

# THE OPERATION AND MINISTRY OF FAITH THROUGH US

## THE “HOW TO” OF REVIVAL:

THESE VERSES CONTAIN THE MOST IMPORTANT INFORMATION CONCERNING END TIME REVIVAL AND HARVEST FOUND ANYWHERE IN THE OLD TESTAMENT. WHY? BECAUSE THEY CONTAIN A DIRECT INSTRUCTION FROM GOD ON THE “HOW TO” OF REVIVAL:

Zechariah 4:1-14

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

**6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.**

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

MIGHT (STRONG'S) = *chayil* (khah'-yil); probably a force, whether of men, means or other resources; an army, wealth, virtue, valor, strength

POWER (BDB) = *koach*; human strength or capacity

## **WHAT IS "TRUE" MINISTRY? REQUIRES BOTH SPIRIT AND TRUTH!:**

John 4:23-24

23 But the hour cometh, and now is, when the **true worshippers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

SINCE WORSHIP IS THE HIGHEST FORM OF MINISTRY SINCE IT IS MINISTRY TO GOD, THE QUALIFICATIONS FOR "TRUE" MINISTRY CANNOT BE LESS THAN THOSE TO BE A "TRUE" WORSHIPER.

## THE FAITH OF THE SON OF GOD IS THE PATH TO BOTH TRUE LIFE AND TRUE MINISTRY:

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and **the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.**

### THE SON OF GOD'S FAITH IN ACTION:

John 3:32-34

32 And **what he hath seen and heard, that he testifieth**; and no man **receiveth his testimony.**

33 He that hath received his testimony hath set to his seal that God is true.

34 **For he whom God hath sent speaketh the words [GK - RHEMA] of God:** for God giveth not the Spirit by measure unto him.

John 5:19-20

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

John 5:30 I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 12:46-50

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

48 **He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

49 **For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

50 **And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**

John 15:19-21

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; **if they have kept my saying, they will keep yours also.**

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

John 6:38-40

38 **For I came down from heaven, not to do mine own will, but the will of him that sent me.**

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 7:16-18

16 Jesus answered them, and said, **My doctrine is not mine, but his that sent me.**

17 **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

18 **He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

John 7:28-29

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and **I am not come of myself, but he that sent me is true,** whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

John 8:26-28

26 I have many things to say and to judge of you: but he that sent me is true; and **I speak to the world those things which I have heard of him.**

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, **When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 8:38-40

38 **I speak that which I have seen with my Father:** and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But **now ye seek to kill me, a man that hath told you the truth, which I have heard of God:** this did not Abraham.

John 15:15 **Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**

John 17:8 **For I have given unto them the words which thou gavest me;** and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:14 **I have given them thy word;** and the world hath hated them, because they are not of the world, even as I am not of the world.

## **THE FLESH CANNOT DO WHAT ONLY THE SPIRIT OF GOD CAN DO THROUGH US:**

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words [GK - *RHEMA*] that I speak unto you, they are spirit, and they are life.

QUICKENETH (THAYER'S) = *zoopoieo*-

1) to produce alive, to beget or to bear living young

2) to cause to live, to make alive, to give life

a) by spiritual power to arouse and invigorate

b) to restore to life

c) to give increase of life: thus, of physical life

d) used of the spirit, quickening as respects the spirit, endued with new and greater powers of life

3) metaphorically, used of seeds quickened into life, that is, germinating, springing up, growing

PROFITETH (STRONG'S) = *opheleo* (o-fel-eh'-o); to be useful, i.e. to benefit:

John 3:5-6

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

FLESH = FLESH

SPIRIT = SPIRIT

Romans 8:13-14

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

**14 For as many as are led by the Spirit of God, they are the sons of God.**

LED (STRONG'S) = *ago* (ag'-o); properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce.

SON (VINE'S) = *huios*; "as many as are led by the Spirit of God, these are sons of God," i. e., **"these and no other." Their conduct gives evidence of the dignity of their relationship and their likeness to His character.**

In contrast *teknon* "child" gives prominence to the fact of birth, whereas *huios* "son" stresses the dignity and character of the relationship.

## **THE PROMISED RESULTS OF PREACHING A "WORD" FROM GOD:**

### **THERE IS NO SUBSTITUTE FOR A WORD FROM GOD!**

Jeremiah 23:16-32

16 Thus saith the LORD of hosts, **Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.**

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

**18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?**

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 **I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.**

22 **But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.**

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 **I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.**

26 How long shall this be in the heart of the prophets that prophesy lies? yea, **they are prophets of the deceit of their own heart;**

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 **The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.**

29 **Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?**

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; **yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.**

**FROM VERSE 16 WE FIND THAT MESSAGES PREACHED THAT ARE NOT FROM GOD MAKE THE PEOPLE OF GOD "VAIN":**

**Webster's Definition of VAIN:**

- 1 **having no real value or significance; worthless, empty, idle, hollow, etc.**
- 2 **without force or effect; futile, fruitless, unprofitable, unavailing, etc.**
- 3 **having or showing an excessively high regard for one's self, looks, possessions, ability, etc.; indulging in or resulting from personal vanity; conceited.**

## **THE LORD'S DEFINITION OF TRUE MEN (PROPHETS) OF GOD:**

### **Jeremiah 23:18 (New Living Translation)**

18 "Have any of these prophets been in the Lord's presence to hear what he is really saying? Has even one of them cared enough to listen?"

### **Jeremiah 23:18 (God's Word Translation)**

18 Who is in the Lord's inner circle and sees and hears his word? Who pays attention and listens to his word?

### **Jeremiah 23:18 (The Message Bible)**

18 "Have any of these prophets bothered to meet with me, the true God? bothered to take in what I have to say? listened to and then lived out my Word?"

## **THE PROMISED RESULTS OF PREACHING A WORD FROM GOD:**

### **Jeremiah 23:22 (New Living Translation)**

22 If they had stood before me and listened to me, they would have spoken my words, and they would have turned my people from their evil ways and deeds.

### **Jeremiah 23:22 (The Message Bible)**

22 If they'd have bothered to sit down and meet with me, they'd have preached my Message to my people. They'd have gotten them back on the right track, gotten them out of their evil ruts.

### **Jeremiah 23:22 (The Bible in Basic English)**

22 But if they had been in my secret, then they would have made my people give ear to my words, turning them from their evil way, and from the evil of their doings.

### **Jeremiah 23:22 (God's Word Translation)**

22 If they had been in my inner circle, they would have announced my words to my people. They would have turned back from their evil ways and the evil they have done.

### **Jeremiah 23:22 (New English Translation)**

22 But if they had stood in my inner circle, they would have proclaimed my message to my people. They would have caused my people to turn from their wicked ways and stop doing the evil things they are doing.

## A FULLY PREACHED GOSPEL:

Romans 15:15-21

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 **For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,**

19 **Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.**

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

FULLY PREACHED (THE GOSPEL) (THAYER'S) = pleroo-

1) **to make full, to fill up, that is, to fill to the full, to cause to abound**, to furnish or supply liberally; I abound, I am liberally supplied

2) **to render full, that is, to complete**

b) **to consummate** (a number):

1) to make complete in every particular, to render perfect

2) to carry through to the end, to accomplish, to carry out, (some undertaking)

c) **to carry into effect, to bring to realization, to realize**

1) **used of matters of duty: to perform, to execute**

2) **used of sayings, promises, prophecies, to bring to pass, to ratify, to accomplish**

3) **used to fulfil**, that is, to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment

2 Thessalonians 1:11-12

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

## **A CONFIRMED WORD IS THE PATTERN FOR RESULTS:**

Mark 16:15-20

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

WORKING WITH (STRONG'S) = sunergeo (soon-erg-eh'-o); to be a fellow-worker, i.e. co-operate:

WORKING WITH (THAYER'S) = sunergeo

1) to work together, to help in work, to be a partner in labor

2) to put forth power together with and thereby to assist

CONFIRMING (STRONG'S) = bebaioo (beb-ah-yo'-o); to stabilize (figuratively):

CONFIRMING (THAYER'S) = bebaioo; to make firm, to establish, to confirm, to make sure

## THE VOICE OF GOD IS THE SOURCE OF FAITH:

I Kings 19:9-13

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

**12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.**

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Psalms 29:3 **The voice of the LORD is upon the waters:** the God of glory thundereth: the LORD is upon many waters.

Psalms 29:5 **The voice of the LORD breaketh the cedars;** yea, the LORD breaketh the cedars of Lebanon.

Psalms 68:33 To him that rideth upon the heavens of heavens, which were of old; lo, **he doth send out his voice, and that a mighty voice.**

Ezekiel 1:24 And when they went, I heard the noise of their wings, like the noise of great waters, **as the voice of the Almighty, the voice of speech, as the noise of an host:** when they stood, they let down their wings.

Ezekiel 1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and **I heard a voice of one that spake.**

Ezekiel 10:5 And the sound of the cherubims' wings was heard even to the outer court, **as the voice of the Almighty God when he speaketh.**

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**

John 12:28-30

28 Father, glorify thy name. **Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.**

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, **This voice came not because of me, but for your sakes.**

Acts 7:31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, **the voice of the Lord came unto him,**

Acts 9:4 And he fell to the earth, and **heard a voice saying unto him, Saul, Saul, why persecutest thou me?**

Acts 9:7 And the men which journeyed with him stood speechless, **hearing a voice, but seeing no man.**

Acts 26:14-15

14 And when we were all fallen to the earth, **I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.**

15 And I said, Who art thou, Lord? **And he said, I am Jesus whom thou persecutest.**

## **THE WORK OF GOD THROUGH US CANNOT BE SEPARATED FROM WHAT GOD SPEAKS TO US:**

John 14:10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

## **RHEMA - WORD OF FAITH:**

THE MOST BASIC SKILL THAT EVERY BELIEVER IS EXPECTED TO EXERCISE AND CULTIVATE IS THE ABILITY TO HEAR THE VOICE OF GOD SPEAKING TO THEM. WITHOUT THE DEVELOPING OF THIS SKILL, THERE CAN BE NO TRUE EXERCISING OF FAITH.

Romans 10:8-17

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: **that is, the word [RHEMA] of faith, which we preach;**

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 **So then faith cometh by hearing, and hearing by the word [RHEMA] of God.**

WORD (STRONG'S) = *rhema* (hray'-mah); an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

WORD (THAYER'S) = *rhema*

1) **what is or has been uttered by the living voice, a thing spoken, a word**

a) **any sound produced by the voice and having definite meaning**

b) speech, discourse; what one has said

c) **a series of words joined together into a sentence (a declaration of one's mind made in words)**

1) an utterance

2) a saying of any sort as a message, a narrative concerning some occurrence

- 2) subject matter of speech, thing spoken of
- a) so far forth as it is a matter of narration
  - b) so far as it is a matter of command
  - c) a matter of dispute, a case at law

**#4487 IS DERIVED FROM #4483:**

(STRONG'S) = *rheo* (hreh'-o); (through the idea of pouring forth); to utter, i.e. speak or say:

(THAYER'S) = *rheo*; to pour forth, to utter

WORD (VINE'S) = *rhema* denotes **"that which is spoken, what is uttered in speech or writing"; in the singular, "a word,"**

The significance of *rhema* (as distinct from *logos*) is exemplified in the injunction to take "the sword of the Spirit, which is the word of God," (Ephesians 6:17); **here the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with Scripture.**

## **FAITH IS HOW GOD OPERATES:**

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with him through **the faith of the operation of God**, who hath raised him from the dead.

OPERATION (THAYER'S) = *energeia*; **working, efficiency**; in the New Testament used only of superhuman power, whether of God or of the Devil

**#1753 IS DERIVED FROM #1756:**

(STRONG'S) = *energes* (en-er-gace'); **active, operative:**

## **POWER WORKS THROUGH THE “ACTIVE” OR “OPERATIVE” FAITH:**

Ephesians 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, **according to the power that *worketh* in us,**

WORKETH (STRONG'S) = *energeo* (en-erg-eh'-o); to be active, efficient:

EFFECTUAL (VINE'S) = *energeo*; "to put forth power, be operative, to work; to be active, operative"

## **GOD IS THE ONE WHO “ACTIVATES” BOTH THE DESIRE TO DO HIS WILL AND THE ABILITY TO DO IT:**

Philippians 2:13 For it is God which ***worketh*** in you both to will and to do of his good pleasure.

WORKETH (STRONG'S) = *energeo* (en-erg-eh'-o); to be active, efficient:

WORKETH (THAYER'S) = *energeo*

- 1) to be operative, be at work, put forth power; to work for one, to aid one
- 2) to effect
- 3) to display one's activity, to show oneself operative

## **HOW IS THE OPERATION OF FAITH ACTIVATED? BY THE SPOKEN *RHEMA* OF GOD!:**

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word [GK - *RHEMA*] that proceedeth out of the mouth of God.

Romans 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Romans 10:17 So then faith cometh by hearing, and hearing by the word [GK - *RHEMA*] of God.

## WHERE THERE IS NO DIVINE UTTERANCE TO THE PEOPLE OF GOD, THE PEOPLE OF GOD HAVE NO LAW OVER THEM, THEREFORE THEY PERISH:

Proverbs 29:18 Where there is no *vision*, the people *perish*: but he that keepeth the law, happy is he.

VISION (STRONG'S) = *chazown* (khaw-zone'); a sight (mentally), i.e. a dream, revelation, or oracle:

VISION (VINE'S) = *Chazon* almost always signifies a means of divine revelation. First, it refers to the means itself, to a prophetic "vision" by which divine messages are communicated. Second, this word represents the message received by prophetic "vision." Finally, *chazon* can represent the entirety of a prophetic or prophet's message as it is written down. Thus the word inseparably related to the content of a divine communication focuses on the means by which that message is received: "And the word of the Lord was precious in those days; there was no open vision" (1 Samuel 3:1).

VISION (BDB LEXICON) = Divine communication in a vision, oracle, or prophecy

PERISH (STRONG'S) = *para* (paw-rah'); to loosen; by implication, to expose, dismiss; figuratively, absolve, begin.

Wilson's — to be made naked, stripped of honor and defense.

Gesenius — to become unbridled, lawless

Proverbs 29:18 **(New International Version)**

18 Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law.

Proverbs 29:18 **(Revised Standard Version)**

18 Where there is no prophecy the people cast off restraint, but blessed is he who keeps the law.

Proverbs 29:18 **(New Century Version)**

18 Where there is no word from God, people are uncontrolled, but those who obey what they have been taught are happy.

Proverbs 29:18 **(New English Translation)**

18 When there is no prophetic vision the people cast off restraint, but the one who keeps the law, blessed is he!

## **THE FOLLOWING ARE THE ONLY VERSES IN THE NEW TESTAMENT WHICH CONTAIN BOTH *LOGOS* AND *RHEMA*:**

Matthew 12:35-37

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word [*GK - RHEMA*] that men shall speak, they shall give account [*GK - LOGOS*] thereof in the day of judgment.

37 For by thy words [*GK - LOGOS*] thou shalt be justified, and by thy words [*GK - LOGOS*] thou shalt be condemned.

John 12:46-49

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words [*GK - RHEMA*], and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words [*GK - RHEMA*], hath one that judgeth him: the word [*GK - LOGOS*] that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Acts 10:44-45

44 While Peter yet spake these words [*GK - RHEMA*], the Holy Ghost fell on all them which heard the word [*GK - LOGOS*].

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Hebrews 12:18-19

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words [*GK - RHEMA*]; which voice they that heard intreated that the word [*GK - LOGOS*] should not be spoken to them any more:

## **RELATIONSHIP BETWEEN *LOGOS* AND *RHEMA*:**

THE MAN, CHRIST JESUS, IS THE MANIFESTATION OF THE *LOGOS* TO MANKIND:

John 1:1,14

1 In the beginning was the Word [*GK - LOGOS*], and the Word [*GK - LOGOS*] was with God, and the Word [*GK - LOGOS*] was God.

14 And the Word [*GK - LOGOS*] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

*LOGOS* IS THE FOREVER SETTLED WORD.

— *LOGOS* IS THE FINAL AUTHORITY

— *LOGOS* IS GOD'S DIVINE, ETERNAL PRINCIPLES REVEALED TO US.

*RHEMA* IS LITERALLY, "THE UTTERANCE OF THE LIVING VOICE."

— *RHEMA* IS THE APPLICATION OF GOD'S DIVINE, ETERNAL PRINCIPLE FOR TODAY.

— *RHEMA* IS THE VOICE OF GOD FORETELLING HIS WILL, PLAN, AND PURPOSE SO THAT WE MAY BELIEVE IT EVEN THOUGH IT DOES NOT SEEM POSSIBLE TO THE INTELLECT.

FOR INSTANCE:

*LOGOS* TELLS US WHAT GOD PLANS — A PLENTEOUS HARVEST:

Matthew 9:37-38

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

— BUT *RHEMA* TELLS US HOW WE ARE TO PARTICIPATE IN THE HARVEST.

— *LOGOS* IS THE SAME FOR EVERYONE! *RHEMA* IS DIFFERENT FOR EVERYONE!

- *RHEMA* IS THE VEHICLE FOR IMPLANTING LOGOS IN OUR HEARTS AND APPLYING *LOGOS* TO EACH OF US INDIVIDUALLY.
- *LOGOS* AND *RHEMA* ARE OF NO VALUE WITHOUT EACH OTHER; THEY ARE MUTUALLY DEPENDANT!
- *LOGOS* CORESPONDS TO THE “TRUTH”; WHILE *RHEMA* CORRESPONDS TO THE “SPIRIT.” WE CANNOT “CHOOSE” BETWEEN *LOGOS* AND *RHEMA* ANY MORE THAN WE CAN CHOOSE BETWEEN SPIRIT AND TRUTH.

## **A WORD OF FAITH (*RHEMA*) MUST BE COMMUNICATED (SPOKEN) TO BE ACTIVATED.**

Psalms 116:10 **I believed, therefore have I spoken:** I was greatly afflicted:

2 Corinthians 4:13 **We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;**

## **CONFESSIOIN IS “SPEAKING A WORD (*RHEMA*) OF FAITH”:**

Romans 10:6-10

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess [GK - *HOMOLOGEO*]with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession [GK - *HOMOLOGEO*] is made unto salvation.

CONFESS (STRONG’S) = *homologeō* (hom-ol-og-eh'-o); to assent, i.e. covenant, acknowledge:

CONFESS (THAYER'S) = *homologeō*

- 1) **to say the same thing as another, that is, to agree with, to assent**
- 2) to concede
  - a) not to refuse, to promise
  - b) not to deny
    - 1) to confess
    - 2) to declare
    - 3) to confess, that is, to admit or declare oneself guilty of what one is accused of
- 3) to profess
  - a) to declare openly, to speak out freely
  - b) to profess oneself the worshiper of one
- 4) to praise, to celebrate

CONFESS (VINE'S) = *homologeō*, literally, **"to speak the same thing" (*homos*, "same," *legō*, "to speak"), "to assent, accord, agree with"**

— BY DEFINITION, BIBLICAL "CONFESSION" CANNOT BE INITIATED BY THE ONE DOING THE "CONFESSING." TRUE BIBLICAL CONFESSION IS A RESPONSE BY THE BELIEVER TO WHAT GOD IS SPEAKING TO THEM. WITH THE HEART, THE HEARER BELIEVES THAT WHAT THEY ARE HEARING IN THE SPIRIT IS A *RHEMA* FROM GOD. ONCE THEY ARE CONFIDENT THAT IT IS GOD'S VOICE SPEAKING TO THEM, THEY MUST PARTICIPATE WITH GOD'S SPIRIT BY AUDIBLY SPEAKING WHAT THEY ARE HEARING — THIS BIBLICAL "CONFESSION."

— LOGOS INVITES ME TO "ASK"  
— *RHEMA* COMPELS ME TO 'CONFESS'

## THE KEYS OF THE KINGDOM, BINDING AND LOOSING, OPERATE UNDER THE PRINCIPLE OF “CONFESSION”:

Matthew 16:18-19

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and **whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

Matthew 16:18-19 (**Amplified Version**)

18 And I tell you, you are Peter [Greek, Petros — a large piece of rock], and on this rock [Greek, petra — a huge rock like Gibraltar] I will build My church, and the gates of Hades (the powers of the infernal region) shall not overpower it [or be strong to its detriment or hold out against it].

19 I will give you the keys of the kingdom of heaven; and **whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven.** [Isa 22:22.]

Matthew 16:18-19 (**Young’s Literal Translation**)

18'And I also say to thee, that thou art a rock, and upon this rock I will build my assembly, and gates of Hades shall not prevail against it;

19 and I will give to thee the keys of the reign of the heavens, and **whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens.'**

Matthew 16:18-19 (**Wuest’s Expanded Translation**)

Moreover, as for myself, I also am saying to you, You are Rock [petros, masculine in gender, a detached but large fragment of rock], and upon this massive rock [petra, feminine in gender, feminine demonstrative pronoun cannot go back to masculine petros; petra, a rocky peak, a massive rock] I will build my Church. And the councils of the unseen world shall not overpower it. I shall give to you the keys of the kingdom of heaven; and **whatever you bind on earth [forbid to be done], shall have been already bound [forbidden to be done] in heaven; and whatever you loose on earth [permit to be done], shall have already been loosed in heaven [permitted to be done].**

— THE THREE MORE LITERAL TRANSLATIONS OF THESE SCRIPTURES (INCLUDED ABOVE) DEMONSTRATE CONCLUSIVELY THAT BINDING AND LOOSING ON EARTH MUST FOLLOW WHAT HAS ALREADY BEEN DETERMINED (WILLED) IN HEAVEN. THEREFORE, BINDING AND LOOSING IS NOT INITIATED ON EARTH BUT IN HEAVEN. THE BELIEVER WHO IS BINDING AND LOOSING IS SIMPLY “CONFESSING” WHAT THEY HAVE RECEIVED BY *RHEMA* THAT HAS ALREADY BEEN WILLED BY GOD’S INITIATION IN HEAVEN.

## **SPEAKING IN TONGUES IS THE MOST LITERAL EXAMPLE OF “CONFESSION” IN THE BIBLE, SINCE THE HOLY GHOST ITSELF IS GIVING US THE VERY WORDS WE ARE TO SAY OR TO PRAY:**

John 7:37-39

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly ***shall flow*** rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

SHALL FLOW (STRONG’S) = *rheo* (hreh'-o); to flow ("run"; as water):

SHALL FLOW (THAYER’S) = *rheo*, to flow

SPEAK OR SAY (STRONG’S) = *rheo* (hreh'-o); for certain tenses of which a prolonged form ereo (er-eh'-o); is used; and both as alternate for 2036; **perhaps akin (or identical) with 4482 (through the idea of pouring forth); to utter, i.e. speak or say:**

SPEAK OR SAY (THAYER’S) = *rheo*; to pour forth, to utter

— PLEASE NOTE THAT THE GREEK WORD TRANSLATED “FLOW” IN VERSE 38 IS THE SAME EXACT GREEK WORD WHICH IS TRANSLATED TO “SPEAK.”

WORD (STRONG’S) = *rHEMA* (hray'-mah); an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

WORD (THAYER'S) = *rhema*

- 1) **what is or has been uttered by the living voice, a thing spoken, a word**
  - a) any sound produced by the voice and having definite meaning
  - b) speech, discourse; what one has said
  - c) a series of words joined together into a sentence (a declaration of one's mind made in words)
    - 1) an utterance
    - 2) a saying of any sort as a message, a narrative concerning some occurrence

**#4487 IS DERIVED FROM #4483:**

(STRONG'S) = *rheo* (hreh'-o); for certain tenses of which a prolonged form *ereo* (er-eh'-o); is used; and both as alternate for 2036; perhaps akin (or ident.) with 4482 (through the idea of pouring forth); to utter, i.e. speak or say.

— PLEASE NOTE ALSO THAT THE GREEK WORD TRANSLATED TO FLOW OR TO SPEAK IS THE ROOT GREEK WORD OF THE GREEK WORD *RHEMA*.

**THE CONCLUSION:** WE CAN CONCLUDE FROM THIS: THAT *RHEMA* IS THE PRODUCT OF *RHEO*. IN THE GREEK NEW TESTAMENT, THE GREEK VERB *RHEO* IS USED ALMOST EXCLUSIVELY IN THE CONTEXT OF A SUPERNATURAL UTTERANCE.

**THE LORD “GAVE” THEM “UTTERANCE”; THE SOUNDS OF THE WORDS CAME FROM THE SPIRIT:**

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit **gave** them **utterance**.

— BY THE AGENCY AND EMPOWERMENT OF THE HOLY GHOST; THE LORD GAVE THEM THE ABILITY TO SPEAK A LANGUAGE THAT THEY DID NOT KNOW MENTALLY OR INTELLECTUALLY.

GAVE (THAYER'S): *didomi*; to give something to someone

- a) **of one's own accord to give one something, to his advantage to bestow a gift**
- b) to grant, to give to one asking, to let have
- c) **to supply, to furnish necessary things**
- d) to give over, to deliver
  - 1) to reach out, to extend, to present

- 2) used of a writing
- 3) to give over to one's care, to intrust, to commit
  - a) something to be administered
  - b) to give or to commit to some one something to be religiously observed
- e) to give what is due or obligatory, to pay: wages or reward
- f) **to furnish, to endue**

— THE LORD **GAVE** TO THEM “UTTERANCE”:

WEBSTER'S DEFINITION OF *UTTER*: to produce, speak, or express audibly (speech sounds, syllables, words, thoughts, etc.)

WEBSTER'S DEFINITION OF *UTTERANCE*:

- 1 the act of uttering, or expressing by voice
- 2 the power or style of speaking
- 3 that which is uttered; esp., a word or words uttered, whether written or spoken

— **DEFINITION OF THE GREEK WORD TRANSLATED “UTTERANCE”:**

UTTERANCE (STRONG'S) = *apophtheggomai* (ap-of-theng'-om-ahee); to enunciate plainly, i.e. declare:

UTTERANCE (THAYER'S) = *apophtheggomai*; to speak out, to speak forth, to pronounce; not a word of everyday speech but one "belonging to dignified and elevated discourse"

Robertson's: *apofthengesthai* Literally, "to utter." A peculiar word, and purposely chosen to denote the clear, loud utterance under the miraculous impulse.

Adam Clark's: The Greek word *apophthengesthai* seems to imply such utterance as proceeded from immediate inspiration, and included oracular communications.

Greek-English Lexicon Based on Semantic Domain: *apofqeggomai*: to speak, with focus upon verbal sound rather than upon content - 'to speak, to utter.'

Vincent's: *apofthengesthai*: Literally, "to utter." A peculiar word, and purposely chosen to denote the clear, loud utterance under the miraculous impulse. It is used by later Greek writers of the utterances of oracles or seers. So in the Septuagint, of prophesying.

— THEREFORE, SPEAKING IN TONGUES IS NOT PRODUCED BY EMOTIONS, BUT AN ACTION OF THE SPIRIT OF GOD.

## **EVEN OUR PRAYER IS HOLY GHOST “INSPIRED”:**

Romans 8:26-27

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Romans 8:26-27 (**Bible in Basic English**)

26 And in the same way the Spirit is a help to our feeble hearts: for we are not able to make prayer to God in the right way; **but the Spirit puts our desires into words which are not in our power to say;**

27 And he who is the searcher of hearts has knowledge of the mind of the Spirit, because he is making prayers for the saints in agreement with the mind of God.

— The Holy Ghost aids our prayers by enabling us to pray for those deep needs we have which we cannot put into words because they come from a place that our minds cannot comprehend. But the Holy Ghost gives utterance to them for us so that **WE MAY PRAY!**

## **RELATIONSHIP WITH JESUS TRANSFORMS OUR WILL TO HIS WILL BECAUSE OF THE RHEMA WHICH ABIDES IN US:**

John 15:7 If ye abide in me, and my words [GK - *RHEMA*] abide in you, ye shall ask what ye will, and it shall be done unto you.

— JOHN 15:1-6 DESCRIBES A RELATIONSHIP WITH THE LORD WHICH ALLOWS THE BELIEVER TO HAVE LIFE-GIVING *RHEMA* TO FLOW FROM THE VINE TO THE BRANCH. THIS RELATIONSHIP ENABLES THE BELIEVER TO BE THE RECIPIENT OF MULTIPLE *RHEMA* — “MY WORDS [*RHEMA*] ABIDE IN YOU.” AS THIS RELATIONSHIP PROGRESSES, THE BELIEVER BECOMES SO IN TUNE WITH THE VINE THAT THE WILL OF THE VINE BECOMES THE WILL OF THE BRANCH. WHEN THIS CONDITION EXISTS, THE BRANCH CAN THEN ASK WHATEVER IT WILLS, AND IT SHALL BE DONE.

## **LOGOS IS COMPLETE ETERNALLY, BUT INCOMPLETE TEMPORALLY:**

— AGAIN, *LOGOS* IS THE REVELATION OF GOD'S PLAN, PURPOSE, AND PRINCIPLES. IT IS IMPOSSIBLE FOR ALL THE NECESSARY APPLICATIONS OF *LOGOS* TO BE WRITTEN AND INCLUDED IN THE FOREVER SETTLED WORD.

John 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

— JUST THE ACTS OF JESUS BEING WRITTEN DOWN WOULD OVER-FILL A LIBRARY THE SIZE OF THE EARTH. HOW COULD THE LORD'S SPECIFIC INSTRUCTIONS FOR EVERY LIVING HUMAN BEING BE INCLUDED IN A BOOK?

— THEREFORE, SOMETHING BESIDES *LOGOS* IS NEEDED FOR OUR DAILY WALK WITH GOD SO THAT WE MAY KNOW HIS WILL FOR US — *RHEMA*.

### **HOW DO WE KNOW THAT A *RHEMA* IS FROM GOD?:**

— ALL THAT WE BELIEVE IS A *RHEMA* FROM GOD MUST BE TESTED.

I John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

— AS ALREADY STATED, *LOGOS* IS THE FOREVER SETTLED WORD OF GOD. THEREFORE, IT HAS THE FINAL AUTHORITY OVER ALL THAT WE BELIEVE TO BE *RHEMA*.

THREE CRITERIA FOR DETERMINING THAT A *RHEMA* IS FROM GOD:

- 1) WHO WILL THE *RHEMA* GLORIFY?
- 2) DOES THE *RHEMA* VIOLATE ANY PART OF *LOGOS*?
- 3) DO YOU HAVE PEACE OVER FOLLOWING THE *RHEA*?

## ***RHEMA* ACTIVATES *LOGOS* TO ACCOMPLISH THE WILL AND WORKS OF GOD:**

John 3:27 John answered and said, **A man can receive nothing, except it be given him from heaven.**

- THEREFORE, THE OPERATION OF ALL MINISTRIES IS BY *RHEMA*. ALL MINISTRY IS SUPERNATURAL IN ORIGIN. EVERYTHING WHICH WE DO BY OUR INTELLECT HINDERS THE WORK OF GOD. THEREFORE, EVERYTHING WHICH THE LORD DOES THROUGH US IS ACTIVATED AND PRODUCED BY THE SAME MEANS WHEREBY THE LORD BROUGHT ALL THINGS INTO EXISTENCE - *RHEMA*.
- THE GIFTS OF THE SPIRIT ALL OPERATE THROUGH *RHEMA*.
- PREACHING IS ORIGINATED BY *RHEMA* AS THE LORD GIVES US DIRECTION.
  - IT IS THEN SPOKEN THROUGH THE OPERATION OF *RHEMA*.
  - PREACHING IS THE COMMUNICATION OF A *RHEMA*
  - A “WORD OF FAITH.”

Romans 10:8 But what saith it? The word [GK - *RHEMA*] is nigh thee, even in thy mouth, and in thy heart: that is, the word [GK - *RHEMA*] of faith, which we preach;

## NATURAL VERSUS SUPERNATURAL PREACHING:

— THE LORD DOES DESIRE FOR US TO BE SO FRIGHTENED TO “MISS IT” THAT WE REFUSE TO ALLOW HIM TO WORK THROUGH US. HOWEVER, TO SAY “THUS SAYETH THE LORD” WHEN THE LORD HAS NOT SPOKEN IS DANGEROUS FOR BOTH THE SPEAKER AND THE HEARER.

Jeremiah 23:18-40

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

**21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.**

**22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.**

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

**25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.**

**26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;**

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

**28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.**

**29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?**

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

**31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.**

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

## THE BURDEN OF BEING AN “ORACLE”:

Jeremiah 23:38 But since ye say, The **burden** of the LORD; therefore thus saith the LORD; Because ye say this word, The **burden** of the LORD, and I have sent unto you, saying, Ye shall not say, The **burden** of the LORD;

BURDEN (STRONG'S) = *massa* (mas-saw'); a burden; specifically, tribute, or (abstractly) portage; **figuratively, an utterance**, chiefly a doom, especially singing; mental, desire:

BURDEN (BDB LEXICON) = *massa*

aa a masculine noun:

1) load, bearing, tribute, burden, lifting

a) a load, a burden

b) lifting, uplifting, that to which the soul lifts itself up

c) bearing, carrying

d) tribute, what is carried or brought or borne

**2) utterance, an oracle, a burden**

BURDEN [LOAD] (VINE'S) = *massa*, "**utterance; oracle.**" This noun, closely related to the above noun, is used 21 times. *Massa* means "utterance" or "oracle": "For remember, when you and I rode side by side behind Ahab his father, how the Lord uttered this oracle against him" <2 Kings 9:25>, RSV. **In Jeremiah 23:33-38, the word appears to connote both a burden and an oracle.**

WEBSTER'S DEFINITION OF ORACLE:

- n. Old French < Latin *oraculum*, divine announcement, oracle < *orare*, to speak, pray, beseech < os (gen. oris), the mouth
- 1 among the ancient Greeks and Romans,
    - a) the place where, or medium by which, deities were consulted b) the revelation or response of a medium or priest
  - 2 a) **any person or agency believed to be in communication with a deity**
    - b) any person of great knowledge or wisdom
    - c) opinion or statements of any such oracle

**RHEMA MAY SEEM SMALL AND INSIGNIFICANT — BUT IT IS NOT!:**

Matthew 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, **If ye have faith as a grain of mustard seed, ye shall say unto this mountain,** Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Luke 17:5-6

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, **If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree,** Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

## THE POWER OF THE MUSTARD SEED WHEN SOWN IS BY JESUS COMPARED TO THE KINGDOM OF GOD:

Matthew 13:31-32

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and **sowed in his field:**

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Mark 4:30-32

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, **when it is sown in the earth**, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Luke 13:18-19

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, **which a man took, and cast into his garden**; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

— THE MUSTARD SEED IN THESE PARABLES IS THE *RHEMA* OF FAITH WHICH WHEN BELIEVED AND SPOKEN PRODUCES GREATLY FOR THE KINGDOM OF GOD.

## **WITH GOD, EVERY *RHEMA* HE GIVES WILL COME TO PASS. WHY? BECAUSE IT IS HIS WORD!:**

Luke 1:26-38

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

**34 Then said Mary unto the angel, How shall this be, seeing I know not a man?**

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

**37 For with God nothing [GK - *NOT ANY RHEMA*] shall be impossible.**

38 And Mary said, Behold the handmaid of the Lord; **be it unto me according to thy word [GK - *RHEMA*]**. And the angel departed from her.

### **THE ENGLISH WORD *NOTHING* IS THE TRANSLATION OF THREE GREEK WORDS:**

NO, NOT(STRONG'S) = *ou* (oo); a primary word; the absolute negative, adverb; no or not:

ANY, EVERY (STRONG'S) = *pas* (pas); a primary word; all, any, every, the whole:

WORD (STRONG'S) = *rhema* (hray'-mah); an utterance (individually, collectively or specifically); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever:

## **NO RHEMA FROM GOD CAN FAIL TO COME TO PASS:**

### **Luke 1:37 (American Standard Version)**

37 For no word from God shall be void of power.

### **Luke 1:37 (Amplified Version)**

37 For with God nothing is ever impossible *and* no word from God shall be without power *or* impossible of fulfillment.

### **Luke 1:37 (Wuest's Expanded Translation)**

37 ...for in the presence of God no word shall be impossible.

### **Luke 1:37 (The Living Bible)**

37 For every promise from God shall surely come true."

## **FAITH SAYS, "BE IT UNTO ME ACCORDING TO THY WORD [GK - RHEMA]":**

### **Luke 1:38 (The Amplified Version)**

38 Then Mary said, Behold, I am the handmaiden of the Lord; **let it be done to me according to what you have said.** And the angel left her.

### **Luke 1:38 (The Message Bible)**

38 And Mary said, Yes, I see it all now: I'm the Lord's maid, ready to serve. **Let it be with me just as you say.** Then the angel left her.

### **Luke 1:38 (God's Word Translation)**

38 Mary answered, "I am the Lord's servant. **Let everything you've said happen to me.**" Then the angel left her.

### **Luke 1:38 (Easy-to-Read Version)**

38 Mary said, "I am the servant of the Lord God. **Let this thing you have said happen to me!**" Then the angel went away.

### **Luke 1:38 (New English Translation)**

38 So Mary said, "Yes, I am a servant of the Lord; **let this happen to me according to your word.**" Then the angel departed from her.

## **NOTHING IS TOO HARD FOR GOD:**

Genesis 18:14 **Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.**

Numbers 11:23 And the LORD said unto Moses, **Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.**

Jeremiah 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and **there is nothing too hard for thee:**

Jeremiah 32:27 Behold, I am the LORD, the God of all flesh: **is there any thing too hard for me?**

Zechariah 8:6 Thus saith the LORD of hosts; **If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?** saith the LORD of hosts.

Matthew 19:26 But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible.**

Mark 10:27 And Jesus looking upon them saith, **With men it is impossible, but not with God: for with God all things are possible.**

Luke 18:27 And he said, **The things which are impossible with men are possible with God.**

## THE MIRACULOUS POWER OF GOD:

2 Kings 3:17-18

17 For thus saith the LORD, **Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.**

18 And **this is but a light thing in the sight of the LORD:** he will deliver the Moabites also into your hand.

Numbers 22:27-34

27 And **when the ass saw the angel of the LORD, she fell down under Balaam:** and Balaam's anger was kindled, and he smote the ass with a staff.

28 And **the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?**

29 And **Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.**

30 And **the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.**

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me these three times: **unless she had turned from me, surely now also I had slain thee, and saved her alive.**

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

1 Kings 17:14-16

14 For thus saith the LORD God of Israel, **The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.**

15 And **she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.**

16 And **the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.**

Daniel 3:16-29

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

**17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.**

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: **therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.**

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and **the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.**

23 And **these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.**

24 Then Nebuchadnezzar **the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.**

25 He answered and said, **Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.**

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, **ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.**

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, **saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.**

28 Then Nebuchadnezzar spake, and said, **Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.**

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Daniel 6:19-23

19 Then the king arose very early in the morning, and **went in haste unto the den of lions.**

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, **O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?**

21 Then said Daniel unto the king, **O king, live for ever.**

22 **My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.**

23 **Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.**

Matthew 17:20 And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

Acts 26:8 **Why should it be thought a thing incredible with you, that God should raise the dead?**

Romans 4:16-21

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) **before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.**

18 **Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.**

19 **And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:**

20 **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;**

21 **And being fully persuaded that, what he had promised, he was able also to perform.**

## TRUE DEMONSTRATION OF GOD'S SPIRIT AND POWER CANNOT OCCUR BY HUMAN WILL, WISDOM OR REASONING!

THIS IS NOT THE CASE WITH PREACHING! INTELLECT CAN "LEARN" HOW TO SPEAK AND / OR DELIVER A SERMON!

— PAUL EXPRESSED HIS GREAT FEAR OF THIS HAPPENING THROUGH HIM:

1 Corinthians 2:1-5

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

1 Corinthians 2:1-5 **(The Amplified Version)**

1 AS FOR myself, brethren, when I came to you, I did not come proclaiming to you the testimony and evidence or mystery and secret of God [concerning what He has done through Christ for the salvation of men] **in lofty words of eloquence or human philosophy and wisdom;**

2 **For I resolved to know nothing (to be acquainted with nothing, to make a display of the knowledge of nothing, and to be conscious of nothing) among you except Jesus Christ (the Messiah) and Him crucified.**

3 And I was in ( passed into a state of) **weakness and fear (dread) and great trembling [after I had come] among you.**

4 **And my language and my message were not set forth in persuasive (enticing and plausible) words of wisdom, but they were in demonstration of the [Holy] Spirit and power [a proof by the Spirit and power of God, operating on me and stirring in the minds of my hearers the most holy emotions and thus persuading them],**

5 **So that your faith might not rest in the wisdom of men (human philosophy), but in the power of God.**

**1 Corinthians 2:1-5 (Wuest's Expanded Translation)**

1-5 And as for myself, having come to you, brethren, I came, **not having my message dominated by a transcendent rhetorical display or by philosophical subtlety** when I was announcing to you the testimony of God, **for, after weighing the issues, I decided not to know anything among you except Jesus Christ and this very One as crucified.** And as for myself, when I faced you, **I fell into a state of weakness and fear and much trembling. And my message and my preaching were not couched in specious words of philosophy but were dependent for their efficacy upon a demonstration of the Spirit and of power, in order that your faith should not be resting in human philosophy but in God's power.**

**1 Corinthians 2:1-5 (New Living Translation)**

When I first came to you, dear brothers and sisters, **I didn't use lofty words and impressive wisdom to tell you God's secret plan.**  
2 For I decided that while I was with you I would forget everything except Jesus Christ, the one who was crucified.  
3 I came to you in weakness—timid and trembling.  
4 And **my message and my preaching were very plain. Rather than using clever and persuasive speeches, I relied only on the power of the Holy Spirit.**  
5 **I did this so you would trust not in human wisdom but in the power of God.**

**1 Corinthians 2:1-5 (Contemporary English Version)**

2:1 Telling about Christ and the Cross Friends, when I came and told you the mystery that God had shared with us, I didn't use big words or try to sound wise.  
2 In fact, while I was with you, I made up my mind to speak only about Jesus Christ, who had been nailed to a cross.  
3 At first, I was weak and trembling with fear.  
4 When I talked with you or preached, I didn't try to prove anything by sounding wise. I simply let God's Spirit show his power.  
5 That way you would have faith because of God's power and not because of human wisdom.

**1 Corinthians 2:1-5 (Good News Translation)**

2:1 The Message about the Crucified Christ When I came to you, my friends, to preach God's secret truth, I did not use big words and great learning.  
2 For while I was with you, I made up my mind to forget everything except Jesus Christ and especially his death on the cross.  
3 So when I came to you, I was weak and trembled all over with fear,

4 and my teaching and message were not delivered with skillful words of human wisdom, but with convincing proof of the power of God's Spirit.  
5 Your faith, then, does not rest on human wisdom but on God's power.

— THEREFORE, A SIMPLE MAN WITH SIMPLE FAITH WHO IS YIELDED TO GOD IS MORE POWERFUL AND MORE EFFECTIVE FOR THE KINGDOM OF GOD THAN THE MOST EDUCATED AND TALENTED MAN ATTEMPTING TO DO THE WORK OF GOD THROUGH HIS OWN INTELLECT AND ABILITY!

THE DESIRE FOR ELOQUENCE NULLIFIES THE CROSS. AGAIN, MAN'S APPROACH TO MINISTRY MAKES VOID THE CROSS:

1 Corinthians 1:17-18

17 For Christ sent me not to baptize, but to preach the gospel: **not with wisdom of words, lest the cross of Christ should be made of none effect.**

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Corinthians 1:17-18 **(The Amplified Version)**

17 For Christ (the Messiah) sent me out not to baptize but [to evangelize by] preaching the glad tidings (the Gospel), and **that not with verbal eloquence, lest the cross of Christ should be deprived of force and emptied of its power and rendered vain (fruitless, void of value, and of no effect).**

18 For the story and message of the cross is sheer absurdity and folly to those who are perishing and on their way to perdition, but to us who are being saved it is the [manifestation of] the power of God.

— THIS SHOULD GIVE US CAUSE FOR GREAT CONCERN!

## **EVEN THOUGH THE MOTIVE IS WRONG, THE DEMONSTRATION IS OF GOD:**

— 1 CORINTHIANS CHAPTERS 12,13, & 14 DEALS WITH MOTIVE FOR WANTING TO BE USED OF GOD IN THE SPIRIT AS WELL AS INSTRUCTIONS CONCERNING THE USE OF THE “GIFTS OF THE SPIRIT.”

— IN 1 CORINTHIANS 12, AFTER TEACHING IN DETAIL THAT SPIRITUAL MINISTRIES ARE GIVEN FOR USE BY THE BODY FOR GOD’S GLORY, THE CHAPTER ENDS WITH PAUL’S STATEMENT THAT THE GIFTS CAN BE OBTAINED BY COVETING THEM:

1 Corinthians 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

— IN 1 CORINTHIANS 13, PAUL VERY SPECIFICALLY STATES THAT NO MATTER WHICH GIFT YOU ARE USING OR, MORE PROPERLY, BEING USED BY, IF LOVE IS NOT THE MOTIVE THERE IS NO PROFIT TO GOD’S KINGDOM.

— IN 1 CORINTHIANS 14, PAUL CONCLUDES THAT THE PUREST MOTIVE FOR PARTICIPATING IN THE SUPERNATURAL MINISTRY OF THE CHURCH IS LOVE.

1 Corinthians 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

— PAUL FINALIZES HIS TEACHING ON MOTIVE IN THESE CHAPTERS BY SAYING:

1 Corinthians 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, **seek that ye may excel to the edifying of the church.**

— YET, PAUL GIVES HIS LAST INSTRUCTION ON THE SUBJECT, ONCE AGAIN ENCOURAGING THEM TO “ZEALOUSLY DESIRE” TO PROPHECY:

1 Corinthians 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

**IN LIGHT OF THE ABOVE, IT SHOULD BE NOTED THAT THE GREEK WORD TRANSLATED COVET IS NOT THE SAME GREEK WORD OR FROM THE SAME ROOT OF GREEK WORDS WHICH TRANSLATED COVETOUSNESS!**

COVET (STRONG'S) = *zeloo* (dzay-lo'-o) to have warmth of feeling for or against

COVET (THAYER'S) = *zeloo*; to burn with zeal

a) to be heated or to boil with envy, hatred, anger (in a good sense), to be zealous in the pursuit of good

b) **to desire earnestly, to pursue**

1) **to desire one earnestly, to strive after, to busy oneself about him**

2) **to exert oneself for one (so that he may not be torn from me)**

3) to be the object of the zeal of others, to be zealously sought after

c) to envy

**#2206 IS DERIVED FROM #2205:**

(STRONG'S) = *zelos* (dzay'-los); properly, heat, i.e. (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively, of God], or an enemy, malice).

(THAYER'S) = *zelos*; **excitement of mind, ardor, fervor of spirit**

a) zeal, ardor in embracing, pursuing, defending anything

1) zeal in behalf of, for a person or thing

2) the fierceness of indignation, punitive zeal

**#2205 IS DERIVED FROM #2204:**

(STRONG'S) = *zeo* (dzeh'-o); a primary verb; to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest):

(THAYER'S) = *zeo*; to boil with heat, to be hot

a) used of water

b) metaphorically:

1) used of boiling anger, love, zeal, for what is good or bad etc.

2) fervent in spirit, said of zeal for what is good

— THEREFORE "COVETING" AFTER OR "BEING ZEALOUSLY EARNEST" IN OUR PURSUIT OF SPIRITUAL GIFTS IS NOT THE PROBLEM. THE CONCERN IS THAT WE ARE DESIRING THEM FOR THE RIGHT REASONS, WHICH ARE:

1) TO GLORIFY GOD

2) TO EDIFY THE CHURCH.

## GOD'S MOTIVE FOR FAITH — "FAITH WORKS BY LOVE":

— FAITH IS ACTIVATED OR OPERATED BY THE MOTIVATOR — LOVE!

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

### Galatians 5:6 (**Amplified Version**)

6 For [*if we are*] in Christ Jesus, neither circumcision nor uncircumcision counts for anything, but only faith activated *and* energized *and* expressed *and* working through love.

WORKETH (STRONG'S) = *energeo* (en-erg-eh'-o); to be active, efficient:

WORKETH (THAYER'S) = *energeo*;

- 1) to be operative, be at work, put forth power; to work for one, to aid one
- 2) to effect
- 3) to display one's activity, to show oneself operative

### #1754 IS DERIVED FROM #1756:

(STRONG'S) = *energes* (en-er-gace'); active, operative

### #1756 IS DERIVED FROM TWO GREEK WORDS — #1722 AND #2041:

(STRONG'S) = *en* (en); a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest

### AND:

(STRONG'S) = *ergon* (er'-gon); toil (as an effort or occupation); by implication, an act:

(THAYER'S) = *ergon*

- 1) business, employment, what anyone is occupied with, that which one undertakes to do, an enterprise, an undertaking
- 2) any product whatever, anything accomplished by hand, art, industry, or mind
- 3) an act, deed, thing done; the idea of working is emphasized in opposition to what is less than work

BY (STRONG'S) = *dia* (dee-ah'); a primary preposition denoting the channel of an act; through

- LOVE (AGAPE) IS THE KEY THAT TURNS ON THE ENGINE OF FAITH.
- FROM THIS VERSE AND OTHERS, WE CAN CONFIDENTLY CONCLUDE THAT WHILE IT IS POSSIBLE TO “OPERATE FAITH” WITH ITS TOOLS (SPIRITUAL GIFTS, MINISTRIES, ETC) WITH A WRONG MOTIVE, IT IS NOT POSSIBLE TO SEE GOD DO HIS BEST UNLESS OUR MOTIVES ARE PURE.

### **CHARISMA, “SPIRITUAL GIFTS” — THE RESULTS OF GRACE:**

Romans 1:11 For I long to see you, that I may impart unto you some **spiritual gift**, to the end ye may be established;

GIFTS (STRONG'S) = *charisma* (khar'-is-mah); a (divine) gratuity, i.e. deliverance (from danger or passion); (specifically) a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty.

GIFTS (THAYER'S) = *charisma*

- 1) a favor with which one receives without any merit of his own
- 2) **the gift of divine grace**
- 3) **the gift of faith, knowledge, holiness, virtue**
- 4) the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith
- 5) **grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit**

**#5486 IS DERIVED FROM #5483:**

(STRONG'S) = *charizomai* (khar-id'-zom-ahee); to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue:

(THAYER'S) = *charizomai*; to do something pleasant or agreeable (to one), to do a favor to, to gratify:

- a) to show oneself gracious, kind, benevolent
- b) to grant forgiveness, to pardon
- c) to give graciously, to give freely, to bestow
  - 1) to forgive
  - 2) graciously to restore one to another
  - 3) to preserve for one a person in peril

**#5483 IS DERIVED FROM THE MIDDLE VOICE OF #5485:**

(STRONG'S) = *charis* (khar'-ece); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude).

(THAYER'S) = *charis*

- 1) grace: what affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
- 2) good will, loving-kindness, favor; used of the merciful kindness by which God, exerting His holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
- 3) what is due to grace
  - a) the spiritual condition of one governed by the power of divine grace
  - b) the token or proof of grace, benefit
    - 1) a gift of grace
    - 2) benefit, bounty
- 4) thanks, (for benefits, services, favors), a recompense, a reward

**#5485 IS DERIVED FROM #5463:**

(STRONG'S) = *chairo* (khah'-ee-ro); a primary verb; to be "cheerful", i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well:

(THAYER'S) = *chairo*

- 1) to rejoice, to be glad
- 2) to rejoice exceedingly
- 3) to be well, to thrive
- 4) in salutations, Hail!
- 5) at the beginning of letters: to give one greeting, to salute

— **IN THE GREEK, THE SUFFIX -MA MEANS “THE RESULTS OF.”** IT CAN THEN BE CONCLUDED THAT “SPIRITUAL GIFTS” ARE, AT THEIR CORE, THE MANIFESTATION OF GOD’S LOVE AND GRACE TO HIS PEOPLE THAT THEY MAY RECEIVE EDIFICATION UNTO SALVATION.

— THEREFORE, THE SUPERNATURAL WORK DONE THROUGH US IS NOT DONE BY OUR OWN POWER OR ABILITY; IT IS NOT DONE BECAUSE WE ARE WORTHY; IT IS NOT DONE TO VINDICATE OR VALIDATE US: IT IS DONE ONLY BY GOD’S EMPOWERMENT AND FOR HIS GLORY! THE WORK IS THE RESULT OF GRACE!

IN EACH OF THE FOLLOWING VERSES THE GREEK WORD TRANSLATED *GIFT* OR *GIFTS* IS FROM THE GREEK WORD *CHARISMA*:

Romans 5:15 But not as the offence, so also is the free **gift**. For if through the offence of one many be dead, much more the grace of God, and the **gift** by grace, which is by one man, Jesus Christ, hath abounded unto many.

Romans 5:16 And not as it was by one that sinned, so is the **gift**: for the judgment was by one to condemnation, but the free **gift** is of many offences unto justification.

Romans 6:23 For the wages of sin is death; but the **gift** of God is eternal life through Jesus Christ our Lord.

Romans 11:29 For the **gifts** and calling of God are without repentance.

Romans 12:6 Having then **gifts** differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

1 Corinthians 1:7 So that ye come behind in no **gift**; waiting for the coming of our Lord Jesus Christ:

1 Corinthians 7:7 For I would that all men were even as I myself. But every man hath his proper **gift** of God, one after this manner, and another after that.

1 Corinthians 12:4 Now there are diversities of **gifts**, but the same Spirit.

1 Corinthians 12:9 To another faith by the same Spirit; to another the **gifts** of healing by the same Spirit;

1 Corinthians 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then **gifts** of healings, helps, governments, diversities of tongues.

1 Corinthians 12:30 Have all the **gifts** of healing? do all speak with tongues? do all interpret?

1 Corinthians 12:31 But covet earnestly the best **gifts**: and yet shew I unto you a more excellent way.

2 Corinthians 1:11 Ye also helping together by prayer for us, that for the **gift** bestowed upon us by the means of many persons thanks may be given by many on our behalf.

1 Timothy 4:14 Neglect not the **gift** that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the **gift** of God, which is in thee by the putting on of my hands.

1 Peter 4:10 As every man hath received the **gift**, even so minister the same one to another, as good stewards of the manifold grace of God.

## **GIFTS ARE GIFTS:**

— THE PERSON BEING USED OF GOD THROUGH HIS GIFTS MUST ALWAYS REMEMBER THAT THE MANIFESTATION OF GOD THROUGH THEM MUST NEVER BE BOASTED ABOUT OR USED TO MAKE OTHERS FEEL AS THOUGH HE IS BETTER THAN THEM!

John 3:27 John answered and said, **A man can receive nothing, except it be given him from heaven.**

John 19:11 Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above:** therefore he that delivered me unto thee hath the greater sin.

1 Corinthians 4:7 **For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?**

1 Peter 4:10 **As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.**

James 1:17 **Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.**

**TO SUMMERIZE: THE SUPERNATURAL POWER OF GOD  
MANIFESTED IN MINISTRY IS THE RESULT OF THE LOVING  
GRACE OF GOD:**

- THE FOUNDATION OF THE MIRACULOUS IS LOVE.
- THE ROOT SOURCE OF GRACE IS THE UNMERITED FAVOR OF GOD — HIS LOVE!
- THE GIFTS OF SPIRITUAL MINISTRY ARE THE MANIFESTED LOVE OF GOD REACHING IN LOVE TO HELP SOULS TO KNOW HIM AND BE SAVED.
- IF OUR INVOLVEMENT WITH SUPERNATURAL MINISTRY IS SHALLOW OR FULL OF SHOW, THIS IS THE RESULT OF OUR LACK OF LOVE.

**THE TWO ARENAS FOR THE OPERATION OF THE GIFTS —  
PUBLICLY AND PRIVATELY:**

- THE GIFTS OF GOD ARE OPERATED PUBLICLY FOR THE PURPOSE OF DEMONSTRATION.
  - THE TWO PRIMARY GOALS OF PUBLIC DEMONSTRATION ARE: TO BUILD FAITH THROUGH CONFIRMING THE WORD OF GOD AND TO TRAIN OR MENTOR THE DISCIPLES FOR THEIR MINISTRY.
- THE GIFTS OF GOD ARE OPERATED PRIVATELY FOR THE PURPOSE OF COMPASSION.

## **THE MOST IMPORTANT SKILL FOR THOSE WHO DESIRE TO BE USED OF GOD IS THE DEVELOPED ABILITY TO HEAR AND RECOGNIZE THE VOICE OF GOD — *RHEMA*:**

Jeremiah 23:18, 22

**18 *For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?***

**22 *But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.***

Jeremiah 23:18, 22 (**Amplified Version**)

18 For who among them has stood in the council of the Lord, that he should perceive and hear His word? Who has marked His word [noticing and observing and giving attention to it] and has [actually] heard it?

22 But if they had stood in My council, then they would have caused My people to hear My words, then they would have turned them [My people] from their evil way and from the evil of their doings.

Jeremiah 23:18, 22 (**Young's Literal Translation**)

18 For who hath stood in the counsel of Jehovah, And seeth and heareth His word? Who hath regarded My word, and hearkeneth?

22 But -- if they stood in My counsel, Then they cause My people to hear My words, And they turn them back from their evil way, And from the evil of their doings.

Jeremiah 23:18, 22 (**New Living Translation**)

18 "Have any of these prophets been in the Lord's presence to hear what he is really saying? Has even one of them cared enough to listen?"

22 If they had stood before me and listened to me, they would have spoken my words, and they would have turned my people from their evil ways and deeds.

Jeremiah 23:18, 22 (**New International Version**)

18 But which of them has stood in the council of the LORD to see or to hear his word? Who has listened and heard his word?

22 But if they had stood in my council, they would have proclaimed my words to my people and would have turned them from their evil ways and from their evil deeds.

STOOD (STRONG'S) = *amad* (aw-mad'); to stand, in various relations (literal and figurative, intransitive and transitive):

STOOD (BDB LEXICON) = *amad*; to stand, to remain, to endure, to take one's stand  
a) (Qal)

- 1) to stand, to take one's stand, to be in a standing attitude, to stand forth, to take a stand, to present oneself, to attend upon, to be or to become servant of
- 2) to stand still, to stop (moving or doing), to cease
- 3) to tarry, to delay, to remain, to continue, to abide, to endure, to persist, to be steadfast
- 4) to make a stand, to hold one's ground
- 5) to stand upright, to remain standing, to stand up, to rise, to be erect, to be upright
- 6) to arise, to appear, to come on the scene, to stand forth, to appear, to rise up or against
- 7) to stand with, to take one's stand, to be appointed, to grow flat, to grow insipid

b) (Hiphil)

- 1) to station, to set
- 2) to cause to stand firm, to maintain
- 3) to cause to stand up, to cause to set up, to erect
- 4) to present (one) before (king)
- 5) to appoint, to ordain, to establish

c) (Hophal) to be presented, to be caused to stand, to be stood before

COUNSEL (STRONG'S) = *cowd* (sode); a session, i.e. company of persons (in close deliberation); by implication, intimacy, consultation, a secret:

COUNSEL (BDB LEXICON) = *cowd*; a council, a counsel, an assembly

a) a council (used of familiar conversation)

- 1) a divan, a circle (used of familiar friends)
- 2) an assembly, a company

b) a counsel

- 1) a counsel (itself)
- 2) secret counsel
- 3) familiar converse, intimacy (with God)

**#5475 IS DERIVED FROM #3245:**

(STRONG'S) = *yacad* (yaw-sad'); to set (literally or figuratively); intensively, to found; reflexively, to sit down together, i.e. settle, consult:

(BDB LEXICON) = *yacad*; to found, to fix, to establish, to lay foundation

a) (Qal) to found, to establish, to begin

b) (Niphal)

1) to fix or seat themselves close together, to sit in conclave

2) to be founded

c) (Piel)

1) to found

2) to establish, to appoint, to ordain

d) (Pual) to be founded, to be laid

e) (Hophal) to be founded

PERCEIVED (STRONG'S) = *ra'ah* (raw-aw'); to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):

PERCEIVED (BDB LEXICON) = *ra'ah*; to see, to look at, to inspect, to perceive, to consider

a) (Qal)

1) to see

2) to see, to perceive

3) to see, to have vision

4) to look at, to see, to regard, to look after, to see after, to learn about, to observe, to watch, to look upon, to look out, to find out

5) to see, to observe, to consider, to look at, to give attention to, to discern, to distinguish

6) to look at, to gaze at

b) (Niphal)

1) to appear, to present oneself

2) to be seen

3) to be visible

c) (Pual) to be seen

d) (Hiphil)

1) to cause to see, to show

2) to cause to look intently at, to behold, to cause to gaze at

e) (Hophal)

1) to be caused to see, to be shown

2) to be exhibited to

f) (Hithpael) to look at each other, to face

HEARD (STRONG'S) = *shama* (shaw-mah'); to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.):

HEARD (BDB LEXICON) = *shama*

as a verb:

1) to hear, to listen to, to obey

a) (Qal)

1) to hear (perceive by ear)

2) to hear of or concerning

3) to hear (have power to hear)

4) to hear with attention or interest, to listen to

5) to understand (language)

6) to hear (used of judicial cases)

7) to listen, to give heed

a) to consent, to agree

b) to grant request

8) to listen to, to yield to

9) to obey, to be obedient

b) (Niphal)

1) to be heard (used of voice or sound)

2) to be heard of

3) to be regarded, to be obeyed

c) (Piel) to cause to hear, to call to hear, to summon

d) (Hiphil)

1) to cause to hear, to tell, to proclaim, to utter a sound

2) to sound aloud (a musical term)

3) to make proclamation, to summon

4) to cause to be heard

as a masculine noun:

2) sound

WORD (STRONG'S) = *dabar* (daw-baw'); a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:

WORD (BDBRIGGS' LEXICON) = *dabar*; speech, a word, speaking, a thing

a) speech

b) a saying, an utterance

c) a word, words

d) business, occupation, acts, matter, case, something, manner (by extension)

**#1697 IS DERIVED FROM #1696:**

(STRONG'S) = *dabar* (daw-bar'); to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:

(BDB LEXICON) = *dabar*

to speak, to declare, to converse, to command, to promise, to warn, to threaten, to sing

a) (Qal) to speak

b) (Niphal) to speak with one another, to talk

c) (Piel)

1) to speak

2) to promise

d) (Pual) to be spoken

e) (Hithpael) to speak

f) (Hiphil) to lead away, to put to flight

MARKED (STRONG'S) = *qashab* (kaw-shab'); to prick up the ears, i.e. hearken:

MARKED (BDB LEXICON) = *qashab*; to hear, to be attentive, to heed, to incline (used of ears), to attend (used of ears), to hearken, to pay attention, to listen

a) (Qal) incline, to attend (used of ears), to hearken, to pay attention, to listen

b) (Hiphil) to pay attention, to give attention

WORD (STRONG'S) = *dabar* (daw-baw'); **a word; by implication, a matter (as spoken of) or thing;** adverbially, a cause:

HEARD (STRONG'S) = *shama* (shaw-mah'); **to hear intelligently (often with implication of attention, obedience, etc.);** causatively, to tell, etc.):

## HOW DO WE DEVELOP THIS ABILITY TO HEAR THE VOICE OF GOD? — PRACTICE:

Hebrews 5:12-14

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

### Hebrews 5:12-14 (**Amplified Version**)

12 For even though by this time you ought to be teaching others, you actually need someone to teach you over again the very first principles of God's Word. You have come to need milk, not solid food.

13 For everyone who continues to feed on milk is obviously inexperienced *and* unskilled in the doctrine of righteousness (of conformity to the divine will in purpose, thought, and action), for he is a mere infant [*not able to talk yet!*]

14 But solid food is for full-grown men, for those whose senses *and* mental faculties are trained by practice to discriminate *and* distinguish between what is morally good *and* noble *and* what is evil *and* contrary either to divine or human law.

### Hebrews 5:12-14 (**Wuest's Expanded Translation**)

12-14 In fact, when at this time you are under moral obligation to be teachers by reason of the extent of time [you have been under instruction], again you are in need of someone to be teaching you what are the rudimentary things of the very beginning in the oracles of God, and have become and still are such as have need of milk, not of solid food. For everyone whose sole diet is milk, is inexperienced in a message which is righteous in quality, for he is a [spiritually] immature person. But solid food belongs to those who are [spiritually] mature, to those who on account of long usage have their powers of perception exercised to the point where they are able to discriminate between both that which is good in character and that which is evil.

### Hebrews 5:12-14 (**New Living Translation**)

12 You have been believers so long now that you ought to be teaching others. Instead, you need someone to teach you again the basic things about God's word. You are like babies who need milk and cannot eat solid food.

13 For someone who lives on milk is still an infant and doesn't know how to do what is right.

14 Solid food is for those who are mature, who through training have the skill to recognize the difference between right and wrong.

**Hebrews 5:12-14 (Today's English Version)**

12 There has been enough time for you to be teachers--yet you still need someone to teach you the first lessons of God's message. Instead of eating solid food, you still have to drink milk.

13 Anyone who has to drink milk is still a child, without any experience in the matter of right and wrong.

14 Solid food, on the other hand, is for adults, who through practice are able to distinguish between good and evil.

**Hebrews 5:12-14 (Darby's Bible)**

12 For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food.

13 For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe;

14 but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

**Hebrews 5:12-14 (Good News Translation)**

12 There has been enough time for you to be teachers — yet you still need someone to teach you the first lessons of God's message. Instead of eating solid food, you still have to drink milk.

13 Anyone who has to drink milk is still a child, without any experience in the matter of right and wrong.

14 Solid food, on the other hand, is for adults, who through practice are able to distinguish between good and evil.

**Hebrews 5:12-6:1 (The Message Bible)**

12 By this time you ought to be teachers yourselves, yet here I find you need someone to sit down with you and go over the basics on God again, starting from square one — baby's milk, when you should have been on solid food long ago!

13 Milk is for beginners, inexperienced in God's ways;

14 solid food is for the mature, who have some practice in telling right from wrong.

BY REASON OF (STRONG'S) = *dia* (dee-ah'); a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):

BY REASON OF (THAYER'S) = *dia*

1) through

a) used of place

1) with

2) in

b) used of time

1) throughout

2) during

c) used of means

1) by

2) by the means of

2) through; the ground or reason by which something is or is not done

a) by reason of

b) on account of

c) because of for this reason

d) therefore

e) on this account

USE (STRONG'S) = *hexis* (hex'-is); habit, i.e. (by implication) practice:

USE (THAYER'S) = *hexis*

1) a habit whether of body or mind

2) a power acquired by custom, practice, use

**#1838 IS DERIVED FROM #2192:**

(STRONG'S) = *echo* (ekh'-o); to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition).

HAVE (STRONG'S) = *echo* (ekh'-o); to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):

HAVE (THAYER'S) = *echo*

- 1) to have, that is, to hold; to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as
- 2) to have, that is, to own, to possess
  - a) external things such as pertain to property or riches or furniture or utensils or goods or food, etc.
  - b) used of those joined to anyone by the bonds of natural blood or marriage or friendship or duty or law, etc., of attendance or companionship
- 3) to hold oneself or find oneself so and so, to be in such-and-such a condition
- 4) to hold oneself to a thing, to lay hold of a thing, to adhere or cling to, to be closely joined to a person or a thing

SENSES (STRONG'S) = *aistheterion* (ahee-sthay-tay'-ree-on); an organ of perception, i.e. (figuratively) judgment:

SENSES (THAYER'S) = *aistheterion*; faculty of the mind for perceiving, understanding, judging

**#145 IS DERIVED FROM A DERIVATIVE OF #143:**

(STRONG'S) = *aisthanomai* (ahee-sthan'-om-ahee); to apprehend (properly, by the senses).

(THAYER'S) = *aisthanomai*; to perceive:

- a) by the bodily senses
- b) with the mind, understand

SENSES (VINE'S) = *aistheterion*, "sense, the faculty of perception, the organ of sense" (akin to *aisthanomai*, "to perceive"), is used in <Heb. 5:14>, "senses," the capacities for spiritual apprehension.

EXERCISED (STRONG'S) = *gumnazo* (goom-nad'-zo); to practise naked (in the games), i.e. train (figuratively).

EXERCISED (THAYER'S) = *gumnazo*

- 1) to exercise naked (in a palaestra or school of athletics)
- 2) to exercise vigorously, in any way, either the body or the mind

**#1128 IS DERIVED FROM #1131:**

(STRONG'S) = *gumnos* (goom-nos'); nude (absolute or relative, literal or figurative):

(THAYER'S) = *gumnos*

- 1) properly
  - a) unclad, without clothing, the naked body
  - b) ill clad
  - c) clad in undergarments only (the outer garments or cloak being laid aside)
  - d) used of the soul, whose garment is the body, stripped of the body, without a body
- 2) metaphorically,
  - a) naked, that is, open, laid bare
  - b) only, mere, bare, that is, mere grain not the plant itself

EXERCISE (VINE'S) = *gumnazo* primarily signifies "to exercise naked" (from *gumnos*, "naked"); then, generally, "to exercise, to train the body or mind" (Eng., "gymnastic"), <1 Tim. 4:7>, with a view to godliness; <Heb. 5:14>, of the senses, so as to discern good and evil; <12:11>, of the effect of chastening, the spiritual "exercise producing the fruit of righteousness"; <2 Pet. 2:14>, of certain evil teachers with hearts "exercised in covetousness," RV.

TO (STRONG'S) = *pros* (pros); a preposition of direction; forward to, i.e. toward (with the genitive case the side of, i.e. pertaining to; with the dative case by the side of, i.e. near to; usually with the accusative case the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated):

TO (THAYER'S) = *pros*

- 1) to the advantage of
- 2) at, near, by
- 3) to, toward, with, with regard to

DISCERN (STRONG'S) = *diakrisis* (dee-ak'-ree-sis); judicial estimation:

DISCERN (THAYER'S) = *diakrisis*; a distinguishing, a discerning, a judging

**#1253 IS DERIVED FROM #1252:**

(STRONG'S) = *diakrino* (dee-ak-ree'-no); to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:

(THAYER'S) = *diakrino*

- 1) to separate, to make a distinction, to discriminate, to prefer
- 2) to learn by discrimination, to try, to decide; to determine, to give judgment, to decide a dispute
- 3) to withdraw from one, to desert
- 4) to separate oneself in a hostile spirit, to oppose, to strive with dispute, to contend
- 5) to be at variance with oneself, to hesitate, to doubt

**#1252 IS DERIVED FROM TWO GREEK WORDS — #1223 AND #2919:**

(STRONG'S) = *dia* (dee-ah'); a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):

(THAYER'S) = *dia*

- 1) through
  - a) used of place
    - 1) with
    - 2) in
  - b) used of time
    - 1) throughout
    - 2) during
  - c) used of means
    - 1) by
    - 2) by the means of
- 2) through; the ground or reason by which something is or is not done
  - a) by reason of
  - b) on account of
  - c) because of for this reason
  - d) therefore
  - e) on this account

**AND:**

(STRONG'S) = *krino* (kree'-no); to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

(THAYER'S) = *krino*

- 1) to separate, to put asunder, to pick out, to select, to choose
- 2) to approve, to esteem, to prefer
- 3) to be of an opinion, to deem, to think
- 4) to determine, to resolve, to decree
- 5) to judge
  - a) to pronounce an opinion concerning right and wrong to be judged, that is, summoned to trial that one's case may be examined and judgment passed upon it
  - b) to pronounce judgment, to subject to censure, used of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others
- 6) to rule, to govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment
- 7) to contend together, of warriors and combatants
  - a) to dispute
  - b) in a forensic sense; to go to law, to have suit at law

DISCERN (VINE'S) = *diakrisis*, "a distinguishing, a clear discrimination, discerning, judging," is translated "discernings" in <1 Cor. 12:10>, of "discerning" spirits, judging by evidence whether they are evil or of God. In <Heb. 5:14> the phrase consisting of pros, with this noun, lit., "towards a discerning," is translated "to discern," said of those who are capable of discriminating between good and evil. In <Rom. 14:1> the word has its other sense of decision or judgment, and the phrase "doubtful disputations" is, lit., "judgments of reasonings" (marg., "not for decisions of doubts," i. e., not to act as a judge of the weak brother's scruples).

DECIDE (VINE'S) = *diakrisis*, "a distinguishing," and so "a decision," signifies "discerning" in <1 Cor. 12:10; Heb. 5:14>, lit., "unto a discerning of good and evil" (translated "to discern"); in <Rom. 14:1>, "not to (doubtful) disputations" is more literally rendered in the margin "not for decisions (of doubts)."

BOTH (STRONG'S) = *te* (the); a primary particle (enclitic) of connection or addition; both or also

BOTH (THAYER'S) = *te*

- 1) not only... but also
- 2) both... and
- 3) as... so

GOOD (STRONG'S) = *kalos* (kal-os'); properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from 18, which is properly intrinsic):

GOOD (THAYER'S) = *kalos*; beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable

- a) beautiful to look at, shapely, magnificent
- b) good, excellent in its nature and characteristics, and therefore well adapted to its ends
  - 1) genuine, approved
  - 2) precious
  - 3) joined to names of men designated by their office, competent, able, such as one ought to be
  - 4) praiseworthy, noble
- c) beautiful by reason of purity of heart and life, and hence praiseworthy, morally good, noble
- d) honorable, conferring honor
- e) affecting the mind agreeably, comforting and confirming

GOOD (VINE'S) = *kalos* denotes that which is intrinsically "good," and so, "goodly, fair, beautiful," as (a) of that which is well adapted to its circumstances or ends, e. g., fruit, <Matt. 3:10>; a tree, <12:33>; ground, <13:8,23>; fish, <13:48>; the Law, <Rom. 7:16; 1 Tim. 1:8>; every creature of God, <1 Tim. 4:4>; a faithful minister of Christ and the doctrine he teaches, <4:6>; (b) of that which is ethically good, right, noble, honorable e. g., <Gal. 4:18; 1 Tim. 5:10,25; 6:18; Titus 2:7, 14; 3:8,14>. The word does not occur in the Apocalypse, nor indeed after 1 Peter.

*Kalos* and *agathos* occur together in <Luke 8:15>, an "honest" (*kalos*) heart, i. e., the attitude of which is right towards God; a "good" (*agathos*) heart, i. e., one that, instead of working ill to a neighbor, acts beneficially towards him. In <Rom. 7:18>, "in me... dwelleth no good thing" (*agathos*) signifies that in him is nothing capable of doing "good," and hence he lacks the power "to do that which is good" (*kalos*). In <1 Thes. 5:15>, "follow after that which is good" (*agathos*), the "good" is that which is beneficial; in <v. 21>, "hold fast that which is good (*kalos*)," the "good" describes the intrinsic value of the teaching.

EVIL (STRONG'S) = *kakos* (kak-os'); worthless (intrinsically, such; whereas 4190 properly refers to effects), i.e. (subjectively) depraved, or (objectively) injurious:

EVIL (THAYER'S) = *kakos*

- 1) used of a bad nature: not such as it ought to be
- 2) used of a mode of thinking, feeling, acting: base, wrong, wicked
- 3) troublesome, injurious, pernicious, destructive, baneful

EVIL (VINE'S) = *kakos* stands for "whatever is evil in character, base," in distinction (wherever the distinction is observable) from *poneros*, which indicates "what is evil in influence and effect, malignant." *Kakos* is the wider term and often covers the meaning of *poneros*. *Kakos* is antithetic to *kalos*, "fair, advisable, good in character," and to *agathos*, "beneficial, useful, good in act"; hence it denotes what is useless, incapable, bad; *poneros* is essentially antithetic to *chrestos*, "kind, gracious, serviceable"; hence it denotes what is destructive, injurious, evil. As evidence that *poneros* and *kakos* have much in common, though still not interchangeable, each is used of thoughts, cf. <Matt. 15:19> with <Mark 7:21>; of speech, <Matt. 5:11> with <1 Pet. 3:10>; of actions, <2 Tim. 4:18> with <1 Thes. 5:15>; of man, <Matt. 18:32> with <24:48>.

BAD (VINE'S) = *kakos* indicates the lack in a person or thing of those qualities which should be possessed; it means "bad in character" (a) morally, by way of thinking, feeling or acting, e. g., <Mark 7:21>, "thoughts"; <1 Cor. 15:33>, "company"; <Col. 3:5>, "desire"; <1 Tim. 6:10>, "all kinds of evil"; <1 Pet. 3:9>, "evil for evil"; (b) in the sense of what is injurious or baneful, e. g., the tongue as "a restless evil," <Jas. 3:8>; "evil beasts," <Titus 1:12>; "harm," <Acts 16:28>; once it is translated "bad," <2 Cor. 5:10>. It is the opposite of *agathos*, "good."

## **THE STEPS TO LEARNING TO HEAR THE VOICE OF GOD:**

### **1) KNOW GOD TO KNOW HIS VOICE**

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

John 10:1-5

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

### **2) PRAYER DEVELOPS RELATIONSHIP WITH GOD**

— PRAYER (SPIRITUAL FELLOWSHIP, SPENDING TIME WITH JESUS) IS THE ONLY WAY TO DEVELOP A RELATIONSHIP WITH THE LORD JESUS CHRIST. WITHOUT A RELATIONSHIP, I CANNOT KNOW THE VOICE OF GOD.

Matthew 11:27-30

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

Luke 10:38-42

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Psalms 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Psalms 42:1-2

1 As the hart panteth after the water brooks, so panteth my soul after thee, O God.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

Psalms 63:1-2

1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

### **3) PRAY IN THE SPIRIT**

1 Corinthians 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

1 Corinthians 14:18 I thank my God, I speak with tongues more than ye all:

Romans 8:26-27

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

James 1:26 If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain.

James 3:2-8

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

#### **4) TO KNOW GOD VOICE YOU MUST STUDY AND KNOW THE SCRIPTURES**

Matthew 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

John 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

John 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

## **5) SUBMITTED TO GOD'S AUTHORITY AND OBEDIENT TO HIS WORD**

Luke 6:46-49

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## **6) FASTING AND DYING OUT TO MY FLESH AND MY WILL**

— TO BETTER KNOW GOD'S VOICE, THE VOICE OF THE FLESH HAS TO SILENCED

Romans 8:13-14

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Colossians 3:1-2

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

Luke 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

— THE MORE DEAD I AM TO THE VOICE OF MY FLESH, THE MORE DISTINCT THE VOICE OF GOD WILL BE TO ME.

— DYING DAILY TO SELF AND FLESH WILL DO THE FOLLOWING:

1) HELP US TO AVOID CONFUSION BETWEEN THE THREE VOICES —  
FLESH, WILL, GOD

2) HELP US TO AVOID INTERJECTING SELF INTO THE OPERATION OF THE  
SPIRIT

3) HELP US TO RESIST THE PRESSURE TO PERFORM

— TO BE SENSITIVE TO THE VOICE OF GOD, I MUST HAVE MY WILL YIELDED TO  
GOD

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me:  
nevertheless not my will, but thine, be done.

— I MUST BE NEUTRAL BEFORE GOD SO THAT HE CAN TRUST THAT,  
REGARDLESS OF WHATEVER HE WANTS TO DO OR SAY, WE WILL  
OBEY SPEAKING AND DOING WHAT HE HAS COMMANDED.

***RHEMA IS RHEO (THE LIVING VOICE SPEAKING) PLUS -MA, THE  
RESULTS OF THE VOICE — A WORD FROM GOD:***

— *RHEMA IS GOD'S SEED*

Luke 8:11 Now the parable is this: The seed is the word of God.

— THIS IS THE SEED OF RESULTS; THE SEED CONTAINS ALL THE  
INSTRUCTIONS AND POWER TO ACCOMPLISH WHAT GOD HAS  
SAID.

— *RHEMA IS THE CREATIVE WORD*

— ALL OF THE POWER OF THE CREATOR GOD IS IN THE SEED OF HIS  
WORD.

## **APOSTOLIC REVIVAL AND HARVEST ARE THE PRODUCT OF *RHEMA*:**

### **TWO THINGS ARE ABSOLUTELY NECESSARY TO HAVE A HARVEST:**

1) SOWING SEED

2) WATERING THE SEED

Psalms 126:5-6

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

1 Corinthians 3:6-8

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

### **THE LORD HAS GUARANTEED US THAT HIS PEOPLE WILL BE TURNED TO HIM AND AWAY FROM SIN IF HIS *RHEMA* IS SPOKEN TO THEM:**

Jeremiah 23:22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

**IF WE HEAR AND SPEAK THE *RHEMA* OF GOD, THEN HE HAS PROMISED THAT THE WHOLE EARTH WILL HEAR:**

Romans 10:17-18

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Psalms 19:1-5

1 The heavens declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 There is no speech nor language, where their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

**WE MUST PREACH AND SPEAK THE WORD OF FAITH! IF WE DO WE ARE PROMISED GREAT THINGS:**

Romans 10:8-10

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Deuteronomy 30:1-16

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

## **GOD CAN DO ANYTHING, BUT IF HE IS TO DO IS THROUGH US WE MUST ALLOW THE SPIRIT TO WORK THROUGH US:**

Zechariah 4:1-14

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth.

Ephesians 3:20-21

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Isaiah 35:1-2

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Isaiah 55:6-13

6 Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

1 Corinthians 2:9-10

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.