

A Functional Text Linguistic Analysis of Pastor E. A. Adeboye's *Open Heavens*

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| Article History | Abstract |
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| Original Research Article | <p><i>This study examines the functional textual elements of Pastor E. A. Adeboye, drawing from the textual meta function of Systemic Functional Linguistics (SFL) (Halliday, 1985) as well as from the Theory of Text Linguistics (Beaugrande & Dressler, 1981). The aim is to observe how language is organised in certain devotional texts to generate meaning, coherence, and spiritual persuasion. The study is qualitative and focused on four devotional entries from May 18–22, 2026. They were selected for textual analysis of cohesive devices, thematic progression, lexical choices, textual organisation, coherence, and intertextual references, particularly biblical allusions. Findings reveal lexical cohesion, especially the repetition of key theological nouns such as “faith,” “word,” “blessing,” and “healing”. Verbal processes such as “speaks,” “commands,” and “heals” predominate. This makes divine acts seem strong and effective. Thematic progression is usually linear and consistent, ensuring reader comprehension and logical flow. Conjunctions and reference points enhance textual coherence and unity between clauses. Because references from both the Old and New Testaments are frequently used to establish authority and doctrinal validity, intertextuality is very common. The study also illustrates how scripture, explanation, and application are often organised in a systematic pattern that helps persuade and clarify. The study concludes that the language of <i>Open Heavens</i> is functionally organised to produce religious meaning and influence spiritual belief.</i></p> <p>Keywords: Cohesion, intertextuality, devotional discourse, lexical choices, thematic progression.</p> |
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| <p>Copyright © 2026 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.</p> <p>Citation: Martins Jayeoba, Ph.D.; Adeola Oyeyemi OPEOLUWA & Ifeoluwapo Victoria AYODELE. (2026). A Functional Text Linguistic Analysis of Pastor E. A. Adeboye's <i>Open Heavens</i>. UKR Journal of Education and Literature (UKRJEL), 2(3), 80-88.</p> | |

Introduction

Language plays an important role in religious communication. Religious texts are carefully constructed to convey moral teachings, ideological positions, and spiritual messages. Text linguistics focuses on the way language elements function together to create a text. It stresses cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality, in which the application of these criteria is said to result in a text that makes sense (Beaugrande and Dressler, 1981). Textual cohesion is one of the key factors that contribute to the coherence and interpretation of discourse (Halliday and Hasan, 1976). Because religious discourse is used for persuasion and communication, it continues to be examined from linguistic and discourse-oriented approaches (Razzaq, 2023; Poletaeva, 2024).

Christian devotional texts integrate spirituality, education, persuasion, and everyday communication. Therefore, they have become a rich source of data for linguistic research. Nigerian Christian devotional texts are very popular and influential. However, there is little scholarly research on the functional text linguistic features of Nigerian Christian devotional texts such as *Open Heavens* written by Enoch Adeboye of The Redeemed Christian Church of God (Oghiator and Ohen, 2022; Razzaq, 2023).

Therefore, this study examines the functional textual elements of Pastor E. A. Adoboye's *Open Heavens*. Specifically, it examines how cohesive devices, thematic progression, lexical choices, and textual structures influence the meaning and communicative efficacy of the devotional. It interrogates how the text achieves reader

engagement, coherence, and clarity. This study contributes to research in functional linguistics, discourse analysis, and religious discourse by applying the principles of text linguistics. It also extends the scholarly knowledge about how language is deployed to impact social behaviour and religious consciousness in modern Christian devotional literature. Recent linguistic research (Elewa, 2025, Anwar et al. 2025) shows that religious discourse remains a significant area for investigating how meaning is constructed and persuasive communication occurs in society.

Review of Related Literature

Text Linguistics is the study of the function of language outside isolated sentences. It explores how meaning and communication unity are created by combining text elements. Beaugrande and Dressler (1981) identify seven standards of textuality. These include cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality. These standards determine whether a stretch of language can function effectively as a text. Halliday and Hasan (1976) also explain that cohesion is central to textual interpretation. They identify grammatical and lexical cohesive devices such as reference, substitution, ellipsis, conjunction, and lexical repetition. Their work remains important in discourse analysis and functional linguistics. Widdowson (1979) further argues that texts derive meaning from both linguistic structure and communicative context. More recent studies have expanded text linguistic analysis to religious, political, and media discourse (Bhatnagar, Duari, & Gupta, 2022; Poletaeva, 2024).

Scholars have examined the persuasive and ideological functions of religious discourse, observing that religious texts combine social interaction, spirituality, and education (Razzaq 2023). In addition, Nofal (2023) explores the role of language in multilingual religious discourse. He concludes that religious communication often mixes formal and informal linguistic patterns to maintain the interest of the audience. As Poletaeva (2024) points out, religious discourse often incorporates repetitive religious concepts and expressions to express social values and cultural beliefs. Similarly, Burova et al. (2024) argue that religious discourse has unique sociolinguistic and stylistic features that distinguish it from other discourse types. This shows that religion remains a focus for linguists.

Cohesion and textual organisation in religious texts have been the subject of numerous empirical investigations. Oghiator and Ohen (2023) examine cohesive devices and graphological elements in Proverbs Chapter 9. Lexical repetition, conjunctions, reference, and substitution are all

used to create textual unity, according to the study. Ogbuehi (2023) investigates the use of deictic expressions in Christian sermons as cohesive markers. The results show that deixis promotes coherence and interpersonal connection in religious discourse. Amadi (2024) studies conversational dynamics in ESOCs Church prayers. Cohesion, foregrounding, adjacency pairs, and dialogic patterns are found to increase audience participation and emotional engagement. In addition, rhetorical pauses and elicitation in Nigerian Pentecostal sermons are examined by Ajileye et al. (2024). Their results demonstrate how dialogue and repetition maintain audience interest and strengthen meaning. Abalkheel et al. (2025) examine dialogic structures and coherence in Qur'anic texts in a different study. The study shows that textual coherence and interpretation are greatly influenced by syntactic organisation.

Although such contributions have been made, few studies have examined Christian devotional literature from a functional text linguistic perspective. Most of the current research focuses on scriptural texts, sermons, and prayers, not the textual organisation and communicative purposes of everyday devotional materials such as *Open Heavens*. This creates a gap in the scholarship. This study therefore examines the functional textual elements in Pastor E. Adeboye's *Open Heavens* with an emphasis on cohesion, coherence, thematic organisation, and communicative effectiveness. It contributes to studies in functional stylistics, religious discourse, and text linguistics.

Theoretical Framework

This research is primarily based on the textual metafunction, which is a key concept in Systemic Functional Linguistics (SFL) by Halliday (1994). Halliday argues that language is a social semiotic system that generates meaning within specific contexts. In SFL, language performs three metafunctions simultaneously: the textual, interpersonal, and ideational metafunctions. The textual metafunction is relevant to this research because of its concern with the ways in which linguistic components are arranged to produce coherent and meaningful discourse, including coherence, textual unity, information flow, and thematic structure (Halliday, 1994; Halliday and Matthiessen, 2014). Because the devotional contains structured reflections, scriptural allusions, prayers, and moral instructions that rely on textual organisation for meaning, this framework is suitable for analysing *Open Heavens*. The textual metafunction is analysed for its thematic progression, lexical coherence, conjunctions, reference items, and other textual devices that enhance the meaning of the devotional and make it readable. According to Eggins (2004), textual analysis also plays a part in the study of how texts achieve

audience engagement and communicative relevance in social contexts.

To enhance the textual analysis of the devotional, the study also draws on the Theory of Text Linguistics proposed by Beaugrande and Dressler (1981). They have enumerated seven standards of textuality: situationality, coherence, cohesiveness, intentionality, acceptability, informativity, and intertextuality. The theory states that a text is only communicative when the seven textuality standards are in harmony. Since both perspectives focus on textual connectivity and sense making, they are congruent with Halliday's textual metafunction. Specifically, coherence and cohesiveness are critical in this study because coherence accounts for logical continuity and interpretability. Cohesion accounts for grammatical and lexical connections in the devotional. Intentionality and acceptability also explain how Pastor Adeboye communicates spiritual lessons in ways that are understood and accepted by readers. Intertextuality is also significant in this study because *Open Heavens* relies heavily on biblical quotations and scriptural allusions. As scholars such as Beaugrande (1997) and Tanskanen (2006) have argued, discourse relations and contextual interpretation are fundamental to textuality. So the combination of Systemic Functional Linguistics and Text Linguistics provides an effective analytical framework for examining the functional organisation, communicative goal, and textual meaning of *Open Heavens* devotional by Adeboye.

Methodology

This study is qualitative, descriptive, and text-oriented. The topic of the study is the language of a religious devotional text, *Open Heavens* by Pastor Adeboye. The book is read throughout Nigeria and other countries for spiritual reflection and education. It is published daily. It was selected because it is linguistically rich, easily accessible, widely popular, and reflects Nigerian Christian discourse today. It includes prayers, biblical passages, contemplations, and moral lessons. All these are appropriate for functional textual analysis (Halliday 1978, 1985) with its focus on the textual metafunction, as well as for textuality theory (Beaugrande and Dressler 1981).

The study data consists of four randomly chosen devotional entries from *Open Heavens* between Monday, May 18, and Friday, May 22, 2026. Purposive selection is employed as the basis for selecting data that is manageable and relevant, for a brief time period that allows for detailed textual analysis, and ensures depth of interpretation rather than breadth. The four-day sample is believed to be sufficient for discovering recurring linguistic patterns. Each entry is treated as a unit of text,

examined for lexical choices, textual organization, cohesive devices, thematic progression, coherence, and intertextual references, particularly biblical allusions. Descriptive interpretation and close reading are applied to the data. Each text is analysed line by line, making it easier to observe how meaning is constructed and sustained. This approach allows for a deep understanding of the language of religious devotional discourse.

Data Analysis

This section describes the methodology used in this study to analyse the chosen texts from *Open Heavens*. Finding and analysing linguistic elements in the devotional entries is its main goal. Halliday's Systemic Functional Linguistics, specifically the textual metafunction, serves as the basis for the analysis. Moreover, it incorporates the textuality theory of Beaugrande and Dressler. The goal is to demonstrate how language is structured to produce meaning. Coherence, cohesiveness, thematic development, and textual structure are all taken into consideration. Every devotional entry is thoroughly examined to show how language choices facilitate religious instruction and communication.

Lexical cohesion is achieved through the strong use of key nouns like "faith," "word," "God," and "unbelief" in the *Open Heavens* 18 May 2026 entry, "Banish Unbelief," which form a lexical chain that keeps the thematic focus consistent. These verbs, such as "speaks," "hinders," "creates," and "subdue," function mostly as material processes (Halliday, 1994), thereby portraying God's word as active and powerful. The development of themes is linear. Each clause develops the one preceding it: from "The word of God is alive" to "Unbelief can rob the power of God's word." Reference terms such as "it," "this," and "He" which maintain continuity also add to the cohesiveness of the passage, as do direct biblical references, such as Matthew 21:21 and 1 John 4:4, which highlight intertextuality and add authority. The implication is that faith is both performative and verbal in nature. The believer must speak and believe with fervour.

Open Heavens 19 May 2026, "When God Speaks," uses conjunctions and reference ties to connect ideas, for example, "and," "but," and "therefore" to improve coherence. Lexical selection is dominated by nouns such as "voice," "blessing," "light," and "authority," which together create a semantic field of divine power. Verbs that function both as verbal and material processes include "speaks," "declares," and "pronounces." These verbs depict God as a communicator with consequences for human behaviour. The development of the theme is fairly consistent, and the whole text is centred on the theme of divine speech. Biblical intertextuality is abundant, and the

main reference is Genesis 1:3. Genesis 27 and Hebrews 12:17 are also referenced to add to the idea of irreversible blessing. This implies that divine speech is authoritative and final, and thus human behaviour is framed as obedience to divine decree.

In the *Open Heavens* 20 May 2026 titled, “Divine Health,” cohesion is achieved through the semantic unity provided by repeated lexical items. They are (nouns: healing, health, sickness, word) and material processes (verbs: heal, deliver, prosper). The thematic progression follows a problem–solution pattern. The text begins with narratives of sickness and ends with assurance of divine health. Coherence is strengthened through biblical intertextual references such as Psalm 107:20, John 5:5–9, and Matthew 8:5–13. These scriptural allusions provide authority and validation for the message. The implication is that healing is presented not as a mere theory but as a scripturally grounded reality. The devotional also constructs the word of God as powerful and universally effective. It transcends space, time, and human limitations.

The textual structure of *Open Heavens* 21 May 2026, “God Above All,” is contrastive. God’s supremacy is contrasted with demonic and earthly powers in the text. Lexical chains like “God,” “power,” “wealth,” and “kingship” help achieve cohesion. The verbs “gives,” “owns,” “delivers,” and “rules” refer to relational and material processes. They present God as the supreme authority. Expansion is used to develop thematic progression. Every paragraph highlights a different aspect of God’s majesty. There are numerous allusions to Exodus 7:10, Deuteronomy 8:18, Psalm 24:1, and Ephesians 3:20. Doctrinal authority is strengthened by these references. It is implied that in reaction to divine supremacy, believers are urged to embrace worship. Here, language serves to strengthen the sense of God’s omnipotence.

The logical connectors “however,” “likewise,” and “for instance” are the primary means of cohesion in *Open Heavens* 22 May 2026, “Spiritually Discerned I,” where they guide the interpretation. Lexical field words such as “discernment,” “spirit,” “natural man,” and “danger” are nouns. The verbs used to describe mental and perceptual processes include “receiveth,” “discern,” “ignore,” and “see.” There is a progression of themes, and spiritual error is the result of a lack of discernment. Biblical intertextuality is demonstrated in Proverbs 22:3, Numbers 22, and 1 Corinthians 2:14 and these allusions are used in support of moral education. Spiritual awareness is implied to be essential to proper Christian living, otherwise believers risk making mistakes and being destroyed.

The analysis shows that *Open Heavens* relies heavily on biblical intertextuality, cohesive lexical repetition, and

organised thematic progression. The nouns “faith,” “word,” “blessing,” and “discernment” are mostly theological and abstract. The verbs are mostly relational, verbal, and material processes. For readers, these linguistic choices aid in comprehension, memorisation, and persuasion. Each devotional is very cohesive because they follow the same pattern of scripture, explanation, and application. Generally, the findings indicate that Pastor Adeboye’s devotional uses structured language to assert spiritual authority, reinforce beliefs, and guide Christian conduct.

Discussion of Findings

The findings of this study show how structure is achieved in *Open Heavens* devotional texts through the use of cohesive devices, lexical patterns, and thematic progression. Lexical cohesion is prevalent in all the selected entries (18–22 May 2026), with key nouns such as “faith,” “word,” “blessing,” “healing,” “God,” and “discernment.” This repetition results in semantic unity and also reiterates the doctrinal focus of the texts, confirming Halliday and Hasan’s (1976) assertion that lexical repetition is a significant device for textual cohesion. It equally aligns with Adepoju’s (2020) finding that repetition makes religious narratives more coherent and readable. The material verbs used in the entry “Banish Unbelief” (18 May 2026), such as “speaks,” “creates,” and “subdues,” reflect the performative nature of the word of God, in line with Atta-Asamoah’s (2023) finding that religious discourse is often process and action-focused, with material verbs that express divine agency. This implies that *Open Heavens* uses language that is both performative and descriptive, employing action-oriented grammar to construct faith.

Furthermore, the analysis indicates that each entry has a clear thematic progression and cohesion. Each devotional follows a structured pattern: Scripture → explanation → application. This structure ensures logical flow and aids the reader’s comprehension. The entry “When God Speaks” (May 19, 2026) has a clear progression that is largely consistent: The text is full of references to divine speech. Each clause begins with the voice and authority of God. This supports Egging’s (2004) explanation that textual coherence in functional discourse is enhanced by thematic consistency. In “Divine Health” (May 20, 2026), the progression is problem-solution, moving from illness to recovery to divine health. Abu-athreh and Aladdin (2025) explain that coherence and development in religious texts often follow narrative movement patterns that guide interpretation and meaning-making. This suggests that *Open Heavens* is intentionally designed to guide belief through systematic thinking, increasing doctrinal clarity

and reducing ambiguity.

Another significant discovery in the data is that of intertextuality, as there are several biblical references in each devotional entry: for example, Matthew 21:21 and 1 John 4:4 on May 18, 2026, Genesis 1:3 and Genesis 27 on May 2026, Psalm 107:20 and John 5:5–9 on May 20, 2026. This aligns with Huneety et al. (2023), who find that intertextuality is integral to the construction of authority and meaning in religious discourse. It also aligns with Udoh (2025), who notes that Pentecostal sermons employ scriptural anchoring to create unity, persuasion, and moral teaching. This suggests that *Open Heavens* is not an independent text but a network of biblical discourse that relies on the authority of scripture to maintain moral and spiritual instruction.

Conclusion

The findings of the study reveal that *Open Heavens* is highly intertextual, coherent, and thematically organised. The devotional employs lexical repetition, thematic progression, and frequent biblical references to achieve clarity, persuasion, and spiritual instruction. The analysis also shows the consistent use of Halliday's Systemic Functional Linguistics, especially the textual metafunction. This demonstrates how language is carefully organised to construct religious meaning and reinforce belief systems. The study therefore establishes that devotional discourse is not a random spiritual reflection. Rather, it is a structured linguistic system with clear communicative functions. Future studies should extend this research by comparing *Open Heavens* with other contemporary devotional texts from different Christian denominations. Further research can also examine the multimodal and digital features of modern religious discourse.

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Appendices

Open Heaven 18 May 2026 TOPIC – Banish Unbelief

MEMORISE: Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. – Matthew 21:21 (KJV)

Open Heaven 18 May 2026 MESSAGE

Hebrews 4:12 says that the word of God is living, powerful, and sharper than any two-edged sword. Also, John 1:1-3 tells us that all things were created by the word of God. As powerful as God's word is, however, when it is spoken in unbelief, it cannot be expected to produce results.

In (1 John 4:4), it is written that greater is He that is in you than he that is in the world. God lives within you, and He is greater than every problem or challenge that the world

can throw your way. This is the absolute truth about you; you are above poverty and destruction because God's power resides in you, and you can leverage it to subdue negative situations. Despite this, unbelief can hinder the power of God from flowing through His word in your mouth. Pastor Adeboye sermons

It is possible to be a Christian and be tormented by the spirit of doubt and unbelief. What this spirit does is that it undermines the power of God's word in your heart and makes you feel that the word of God is ordinary. It also makes you begin to think that God's word is not true, thereby filling your heart with uncertainty. If the spirit of doubt and unbelief is tormenting you, I pray that it will leave you right now, in Jesus' name.

Jesus raised Jairus' daughter in Mark 5:35-43 with His word. When He got to his house, He drove out those who were weeping and commanded the dead girl to arise. Peter followed the same pattern when God used him to raise

Dorcas in Acts 9:36-42; he sent the mourners out of the house and commanded the dead woman to arise. Christianity

Beloved, there is no limit to what you can achieve when you proclaim God's word in faith. As Jesus said in today's Bible reading, nothing shall be impossible to you if you speak the word of God in faith without any doubt or unbelief, God wants you to believe His word and act upon it. He wants you to go to places where there are hopeless cases so He can show the world that there is still hope through you. He wants to use you mightily and shine His light through you so that He will be glorified (Matthew 5:16). However, you must learn to trust in His word completely and proclaim it boldly over every situation you encounter. May you be a conduit of God's mighty power everywhere you go henceforth, in Jesus' name.

Open Heaven 18 May 2026 KEY POINT

Doubt and unbelief undermine the power of God's word, making it ineffective in a Christian's mouth

Open Heaven 19 May 2026 TOPIC – When God Speaks

MEMORISE: And God said, Let there be light: and there was light. – Genesis 1:3 (KJV)

Open Heaven 19 May 2026 MESSAGE

In today's memory verse, God said, "Let there be light" and there was light. When He commanded light into existence, He was declaring that darkness should disappear, sorrow should give way to joy, and stagnation should give way to promotion. God's word changes lives and situations. When His word comes to a fellow, that person will experience a great turnaround in every aspect of his or her life.

Psalms 29:4 says that God's voice is powerful and full of majesty. Every time God speaks, all beings in heaven and on earth tremble to do His bidding. Since we know how powerful God's voice is, we must be careful about what He says concerning us. We must be careful to ensure that He doesn't pronounce anything negative over us because it will surely come to pass. We must also ensure that He speaks blessings over us because when He does, they will be irreversible.

You might be asking, "How can I get God to speak irreversible blessings over me?" In Genesis 27:1-4, Isaac wanted to bless Esau, and to properly position him for the blessing, he told him to get his weapons and hunt for venison in the field. He also asked him to prepare it in a way that he loved so that after eating the meal, he would bless him. Jacob, however, pretended to be Esau, his brother, and tricked their father into giving him the

blessing that was meant for Esau. Later on, when Isaac discovered he had erroneously blessed Jacob, he was unable to reverse the blessing (Genesis 27:33). Hebrews 12:17 tells us that Esau's protests and tears could not reverse what Jacob had received. Open Heaven subscription

Isaac wanted Esau to serve and please him before he could bless him. The same is true if you want God to bless you. People who serve God wholeheartedly and please Him in their thoughts, words, and actions always receive His blessings. A fellow cannot keep doing what his or her father hates and expect to be blessed by him. He or she cannot continue displeasing him and disobeying his instructions and expect to be looked upon favourably by him.

Beloved, does your life please God? Do you shun sin and run away from the things He hates? Do you obey His instructions willingly and promptly? If your answer to all these questions is "Yes", then you can expect Him to constantly speak His blessings over you. He will always pronounce blessings over His children in whom He is well pleased. Christian faith resources

Open Heaven 19 May 2026 PRAYER POINT

Father, please help me to live a life that pleases You always, so I can be properly positioned to receive Your irreversible blessings.

Open Heaven 20 May 2026 TOPIC – Divine Health

MEMORISE: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. – 3 John 2 (KJV)

Open Heaven 20 May 2026 MESSAGE

Psalms 105:37 tells us that when the Israelites were leaving Egypt, not a single one of them was feeble, meaning that the young and old were healthy and strong. Those who had suffered in the hands of the taskmasters suddenly became strong and healthy as they ate the Passover meal and prepared to leave Egypt. If God divinely healed people who had been constantly beaten and maltreated before they came out of slavery and kept their feet from being swollen for 40 years in the wilderness (Deuteronomy 8:4), He can grant you divine health as well.

No matter how long a person has been ill or how severe the sickness is, God can heal the person completely. In John 5:5-9, it took only one word from Jesus to heal a man who had been sick for 38 years in an instant. Psalm 107:20 tells us that when God sends His word, healing and deliverance follow.

Sicknesses and diseases cannot stand the power of God's

word. When He sends His word, it never returns to Him without accomplishing what He has sent it to do. Today's Bible reading tells us that just as rain and snow come upon the earth's surface to water it and make it fruitful, God's word always prospers wherever He sends it.

A word from Jesus was enough to heal a nobleman's son in John 4:46-54. Jesus spoke the word where He was in Cana of Galilee, and the boy was instantly healed far away in Capernaum. God's word cannot be hindered by space or time or slowed down in any way. In Matthew 8:5-13, all that was required to heal a centurion's grievously ill servant was a word from Jesus. The Syrophenician's daughter also experienced miraculous and instant deliverance when God released His word over her situation (Mark 7:24-30). God's word spoken through His servants and believed in faith can bring healing to the sick. However, His word, as it is written in the Bible, is also more than enough to bring a fellow healing if he or she believes.

Beloved, if you have any sickness in your body, the word of God has provided for your healing already – all you need to do is believe. Beyond believing God for healing, however, He wants you to live in divine health, as echoed by Apostle John in today's memory verse. Again, all you need to do is believe in His word. I pray that you will never experience any form of sickness henceforth, in Jesus' name.

Open Heaven 20 May 2026 KEY POINT

Beyond trusting God for healing also trust Him for divine health.

Open Heaven 21 May 2026 – God Above All

MEMORISE: For I know that the Lord is great, and that our Lord is above all gods. – Psalm 135:5 (KJV)

READ: Psalm 95:1-6 (KJV)

Open Heaven 21 May 2026 MESSAGE

In Exodus 7:10, when Moses and Aaron went to Pharaoh bearing a message from the Lord, they demonstrated the power of the One who sent them by casting down Aaron's rod, and it turned into a snake. The Egyptian magicians also turned their rods into snakes, but it soon became obvious that all power belongs to God, as the snake from Aaron's rod swallowed all the magicians' snakes. The devil might attempt to copy God, but he will always fail because God is above all (1 Chronicles 29:11-12). For instance, the devil has given many people wealth through various unholy means, but my God is the only One who gives power to get wealth (Deuteronomy 8:18). Furthermore, the wealth that comes from God's blessing is without sorrow (Proverbs 10:22). Daily devotional guide

The Almighty God can change the unchangeable. He can take a beggar from a dunghill and cause him or her to dine with princes (1 Samuel 2:8). He can also do the impossible. In one night, He delivered His people from slavery in Egypt (Exodus 12:31-33). He also provided food for them for 40 years in the wilderness. He fed them with the food of angels and gave them meat throughout their journey to the Promised Land (Psalm 78:24-25). Furthermore, they didn't need new clothes or shoes because their clothes and shoes did not wear out (Deuteronomy 29:5). The God who did all these wonders can do exceeding abundantly above all you can ask or think (Ephesians 3:20). He can meet your needs effortlessly because the cattle upon a thousand hills are His (Psalm 50:10), and all the silver and gold in the world belong to Him (Haggai 2:8). He owns the whole earth and everything within it (Psalm 24:1). He is God above all gods (2 Chronicles 2:5); the King of kings and Lord of lords (1 Timothy 6:15). Pastor Adeboye sermons

Beloved, isn't it amazing that the One who is above all is your Father? He has given you access to all His wisdom, riches, glory, power, grace, and goodness, and all He expects from you is your praise and worship. He expects your love and devotion, and He truly deserves it all. If you really want God's special attention and you want to experience His almightiness, ask Him to give you a heart of worship today because He will give His attention, which will come with all that He has, to those who worship Him in spirit and in truth (John 4:23-24).

Open Heaven 21 May 2026 PRAYER POINT

Father, thank You for calling me Your own. Please, give me a heart that loves to worship You at all times.

Open Heaven 18 May 2026 TOPIC –Spiritually Discerned I

MEMORISE

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Corinthians 2:14

OPEN HEAVENS 22 MAY 2026 TODAY MESSAGE

Today's memory verse tells us that the natural man cannot understand the things of God because they are spiritually discerned. This means that such a fellow cannot follow God's direction, as he or she cannot understand spiritual things and will even consider them foolish. Those who walk in the spirit, however, know how to discern spiritual things.

For instance, when it seems that several people are trying to get a Christian angry, it could be that the devil is

seeking to open a window through which he can attack him or her. If the believer cannot spiritually discern the devil's plan, he or she might eventually give in to anger, thereby giving the devil access to carry out his attack.

Likewise, if a Christian keeps encountering people in need, especially if they are fellow Christians, it could be that God wants the believer to help them so that He can open windows of blessings over his or her life. However, if the Christian cannot spiritually discern what is happening and ignores the people in need, he or she would miss out on God's blessing.

Spiritual discernment is crucial in the journey of every Christian.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished (Proverbs 22:3).

In today's Bible reading, Balaam's donkey began to behave strangely when he was on his way to meet Balak despite God's initial instruction forbidding him from going (Numbers 22:12). Balaam was so spiritually insensitive that he didn't know the actions of the donkey were for his own good. When his donkey didn't move as

he wanted it to and kept turning away from the path it was supposed to take, he hit it in an attempt to force it to obey him.

Even when the donkey spoke, which was very strange, Balaam was too spiritually insensitive to sense the danger ahead until God opened his eyes.

I pray that your spiritual senses will be sharpened enough to see any dangers that are ahead of you, and you will be prudent enough to hide yourself, in Jesus' name.

The lack of spiritual discernment has destroyed so many homes and ended so many lives prematurely. This is why spiritual discernment is a must-have for you in your walk with God, relationship with others, and dealings with the world.

I pray that the Almighty God, in His mercy, will sharpen your discernment and help you see things as they really are, in Jesus' name.

ACTION POINT

Father, please help me to discern spiritual matters and see things as they truly are.