for these men, but not put our trust in them. There will be earthquakes, famines and pestilence in various places and fearful events and great signs from heaven and men's hearts will fail them through fear of the events coming on the earth. The only true peace comes from Christ who is our life, who is abiding in our hearts. Get ready for greater upheavals in the financial realm, where gold and silver will not be able to save as it corrodes. The corrosion will eat your flesh like fire. These are not my words they are the words of the apostle James (5: 3).

The warning to us all is not what do we trust in – but whom do we trust. *Trust in the Lord with all your heart and lean not on your own understanding, in all your ways acknowledge him and he will direct your path.*

Every man's work will be tried by fire and it will not be the evil one's purpose (though he may be an instrument). It will be Jesus' coming as the John the Baptist has prophesied in (Luke 3: 16-18).

*16 John answered them all, "I baptise you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptise you with the holy Spirit and with fire. 17 His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire." 18 And with many other words John exhorted the people and preached the good news to them.*

You may think these words troubling, but in essence they are the truth, and the truth is good news and will set you free.

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January 2026 Message

Dear Friends,

May the Lord find you in a place of worship and understanding in preparation for the calendar year of 2026.

We at Church Built of Living Stones, believe that we are called to a life of prayer that is inspired by the Holy Spirit, which will be according to the Word of God and the prophecy of scripture. The overall sovereignty of God is our motive and not the will and desire of carnal fleshly mindedness. A double minded man receives nothing from the Lord.

When I completed my theological studies many years ago, much of the teachings contained church history and natural accumulated knowledge. So, in the coming year my endeavours will be, as I have in the past – to apply spiritual understanding to the historical teachings of men, both the true and the false testimonies of Christ.

Recently I discovered an essay by Dimitrios Aristopoulos, who has encapsulated much of the historical passage of Christianity from Roman times. This is not a complete expose' of all historical events, but is a well written account. Christianity's history continues to evolve even as we write this letter. A copy of this article is below.

One thing for certain in the historical accounts, is the statement made by the new testament writers that "Jesus is Lord", carried a stigma and offence towards the greater Roman populace, who worshipped Caesar as Lord. Mithras was the underground god that the Roman army and authorities worshipped along with the "Bull" idol. To say "Jesus is Lord", could only be said by those whom the Holy Spirit had endowed with belief and spiritual courage. To say and believe "Jesus is Lord", carried the penalty of death, torture and sometimes the spectacle in the Colosseum of being fed to the Lions. What a courageous statement of faith was endured by these believers who loved the Lord even unto physical death.

This faith statement of true belief and love has been so watered down by naturally minded religions, it slips off the tongue as a token statement that carries little emphasis to its true meaning.

God our heavenly Father is restoring truth that sets men free along with the destruction of many other traditions and practices. The true gospel of salvation and redemption is now being witnessed in the heart of true seekers of Christ's righteousness and the Kingdom of the Son of his Love. This gospel is the power of God unto salvation.

May God bless you in your personal persuasion that 'Jesus Christ is Lord'.

Bill and Sue (servants of Christ)

If you would like to make a reply or contact us, please email info@churchbuiltoflivingstones.com

How Christianity Spread Across the Roman Empire

By Dimitrios Aristopoulos

Christianity originated as a marginal movement in the eastern provinces of the Roman Empire, emerging from Jewish apocalyptic traditions in first-century Judea. Early Christians did not seek political power; however, their beliefs soon brought them into direct conflict with Roman law and custom. Over the course of three centuries, this persecuted minority became the empire's official religion. Such a transformation reshaped Roman society and permanently altered Mediterranean culture.

Why of all religions the Roman pagans predominately feared Christianity?

Romans initially regarded Christians with suspicion rather than outright fear. Authorities often classified them as a Jewish sect. The historian Tacitus referred to them as Jews in his *Annals*, likely conflating Christians with Jewish-Christian or gnostic groups. He wrote that their customs ran counter to Roman values, observing that "everything sacred to us is profane to them." He further claimed that Christians embraced practices Romans considered unlawful or impure. Such descriptions reflect Roman anxiety about cultural inversion and the perception of social threat.

Roman hostility did not arise from theology alone. Roman religion functioned as a public system closely tied to civic loyalty, as citizens honoured the gods to secure divine favour for the state. Christians refused to participate in public sacrifice. They rejected the imperial cult and denied the divinity of the emperor. Romans interpreted this refusal as a sign of political disloyalty.

Roman law also prohibited secret assemblies, since authorities feared conspiracy and sedition. Christian gatherings often took place in private settings. They met in houses, cemeteries, and secluded areas. These meetings heightened suspicion. Roman officials believed such secrecy undermined social order. Pliny the Younger, a Roman official, described Christians meeting before dawn and reported this behaviour with evident concern.

The spreading of Christianity in spite of persecutions

Many early Christian groups also promoted communal sharing and, in some cases, practiced forms of economic withdrawal. As a result, Roman authorities accused them of discouraging labour, while Roman philosophers such as Celsus claimed that Christians avoided military service and rejected oaths to the emperor. Consequently, this refusal conflicted directly with Roman expectations of civic duty.

Persecutions, however, did not remain constant. Instead, they varied by region and historical moment. Local governors often acted independently, and while some emperors ignored Christians entirely, others targeted them aggressively. Nero famously blamed Christians for the [Great Fire of Rome](#) and turned

their executions into a public spectacle. Tacitus records this episode with evident contempt for both the persecutors and the victims.

Later persecutions intensified under emperors such as Decius and Diocletian. These rulers sought unity through traditional religion and demanded universal sacrifice. Christians who refused faced imprisonment, torture, or death. Confiscation of property often followed, while churches and scriptures were destroyed. The state increasingly treated Christianity as a threat to imperial stability.

Despite these pressures, Christianity continued to spread. Missionary activity played a central role, as Christian networks followed established trade routes and concentrated in urban centres. Converts included slaves, women, and merchants. Christian communities offered mutual aid, cared for the poor, and ensured the burial of their dead. These practices proved especially attractive during periods of crisis.

Christian theology also appealed to many from the empire, promising salvation to all social classes and offering moral clarity amid instability. It explained suffering through divine purpose. As the empire faced mounting economic and military strain, Christianity gained ground, and its universal message resonated powerfully within a global empire.

Constantine turns Christianity into the official state religion

Constantine altered the course of Roman history. He rose to power amid civil war, and before the Battle of the Milvian Bridge, he reportedly embraced the Christian God, attributing his victory to divine support. In 313 AD, Constantine issued the [Edict of Milan](#), which legalized Christianity, restored confiscated property, and ended official persecution.

Constantine's actions were not motivated solely by personal faith. Monotheism suited imperial needs, as a single god mirrored centralized authority, while Christianity offered ideological unity across diverse provinces. The church provided an existing structure and hierarchy, and bishops could assist imperial administration. Christian moral teaching also encouraged obedience and social order.

Over time, imperial favour transformed Christianity itself. The once-persecuted faith acquired power, wealth, and land. Christian leaders gained influence over law, while emperors convened councils to enforce doctrine. Dissenters increasingly faced punishment, and Orthodoxy replaced earlier religious diversity.

After Constantine, repression reversed direction. Christian emperors restricted pagan worship, destroyed temples, banned sacrifices to the traditional gods, and confiscated sacred property. Laws criminalized long-established rituals, philosophers lost patronage, public festivals declined, and pagan priests were stripped of status.

Christianity's rise within the Roman Empire did not end with legalization. Instead, it persisted through the systematic repression of older religions. Once imperial authority aligned with Christian doctrine, the state redirected its coercive mechanisms against pagan populations. Consequently, this transition reshaped religious life across the Mediterranean and marked the end of classical religious pluralism. Constantine's sons intensified this process. Constantius II, in particular, pursued aggressive anti-pagan legislation. He banned animal sacrifice, ordered the closure of temples, and demanded the removal of cult statues. As a result, traditional worship was criminalized across much of the empire. Although local officials enforced these laws unevenly, fear nevertheless spread widely.

Persecution of pagans and Christianity in the Roman empire

Constantius' brothers and successors remained steadfast with these policies. Valentinian I adopted a more cautious stance in the West; however, he permitted repression to continue in the East. Valens supported anti-pagan legislation while also targeting non-Nicene Christians. The state no longer tolerated religious neutrality, and the law increasingly favoured Christian orthodoxy.

Theodosius I marked a decisive turning point. He declared Christianity the official religion of the empire and issued a series of edicts between 380 and 392 AD. These laws outlawed both public and private sacrifice. They criminalized incense offerings and banned household rituals. Theodosius framed pagan worship as treason against both divine authority and imperial order.

Violence followed legislation. Christian mobs attacked temples with imperial tolerance, and Alexandria witnessed repeated clashes. Pagan sanctuaries fell, and sacred objects were systematically destroyed. During Theodosius' reign, massacres occurred in several cities. The [Massacre of Thessalonica](#) exposed the brutality of imperial authority, and although it was directed at civilians rather than pagans alone, it reflected the state's readiness to govern through terror.

Emperor Arcadius persisted with his father's policies. He strengthened bans on temples and festivals, while officials confiscated sacred lands and stripped pagan priests of legal recognition. Many fled or converted under pressure, while others faced imprisonment or execution. Paganism ceased to exist as a protected religious category within imperial law.

Under these emperors, repression extended beyond religious practice. Authorities also targeted philosophy and education. Neoplatonist thinkers faced surveillance and punishment, and Hierocles of Alexandria endured torture for his philosophical teachings. Officials accused him of promoting forbidden doctrines, and his case ultimately illustrates the criminalization of intellectual paganism.

Persecution against pagans intensifies

The murder of [Hypatia](#) stands as a defining moment. She was a Neoplatonist who taught philosophy and mathematics in Alexandria. In 415 AD, a Christian mob brutally killed her. Her death symbolized the collapse of philosophical freedom, and although imperial orders did not directly command the killing, the prevailing climate of intolerance made such violence possible.

Meanwhile, other philosophers suffered similar fates. Maximus of Ephesus, an advisor to Emperor Julian, faced execution under [Valentinian's](#) successors. Authorities accused him of practicing magic, a charge that in the particular climate often encompassed astrology, divination, and ritual science. The state increasingly treated these disciplines as subversive threats.

Over time, imperial policy more explicitly equated pagan knowledge with criminality. Laws punished astrologers with exceptional severity, and in several regions, authorities even established detention facilities for suspected practitioners. Justinian intensified repression further during the sixth century. In 529 AD, he closed the Academy of Athens, an institution that had preserved Platonic philosophy for centuries. He outlawed pagan teaching entirely, ordered forced conversions, and exiled philosophers who resisted.

Justinian also targeted remaining cult centres. He suppressed mystery religions, permanently banned the Eleusinian Mysteries, and shut down the sanctuary of Samothrace. Initiatory rites ceased, as the state dismantled ritual infrastructure and fragmented religious memory.

Oracles suffered a similar fate. Officials put an end to operations at Delphi, while the oracle of Apollo at Miletus disappeared, and the oracle of Ammon Zeus in Chalcidice was destroyed. These sites had shaped Mediterranean religious life for centuries, and their closure severed long-standing channels of divine consultation.

Sporting institutions did not escape repression. Authorities banned the Olympic Games and suppressed the Pythian Games at Delphi. They also abolished the Actian Games, while Christian leaders condemned athletics as idolatrous, associating nudity and physical excellence with pagan immorality.

Persecution of philosophers and athletic ideals

Such hostility toward physical culture marked a profound cultural rupture. Greek athletic ideals celebrated the harmony of body and mind, but Christianity redefined virtue through asceticism. Imperial bans eliminated public festivals that had reinforced communal identity, leaving civic life stripped of ritual cohesion.

Massacres accompanied these policies. Several occurred during Theodosius' reign, with others following under Justinian. Pagan resistance often provoked violent reprisals, and Christian chroniclers such as John Malalas frequently justified these killings as righteous cleansing. Pagan voices largely disappeared from the historical record.

The sack of Rome by Alaric further added complexity. Although Alaric identified as Christian, his forces destroyed many pagan sites. The resulting chaos accelerated religious transformation, as war weakened traditional institutions and allowed Christianity to fill the emerging power vacuum.

Persecution extended to local priesthoods. Authorities executed temple guardians, confiscated priestly property, and erased hereditary cult roles. This strategy dismantled continuity, severing the intergenerational transmission of pagan practices.

Justinian's campaign reached its symbolic climax with the closure of the Neoplatonic Academy of Athens in 529 AD. This institution represented the last organized centre of pagan philosophical education.

Figures such as Damascius, Simplicius, Priscian of Lydia, Olympiodorus, and their circle had preserved Platonic and Aristotelian traditions, stretching back nearly a millennium. Justinian's edict outlawed pagan teaching entirely, leaving these philosophers with no legal space in which to operate. Facing forced conversion or silence, several fled eastward to the court of Persian King Khosrow I.

Their exile marked the final rupture between classical philosophy and the Roman state. Although some later returned under limited guarantees, the intellectual continuity of pagan philosophy had already collapsed. The closure of the Academy did not merely end a school—it extinguished the last institutional voice of Hellenic religious philosophy within the empire.

Cultural adaptation and ritual continuity

Despite repression, Christianity did not rely solely on violence. Cultural adaptation proved equally effective. The Church absorbed pagan symbols, repurposed sacred dates, and Christianised temples. Saints replaced traditional gods, and ritual continuity eased the psychological transition for converts. Christian authorities rebranded festivals. Spring fertility rites, for example, merged with Easter, while local deities were transformed into holy figures. Through this process, Christianity gradually penetrated collective memory.

Language also played a key role. Christian theologians adopted Greek philosophical concepts, such as the Logos, to shape doctrine, and Neoplatonic metaphysics informed theological reasoning. Christianity spoke in familiar terms while simultaneously rejecting the original pagan meanings. As a result, conversion often occurred without conscious rupture. People retained existing habits while adopting new interpretations. Christianity entered the subconscious through familiarity, ensuring its long-term dominance.

The religion spread by absorbing and reshaping existing pagan customs rather than erasing them entirely. This approach allowed Christianity to integrate into everyday life without disrupting social continuity. Popular religion did not vanish; instead, it transformed its language, symbols, and divine figures.

Many major Christian feasts replaced earlier pagan celebrations. Easter, for instance, absorbed elements from older spring fertility rites, including Adonia, which commemorated death and rebirth through ritual mourning and renewal. The Christian narrative reframed these themes within resurrection theology while preserving seasonal timing and emotional resonance.

Similarly, the winter solstice became Christmas, replacing Saturnalia and the Roman festival of Sol Invictus, the Unconquered Sun. The designation of Christmas on December 25 aligned Christ with solar symbolism already familiar across the empire, easing acceptance among populations accustomed to solar cults and imperial sun worship.

Local divine protectors also underwent systematic replacement. Pagan cities and villages, which had once relied on gods, heroes, or daimones for protection now reassigned these roles to saints and angels.

From pagan gods to Christian saints: Rebranding the sacred landscape

Goddess [Athena](#) offers one of the clearest examples of this process. She once served as the protector of Athens and later of Constantinople. Over time, Christian devotion replaced her civic role with the Virgin Mary. Constantinople increasingly identified Mary as its divine guardian, particularly during sieges and military crises.

Moreover, the [Parthenon itself was converted into a church](#) dedicated to Mary, symbolizing both continuity and transformation. Across the Roman Empire, Christian churches were built atop former pagan temples, preserving sacred geography while redefining its meaning.

Saints often assumed the attributes of older gods. Saint George replaced Apollo in regions such as [Arachova](#) and Corfu, inheriting martial and protective qualities. In Thessaloniki, Saint Demetrius took on roles once associated with Demeter, including civic protection and seasonal celebrations. Likewise, Saint Nicholas replaced Poseidon as guardian of sailors and coastal communities. Consequently, seafarers transferred prayers, offerings, and rituals to a Christian figure without abandoning earlier expectations of divine intervention.

These substitutions succeeded because they respected existing religious habits. People continued to seek protection, healing, and fertility through familiar patterns. Christianity did not destroy popular religion but redirected it. Sacred springs became holy wells, pagan festivals gained Christian saints, and local myths acquired biblical language.

This strategy proved far more effective than coercion alone. Violence and legal suppression weakened institutional paganism, but cultural adaptation ensured mass conversion. Christianity succeeded not only through the power of the Roman Empire but through ritual continuity. By occupying familiar religious spaces, Christianity penetrated the subconscious of Greek, Roman, and provincial populations alike.

As a result, ancient religion survived beneath Christian form. The gods vanished from official worship, yet their functions endured. Saints, angels, and martyrs inherited the roles once held by Olympians and local spirits. This continuity explains the remarkable durability of Christianity across diverse cultures.

Article cited from the greekreporter.com

Dear Friends,

After reading the historical article, may we all be challenged to at least increase our commitment to a sincere life of prayer.

We must remember that in the new creation life, nothing is done in a legalistic way. The new creation man or woman born of the Spirit, seeks God's will in prayer and listens to the voice of Jesus and will not follow the stranger's voice which comes by the natural will of man. Humility, meekness and gentleness are the hallmarks of a Christian submitted to the Holy Spirit.

We must ask God the Father to teach us to pray aright!

We have drawn a practice that the Lord has given us on our daily prayer life which might be helpful to you.

Our daily devotions contain a set prayer list which is termed as Devotion (1). Our second devotional set termed Devotion (2) includes three chapters of old testament readings, one chapter of new testament reading, personal praise to God, along with family prayers, as well as petitions for people we have encountered on that day or anything the Holy Spirit has laid upon our heart.

We have not listed the names of people we pray for because your requests to God the Father will be different to our petitions. We include close family issues, confidential prayers for healing and problematic issues considered private, we take before the Lord.

We give an example of our Devotion 2 type of prayer.

Remember this is not a formula, but only an example to help you develop a deeper prayer life.

If you do the bible chapter readings, you will read the whole bible in one year. Remember God's word is wisdom and even though you encounter some difficult passages to understand, by the wisdom of God and the power of the Holy Spirit, the understanding will come to you in remembrance at some later date.

We must keep God's word before our eyes and ears so it can be brought back to your understanding as you mix it with faith.

May the enlightenment and the riches of glory that are in Christ become yours as you go through the straight gate and walk the narrow path to life.

Let the Lamb of God who takes away the sin of the world be your teacher.

Yours in Christ's presence,

Bill and Sue.

DEVOTION (1)

This is a full summary of what is included in our daily prayers.

DAILY PRAYERS:

Father we come to you in the name of Jesus.

We ask you to teach us how to pray and to obey you. Teach us your ways, we humble ourselves under your mighty hand, help and strengthen us to obey you and teach us to pray aright according to your will. Father instil in us the nature of Christ that we may be like Jesus and bring you honour.

We pray for all our family members. (Name them).

We pray for divine Godliness in our families, divine Godliness in our land and the knowledge of the kingdom of Christ to increase.

We pray for Kings and all in authority, magistrates and judges, our Governments, the Police, health workers, firefighters, prison officers, the military and all other authorities that help keep the peace. That we may live peaceful and quiet lives in all godliness and holiness.

We pray for the Gospel to have free course and doors to open for its proclamation.

We pray for the (Church) Ecclesia of Jesus Christ and for the manifestation of the sons of God.

We pray for the appearing of Jesus Christ and his imminent return.

We pray that the Holy Spirit would fill every believer's heart to teach the things of the Lord and bear witness to the truth.

We pray for the direction in the purposes of God and the leading of the Holy Spirit
Help the mission ministries throughout the earth to faithfully preach the Gospel of the Kingdom of Christ to every nation, tribe and clan.

We pray against:

- Child abuse
- Violence in the family home
- Sexual abuse of the vulnerable
- Drug & Alcohol abuse
- Violence against women and children
- Wars and national upheaval

We pray that the authorities be granted divine wisdom to apprehend and bring to justice the lawbreakers in these areas.

Grant us grace that we may walk through the straight gate and walk the narrow path that leads to life, grant it to all we pray for.

Father we pray that all may know Jesus who is our wisdom.

May our fellowship be with the Father, the Son and the Holy Ghost. May we honour the Son as Lord and Christ, the redeemer and creator of the new creation, our saviour, healer and the Lord our Righteousness and the Lord our soon coming judge.

We pray for guidance by the Holy Spirit according to the prophecy of scripture, to achieve the purposes required by God to fulfil his plan.

Help us fulfil our ministry, which you have entrusted to us.

May your will be done on earth as it is in heaven.

Help us to know your will and make it our paramount need and purpose.

Forgive us our sins, transgressions and trespasses as we forgive those that trespass against us.

Help us to remember daily your covenant in Christ our Saviour and Redeemer.

May we walk circumspectly in your way with clean hands and a pure heart.

Cleanse our heart from an evil conscience by the precious blood of Jesus Christ.

Renew a right spirit within us and cause us to live in newness of life in Christ Jesus our Lord.

Continue to create a desire within our hearts to love you our Father and your Son Jesus Christ and to obey the Holy Spirit unto eternal life, and to love our neighbour and our enemies.

This we ask in Jesus' name, giving you thanks in all things.

May our fellowship be fully with the Father and the Son through the Holy Spirit.

May God's grace cause us to be eternally grateful and to endure all things for Christ's sake.

We pray the Apostle Paul's words (1 Corinthians 2: 2-4)

For I resolved to know nothing while I was with you except Jesus Christ and him crucified. I came to you in weakness with great fear and trembling. My message and my preaching were not with wise and persuasive words but with the demonstration of the Spirit's power, so that your faith might not rest on men's wisdom but on God's power.

The Apostle John says and we pray:

- To him that overcomes I will give the right to eat from the tree of life, which is in the paradise of God.
- He that overcomes will not be hurt by the second death
- He that overcomes will eat some of the hidden manna
- He that overcomes will be given a white stone with a name on it known only to him
- He that overcomes does my will to the end
- He that overcomes will be given authority over the nations
- He that overcomes will be given the morning star
- He that overcomes his name will never be blotted out of the book of life and will he be acknowledged before the Father and his angels
- He that overcomes will be made a pillar in the temple of my God, never again to leave it
- He that overcomes I will write on him the name of my God, the name of the city of my God, the New Jerusalem and I will write on him my new name
- He that overcomes I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne
- He that overcomes will inherit all things and I will be his Father and he will be my son

Father we pray that you will teach us to be over-comers for your honour and glory.

This we ask in the name of our Lord Jesus Christ.

DEVOTION (2)

DAILY BIBLE READINGS:

From Genesis to 2 Chronicles – 1 Chapter

From Ezra to Song of Songs – 1 Chapter

From Isaiah to Malachi – 1 Chapter

Matthew to Revelation – 1 Chapter

By doing these readings you will read the whole bible in one year.

Followed by personal praise and prayer – containing praise and worship to God and personal daily prayer.

We give an example of our Devotion 2 type of prayer below.

Dear Heavenly Father,

Your Word says - let brotherly love continue.

Father we reach out to you and as the Psalmist says, "How good and pleasant it is when brothers live together in unity.

Unless the Lord builds the house, those that labour – labour in vain.

Out of the depths I cry to you O Lord.

Let your ears be attentive to my cry.

If you O Lord kept a record of sins, O Lord who could stand. But with you there is forgiveness, therefore you are feared.

We wait on you Lord, our soul waits on you.

Our hearts are not proud our eyes are not haughty.

We do not concern ourselves with great matters or things too wonderful to us.

We wean our souls of matters too great for us and pray and ask for simple things.

The great matters concerning the nations, we allow your sovereign will to attend to, and in these matters we call for your peace and pray for you to raise up or bring down those to ensure your will and purpose be attained.

We put our trust in you dear Lord.

But in life's journey we pray for the salvation of all whom we encounter and that you rise with healing in your wings for those we meet along the way that are burdened with sickness or disease.

We also pray for opportunities to have our hearts and minds readied to proclaim the truth of the gospel to the lost and the broken.

We pray for your will on earth to be done as it is in heaven.

May the truth of Jesus be made real in us by the Holy Spirit, and the truth of the Kingdom of God be evident in our broken weakness and Christ be exalted in all we say and do.

We pray for all who come to mind in our hearts and minds this day.

Our families, our wives and husbands, friends, work colleagues, our children and grandchildren, our neighbours, our acquaintances – all in authority, rulers and Governors and especially the household of faith.

We pray for all men everywhere in Jesus' name.

May there be peace be upon God's children.

Amen.

PS – Remember this is an example only. It is a discipline that can be maintained by perseverance and faith in the power of the Holy Spirit.