

UNDERSTANDING FAITH SERIES

FAITH AND PATIENCE

Heb. 11:1-3 *Now faith is the assurance (substance) of things hoped for, the conviction (evidence) of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear.* Now adding the more accurate meanings of the Greek words in this verse, we can paraphrase Heb 11: 1 as faith is a substantiation of things hoped for, the rebuttal, the rebuke, or the reproof of things not seen.

The word *substantiation* is a word that is used only three times in the Greek New Testament. And all three times it occurs in the book of Hebrews. It is a Greek word *hupostasis* and it occurs first in Hebrews 1: 3 *who being the brightness of His glory and the express image of His person (hupostasis), and upholding all things by the word of power when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.* Here is where the word *hupostasis* occurs, speaking about Jesus Christ who is the brightness of the glory and the expressed image of His *hupostasis*. It is interesting that the same word translated *substance* in Hebrews 11: 1 is translated as *person* in Hebrews 1: 3. The verse says that Jesus is the very express, fullness, detail and precise image of God's person (using the word God's *hupostasis* or *substance*). So the word *substance* or *substantiation* refers to the actual being, nature, character, image, fullness, personality, make up or blueprint. Jesus is that very *substantiation* or very *hupostasis* of who God is.

Applying the varied meanings of *hupostasis* to Heb. 11:1, it tells us that faith is the very substance, the blueprint, the image, the precision in detail of the things hoped for. The difference is that the *things hoped for* are in the spirit world. I am sure all of us would never question the fact that Jesus Christ is the very fullness of the Father

in His very image, in every detail of His personality. Jesus is in every way like the Father. Jesus said that if you have seen Me you have seen the Father. You see that Jesus is the exact replica, and exact duplicate if not the very image and fullness of the Father.

So faith is the substantiation of things hoped for. Faith has its very blueprint, its very detail in the spiritual world. And this is what faith does. It sees it, it conceives in precise detail. We are talking about details not just in generality. Jesus is not just a general image of God. Jesus is the precise, duplicate, fullness of God. And faith is the *hupostasis*, the substantiation of things that are hoped for. Faith is the precise detailed blueprint of what we hoped for. To exercise faith it has to be in detailed.

Turn to Heb. 3:14 *For we are partakers of Christ, if only we hold the beginning of our confidence (hupostasis) steadfast to the end.* It is interesting that in the same book of Hebrews one Greek word *hupostasis* is translated into three different English words. What inconsistency! *Hupostasis* is translated as *person* in Hebrews 1: 3. In Hebrews 3: 14 it is translated as *confidence* and in Hebrews 11: 1 as *substance*. They are all referring to the same thing. Lets use the word blueprint or substantiation. In Hebrews 3 it says that we must hold fast to that beginning of our *hupostasis*. And that's the process of faith that we are talking about. When you believe God for something you begin to see the image the *hupostasis* the blue-print that comes from God on high and there is a beginning and there is an end. It says hold fast the beginning of the *hupostasis*.

Let's say this piece of cloth is a spiritual cloth that exists inside the spiritual realm. In the natural you want to produce the physical substance of the exact color, exact dimension, exact substance of this spiritual cloth. This cloth represents the spiritual world. Anything outside this cloth represents the natural world. The spiritual world cannot be touched by the natural senses. So if we want to produce something in the natural, we have to have the *hupostasis* of the cloth first in the spiritual realm. As you meditate on God's Word that will begin to give you the image or *hupostasis* of this spiritual cloth. As you are meditating on the Word, you are substantiating or giving substance to this image. In time to come, the *hupostasis* of this spiritual cloth will manifest itself in the physical realm.

The reason why we touched on the limitations of faith in the last message is because the teaching on faith is so powerful that unless you understand what faith cannot do you may misapply it. This is why we covered the areas you cannot exercise faith for, or where the limitations of faith are. Once you understand where faith is limited in, you would know the other areas where faith is not limited and you can launch fully into and learn to bring and lay hold of the spiritual world.

Unless you get hold of this *hupostasis* you can't get this manifested. Things get clearer as you look more into the spiritual world. Even Moses saw the pattern of the tabernacle one by one. This has been the consistent plan and way that God has operated. For example if God is revealing the future to you, He will show you the actual scene in the spiritual world. Kenneth Hagin describes that in the book *I Believe In Visions*. In his vision about the last call for America, he saw a horseman coming to him. He wrote, *"When the horseman came to me, he pulled on the reins and stopped. I stood on his right. He passed the scroll from his left hand to his right hand and handed it to me. As I unrolled the scroll, which was a roll of paper 12 or 14 inches long, he said, "Take and read." At the top of the page in big, bold, black print were the words "WAR AND DESTRUCTION." I was struck dumb; He laid his right hand on my head and said, "Read, in the Name of Jesus Christ!"*

I began to read what was written on the paper, and as the words instructed me, I looked and saw what I had just read about.

First I read about thousands upon thousands of men in uniform. Then I looked and saw these men marching wave after wave of soldiers marching as to war. I looked in the direction they were going, and as far as I could see there were thousands of men marching. I turned to read the scroll again, and then looked and saw what I had just read about. I saw many women – old women with snowy white hair, middle-aged women, young women, and teenagers. Some of the younger ones held babies in their arms. All of the women were bowed together in sorrow and were weeping profusely.

I looked at the scroll again, and again I looked to see what I had read about. I saw the skyline of a large city. Looking closer, I saw the skyscrapers were burned-out hulls. Portions of the city lay in ruins. It was not written that just one city would be destroyed, burned, and in ruins but that there would be many such cities.

And he continues reading the scroll, it was something about revival and then he saw the revival. So he read and he saw part by part. The principle behind this experience of Kenneth Hagin is that things must take place in the spiritual realm before they can materialize in the physical world. This is the basis of faith too. You must have the substance in the spiritual realm before you can see it manifested in the physical world. Faith is the substance or substantiation of things hoped for.

So in the spiritual world there is a beginning of the *hupostasis* and there is an end. We can substantiate this statement by Hebrews 12:2, *Looking unto Jesus, the author and the finisher of our faith.* Jesus is the author of our faith, not ourselves. And the most important thing about the thing that we are exercising faith for is to ask, "Is it the will of God?" Even if it is the will of God it takes a lot of other forces to bring it to pass. We are going to see afterwards the process of faith. Some people say if it is God's will it'll just come to pass. If it is God's will it takes people to believe it, to hold fast to it, to birth it forth and it takes dedication. So that is the beginning of *hupostasis* and Hebrews 3 says hold the beginning of it. The moment you see what is in the spiritual world you hold fast to it. And as you hold fast to it, it gets more details. And as it gets more details you begin to see more and more of it and you began to pull it into the natural realm. Hold fast the beginning of it. It starts with a little of the *hupostasis*. And as you hold fast you begin to have more *hupostasis* manifested. As you hold fast to the beginning of the *hupostasis*, you will gradually see the complete whole and suddenly the *hupostasis* is manifested in the natural. See the two are related together. Hold fast the beginning of the *hupostasis* the very image the substance the blueprint that you see in the spiritual and it will operate in the natural.

Lets look at Heb. 11:1 *Now faith is the assurance (hupostasis) of things hoped for, the evidence of things that are not seen.* The word evidence carries a stronger word than the simple word evidence. It is the same Greek word that speaks about rebuke. It's a rebuke from the spiritual realm into the natural realm. It's the spiritual realm taking

the natural by force. It's the spiritual realm coming forth and rebuking what is there to conform to the image of God. When God said, "light be" in Genesis 1, the light came forth and literally rebuked the darkness. When God says let life come forth from the earth, literally the life came forth and rebuked the lifelessness that was there.

But faith works together with some other forces and we see the whole process of how it works. Heb. 6:12 *So that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.* There are 3 things that work here. The promise, faith and patience. Faith and patience work together to cause the promise to be inherited. Faith and patience cause the promises of the Word of God to be manifested in the natural. Faith must work with patience.

The word patience is interesting: it is a Greek word *hupomone*, which consists of 2 Greek words combined together. One is the Greek word *hupo*, which means *upon*; the other is the Greek word *mano* which means *abide*. The same word *mano* is used by Jesus in John chapter 13 when He says, "*Abide in Me and let My Word abide in you.*" He says, "*Mano in Me and let My Word mano in you.*" Now patience is not what we think in the natural but it is. Patience is not just hanging it out. Patience in the bible is a strong force and it means abiding upon. Patience is not just hanging it out, in groaning. It is not just that. Patience or *hupomone* means to abide and the word *mano* is always used together with the Word of God. There is no true abiding without the Word of God. Patience means to stand upon something. To stand upon the Word and let it remain the same in season and out of season. You see you are abiding upon something, upon the Word. Patience is maintaining the same position come what may. You maintain the same position of faith in the Word. It is not a position of doubt; not a position of grumbling, complaining or groaning. Patience is to hold it fast. It is like getting into a boat and cutting through the waves that comes steadily. It conveys a steady movement. Faith and patience inherit the promises of God.

There is another word for patience. There are 2 words translated patience in the Greek that brings very strong forces to play. I am going to read some scriptures and bring it forth comparing it and see the fullness of it. The normal word for patience

is *hupomone*. This word in Heb. 6:12 uses the second word which is even stronger. And this is the word *makrothumia*. The word *makro* in the Greek means long. The bible tells about Pharisees using long prayers or *makro* prayers. *Thurmia* is the Greek word translated as *wrath*. When you put *makro* and *thurmia* together you get *long wrath*. The word *thurmia* conveys hot wrath, fierce anger that comes. It says faith and this type of patience brings you through. This *makrothumia* is the ability to withstand assaults, attacks, trials, temptations or whatever the devil throws against you. It means to stand in heat, to stand in cold, to stand in trial, to stand in problems maintaining the same stand without wavering one moment. It talks about those who by faith and this ability to stand.

Those Old Testament people didn't have it easy. To exercise faith means to put their life in front of them. Think about the Old Testament people. When David went to fight Goliath his whole life was at stake. If he fails he dies. Think about Moses leading the Israelites out of Egypt. If he fails Pharaoh will kill them all. Think about Joshua as he led the people against the enemy. Their lives were at stake. If they didn't succeed they die. And this *makrothumia*, this remarkable form of patience can make you go forth like a ramrod against every force that comes against you. Its like going to the battle field with bombs falling on your right and on your left; land mines all around and this *makrothumia* make you go in and come out without your being affected one bit. It's that patience that brings you through like Meshach, Shadrach and Abednego coming out from the fiery furnace without even a smoke on them. Then we understand that faith is not just some sloppy, sleepy, lazy form of patience. It is a strong force. It is going on without doubting and without wavering. It's a strong force that maintains steadiness. In a sense it's a spiritual form of stubbornness. If you are stubborn in the wrong thing God help you. But when you get into the things of God you need that same stubbornness to maintain the things of God to pull through. No wishy-washy person can bring the spiritual realm into the natural.

Joshua didn't fight the enemy with a shaky faith. He learned to move in the same kind of faith and *makrothumia* patience. He went forth and in his boldness he turned to the sun and he said, "Sun, stop where you are." It takes that kind of faith to possess the Promised Land. So we see here *makrothumia* being used in Heb. 6:12 and lower down it talks about Abraham in verse 15 *And then Abraham, having patiently (makrothumia) endured, obtained the promise.* Abraham had been through all these

things you can think of. He had been assailed with doubt and unbelief. He had failed once when he was moved by the word of Sarah, and brought forth Ishmael. And after *makrothumia* long endurance he obtained that promise. Now we are talking about exercising faith. People don't understand how to exercise faith. They say, "I confess the Word three times a day and nothing happened." They don't even know what is *makrothumia*. It doesn't work that way. This is not instant coffee.

Now lets look at *makrothumia* and *hupomone* and put the two together with faith. There are two words for patience in the Greek. James 1: 3 *For you know that the testing of your faith produces steadfastness (hupomone)*. And *hupomone* means the ability to stand on the Word in season and out of season. It is the same way of saying, "I am not moved by what I see but I am moved only by the Word of God." I am not moved by what I hear. I am only moved by what I hear from the Word of God. I am not moved by what I see. I am only moved by what I see in God's Word. *Hupomone* means that. It is a constant abiding in the Word.

In James 1:3 the word *produces* means to bring out something that is already inside. So the purpose of the trial of your faith is to bring out something that is already in you. Lets say that brother Amos has a faith being exercised. It means that he has *hupostasis* right in his spirit man. Then all the trials come at him, all the darts of the enemy come to challenge that *hupostasis* in him. That is the trial of faith.

The word trial is also a special Greek word *dokime* and it means *proving*. It does not convey the word *suffering*. It conveys the word *proving*; its being tested by the circumstances that is coming to challenge it. And as it is being challenged the faith that is inside the *hupostasis* comes forth. The word *produce* means to bring forth. It brings forth from him the *hupomone*. The more he is challenged in his faith, the more the *hupomone* comes out and maintain that stand.

Then James 1 verse 4 says, *But let patience (hupomone) have its perfect work, that you shall be perfect and complete, lacking nothing*. So the characteristic of *hupomone* or constantly abiding in the Word is brought forth after the substance or *hupostasis* of faith has been challenged from all directions. And the *hupomone* in verse 4 will

bring forth its perfect work. This means that you become perfect in your abiding in the Word, nothing wavering, turning neither to the right or to the left, solidly stabilized on the Word.

The word *work* is *ergon* which is the same word used by Jesus in Jn. 14:12 *He who believes in Me the work (ergon) that I do he will do also. And greater ergon he shall do because I go to My Father.* If you want to do the works of Jesus you can't bypass this process of allowing your faith to be tested until you pulled through, holding firmly to the beginning of your *hupostasis* and abiding upon the Word until your *hupomone* is perfected.

Let me show you another scripture in Rom. 5:3-5 *More than that, we rejoice in our sufferings, knowing that suffering produces endurance (hupomone), and endurance produces character and character produces hope.* Faith has to be inside somewhere because in Heb. 11:1 it says that faith is the substance of things hoped for. So hope has to be related to faith. And James 1:3 says that the testing of your faith produces *hupomone*. So somehow or other these substances have to co-relate. Through reading all these verses we can make this conclusion, that hope is connected to faith according to Heb.11: 1. And *hupomone* is connected to faith according to James 1:3.

Then Rom. 5 comes in and puts them all together in a systematic order to show something except the word faith is not mentioned. We have to put it in and see the process. Rom. 5:3 and 4 says tribulation brings forth; the word *produce* in James 1: 3 is the same word *bring forth* in Rom. 5: 3. It is not pushing you down and changing you; that's the wrong impression. It is to bring forth something in you first. Some people think that tribulation and experiences produce faith - they do not. You have faith from the Word. If you don't have the Word inside you if you don't have *hupostasis* in you and you go through the circumstances, nothing will come out because you got nothing inside. If you have nothing in you, you can go through hard circumstances. There is nothing coming out since there is no Word in you to come out. Circumstances will grind you into powder and nothing will come out. But if you have *hupostasis* and the circumstances try to grind you into powder, the grinder will get stuck halfway because the Word cannot be changed. And the *hupostasis* comes forth to destroy the grinder. There has to be something in you, which is the Word of God. It is not the trials alone that perfect you. It's the Word in

you going through the testing.

Lets put all these verses together.

Rom. 5: 3-5 *And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance (hupomone); and perseverance, character; and character, hope.*

James 1:3 *Knowing that the testing of your faith produces patience (hupomone).*

Between faith and the *hupomone* is the tribulation, which is the testing of your faith.

It says in Rom. 5 that tribulations bring forth *hupomone*.

Hupomone, or patience or perseverance or more accurately, the unwavering abiding in the Word, is the final product. You start off with holding to the beginning of your faith, which is your *hupostasis*. How do we change from *hupostasis* to *hupomone*? James 1:3 tells you that the testing of your faith produces *hupomone*. That means the testing of your faith, which involves your *hupostasis*, the substantiation of the things of God, the evidence of things not seen, produces *hupomone*. Can you see that?

Rom. 5: 3-5 comes in and tells you that tribulation produces *hupomone*. But James 1:3 says the testing of your *hupostasis* produces *hupomone*. What can we conclude? The tribulation and testing of your faith produce *hupomone*.

Can you see that all together now? The tribulation and the testing of your faith produce *hupomone*. And James 1:4 says that the *hupomone* will produce *ergon*, which

is the perfect works.

So you see the whole process. Tribulation and testing of your faith produce *hupomone* which when it has its perfect work produces *ergon*.

Now if you notice Rom. 5 there is something in between there. Rom. 5:4 it says *tribulation produces hupomone, and hupomone, character*. The word character is the word *dokime*, which means a proof. And *dokime* produces hope. And the hope is substantiated that is your *ergon*.

Turn to James 1: 4, it says *knowing the testing (dokimeon) of your faith produces hupomone*. The Greek word for testing here is *dokimeon*, which also means the proving. In other words, this verse says the proving of your faith produces *hupomone*.

Turn to Rom. 5 again tribulation brings forth *hupomone* and *hupomone* brings forth character which is the actual word *dokime*. *Dokime* means proof, the evidence of things not seen. So by the time you reach this stage the evidence has come forth. So here is a part that is not seen yet. Its only in your spirit the world can't see it. But you know its real. You have got the *hupostasis*. And the testing of your *hupostasis* produces *hupomone*. And by the time your *hupostasis* gets to *hupomone*, you come to Heb. 6:12, *So that you may not be sluggish, but imitators of those who through faith and patience inherit the promises*.

The other aspect of *hupomone* is *makrothumia*, which is the testing through the heat experience. By the time your *hupostasis* reaches here through tribulation, proving or testing (*dokimeon*) and fiery experiences (*makrothumia*) it is manifested in character or *dokime*, the evidence that now can be seen. It can be touched. It is the proof that your *hupostasis* has held up under severe tribulation, testing and fiery trials. It is the evidence that you have held from the beginning of your *hupostasis* to the end. This process of holding on to your *hupostasis* from the beginning to the end was under the influence, help, guidance of Jesus, for He is the author and finisher of our faith.

The perfecting of your *hupomone* then works out in *ergon*, the works that Jesus did.

There is one other aspect I like you to seek. How does the *hupostasis* come? It has to start from somewhere. It starts from *rhema*. So you can see that it's a process. In Heb. 11:3 it says *By faith we understand that the world was created by the word of God.* The word, *Word of God* is *rhema*. So the *rhema* of God contains life. *Rhema* is the spiritual substance. It's the substance of God's spoken Word. It's the *logos* coming forth. In a way you can say that the *rhema* is the juice that comes out of the fruit. The *rhema* is a substance it gets into you. It starts as a seed. That seed has to grow. Jesus said if you have faith as a mustard seed. So the *rhema* is a seed. The seed of God's *rhema* is spoken to you.

Can you see the long process before it is manifested? People are impatient because they don't understand the working of faith. They don't understand the process that is going on before it is manifested. See that seed the *rhema* gets into you is a substance. And that substance is your own process. It has to be confessed, meditated upon, contemplated and visualized and all the other principles involved until it has a clear-cut *hupostasis* in you. And the *hupostasis* has to go through testing, trials and circumstances that come to challenge that seed that is in you. There are things of life that come and say it cannot be, it cannot come to pass. But as you maintain your stand you reach *hupomone*, which means abiding constantly in the Word. You are never changing; you are always the same, abiding in Him. It started as a seed by this place the plant of faith has come forth.

And as it goes further the bible calls it character or *dokime*. The Greek word has a stronger word *dokime* which means the very proof of the existence of the spiritual realm. The very evidence itself. The proof of what is there and by the time it reaches *ergon* the world can see it. But what the world can see is only here *ergon*. The world can't see the other process that takes place. When all these things are taking place you look like a mad person to the world talking about things not seen. Holding fast to things that are incredible. The world can't conceive that and says that it is impossible. But it is working in you as a seed all the time.

So we see here they all start with the *rhema* of God. When God speaks a *rhema* it begins a whole process of faith in your life. Rom. 10:17 says *faith comes by hearing and hearing by the (rhema) word of God*. The very existence and authorship, the beginning of faith is *rhema*. See this whole process of faith. Lets look at Heb. 11 with a clearer light. Verse 3 *By faith we understand the world was created by the (rhema) word of God, so that what is seen was made out of things which do not appear*.

Look at Heb. 11:1 *Faith is a substance of things hoped for*. It calls certain things in the spirit world *things*. There are things out there in the spirit world that your hope sees and faith reaches out to it and starts bringing it out forth, so that the things that are seen were made of things that are not seen. They were not made of things that are seen. Everything around you is made of things that are invisible. They are made of spiritual matter. It is spiritual matter that produces physical matter. For that reason the things of the spirit are always above the natural.

The word *things* in Heb. 11:1 is the word *pragma* where we get the English word *pragmatism*. The word *pragma* is used only about 6 to 7 times in the New Testament. It is not the usual word for things. The word *pragma* conveys an act or a deed that is done. Deeds are actions that have been performed. So faith is the substance of deeds hoped for; things in the spiritual world. It's the same Greek word used many times in prayer. In Matt. 18 it says *when any two on earth agree as touching any pragma on earth*. See the word *pragma* is used for something conceived in the spiritual world that is to be achieved in the natural world. The bible translators called it *things*.

That's how faith has its process. If God speaks a word to you, where do you get the *rhema*? *Rhema* comes through God speaking to you the voice of the Holy Spirit. And it also comes through meditation of the logos of God. When the logos takes fire into your life it brings *rhema*. The voice of God and the written word of God do not contradict at all.

When you hear a *rhema* and faith begins please be prepared for the other process. Please be prepared to be driven to the desert for your faith to be tested. Even Jesus Himself was tested. After receiving the *rhema* from the Father "This is My Beloved

Son; in You I am well pleased," He was driven to the desert by the Holy Spirit where He was tested by the devil for 40 days and 40 nights. Interestingly, the devil attacked the *rhema* that Jesus received from all angles. The devil said, "If You are the Son of God, command this stone to become bread." If You are the Son of God, throw Yourself down from here." The principle is this: after receiving the *rhema* from God, the devil will come in to attack your *rhema*, causing you to doubt, causing you to let go of your *rhema*, causing you to abort the *rhema*, the seed of the Word that God has given you. The bible says to hold onto the beginning of your confidence (*hupostasis*) and be among those who receive the Word with a noble heart, and you will bear fruit thirty, sixty and a hundredfold.

Adam and Eve also were not spared this testing. After Adam received the *rhema* that he was not to partake of the tree of life and the tree of the knowledge of good and evil, the serpent came in to attack that very *rhema* to cause them to doubt God's words to them, saying, "Has God indeed said, 'You shall not eat of every tree of the garden?' You know the rest of the story, they failed the test with terrible consequences for mankind.

There is a law under heaven that every one must be tested before admission into heaven. Whatever *rhema* you receive from God, expect to be tested on that *rhema*, for God wants you to hold tightly to your *rhema*, and the devil wants you to let go of your *rhema*.

If you understand faith by now, you should be ready for the tribulation, testing of your faith and *makrothumia*, which means a long endurance. This process of testing your faith produces *hupomone*, the constant abiding in the Word. And if you are willing to go through all those things then only will the Word of God become manifest in your life, and be indelibly printed on your character as the *dokime*, or the living proof. The things that are hoped for, evidence of things not seen are now manifested in your life.

Caleb and Joshua had the *hupostasis* of the things that God said. They know that God said it. They said we are well able to subdue the land as God said it. But the

other 10 spies had no *hupostasis* in them. The substance of what God said was not in them. There is only one substance that cannot change in the universe. Every other substance is changeable. Every thing natural can be changed since it is temporary. There is only one substance in the whole universe that is unchangeable, and that is the Word of God. Jesus said heaven and earth will pass away but the Word of God will endure forever.

So that same Word is locked into your spirit man. And it goes through all those processes of testing. Those processes will bring your character of *hupomone* out. The reason some people cannot go through trials is because that *rhema* has never entered into their spirit. There is nothing to bring out. They live and they die in the process. There is nothing to bring out. Nothing to stand through. You can't have *hupomone* without the Word because *hupomone* itself speaks about the Word. There is no true patience without the Word. The bible word for patience implies the Word of God is behind it. We have to open our hearts to the *hupostasis*. When God says something to you and if you never hang on to it, if you don't apply patience you will live and die without bringing it out forth. You have to have a certain respect for God's Word and the voice of the Holy Spirit. When the Holy Spirit tells me something I lock myself in it. You will be challenged in everything God said. But when God has said something lock yourself into it.

For example, we were planning to shift our office to another town. For months we have been praying whether it should be in a shop lot or in a house. The idea changed to a house because the rental was cheaper. See there was no precise *rhema* yet. One day a woman came in with an offer to us to buy her office. As we continued praying, the Holy Spirit spoke to me, "Accept the offer." I know when the Holy Spirit says something. I saw exactly where it should be. The moment I saw it I said that settles it. See it is locking ourselves into what we see.

But you say if the Spirit says something, you are not supposed to change. The only problem is sometimes people don't hear the Spirit. Or the other process come they claim they heard the Spirit but they didn't hear properly. If you say you hear the Spirit and it didn't come to pass, my conclusion is you didn't hear properly. So we need a balance. On one side there are those who claim something from the Spirit and it never come to pass. Then these persons need to examine their hearing. On

the other side are those who have no respect for things God says. Let me tell you if God gives you a real vision you have to hang on. If God really spoke a true prophecy to you, you have to hold fast to the things that are spoken in prophecy to you. Being wishy-washy will bring you nowhere.

When God says something to Jesus even if it is going to the cross He locked Himself in it. He will not turn to the left or to the right. That's the kind of character we should have. One brother traveled with me and went to a certain place and he said the Lord told me to get such and such a pledge from brother So-and-so, and he mentioned that person's name. When he went there that person did not have the pledge, nor was he prompted to give that pledge at all. What do we mean when we say, "The Lord said?" If the Lord said we should be on our knees in repentance and if we don't obey, that is disobedience. See on one side there are those who say, "The Lord said," when it was not the Lord who said it. Then there are those who don't have respect enough for something God said. I am amazed sometimes God speak forth things through prophecy in the church and people take it lightly. And sometimes God says to your life to do certain things but we don't take it as thus says the Lord.

When God says something whether it comes in a vision, whether Jesus appeared to me or whether Jesus speaks through the inward voice we must train ourselves to learn to walk in faith. Faith comes by the *rhema*. It the *rhema* that forms the things to come. We must train ourselves to respond with awesomeness to the voice of God. So lets be balance don't go overboard on one side and everything God didn't say, we say God said. And all of you are receiving the voice of the Holy Spirit all the time. God is speaking to you in your prayer time. Many times we fall over also on this side to the things God said. Why do you not respond? We wait for a thunder, angels singing, earthquake and then we recognize it's the Lord. Some of the things God said like even to Elijah come in a still small voice. God have given me different types of commandments.

Sometimes God told me I want you to do such and such a thing. I want you to bring such and such a thing to such and such a person. I know it's the voice of God. If I disobey I have disobeyed the voice of God. Let me illustrate simple things

as I close. People give me all kinds of things. Sometimes they give me expensive things. Some of the expensive things I can't bring myself to wear them. There was a very expensive belt given to me. I know I can't wear it. So I kept it aside. One pastor from a small town came to visit me. While we were sharing about the things of God there was this still small voice that said that's the man to give the belt to. I obeyed the voice of God and gave him the belt. After I did it while I was driving somewhere that very day the presence of God came on me while I was in the car. And God said, "Son I am glad you obeyed Me in the most slightest prompting." See the Holy Spirit is sent to be with us and speaks to us, and that is *rhema*.