

THE REVIVAL OF WORD AND SPIRIT SERIES

FOUR GREEK WORDS FOR POWER

We are going to touch on the theme of revival and what God is doing in the 90s and beyond in the 2000s. It has been said by many that the 1950s has been a decade of the revival among the evangelists; the 1960s a decade of the pastors where many great churches. Then in the 1970s we see a change coming like a decade of the teachers. The 1980s was like a decade of the prophets. And the 1990s some say that is the decade of the apostles.

As we analyze what God is doing you notice that in the 1950s and in the 1960s even though there were a lot of healing revival going on with many healing evangelists going forth, there were people like William Branham who sadly later went astray and taught the wrong doctrines and died in an accident. During this time there were many others who did not stay with the Word but when they began they had a strong healing anointing on their lives. I had fellowship with some early ministries who have been very close with these early healing evangelists. And I was interested to find out what went on in those days. They tell me that most of those healing evangelists don't teach the Word much. All they did was spend a lot of time praying. Some of them spent about 6 to 8 hours in prayer just before the meeting just to be in the presence of God. Then when they come to the healing services, they would just share one or two words. And they would just straight away move into the ministry of the healing to the sick.

It was like that in the 1950s and it went on into the 1960s. But suddenly some things changed in the 1970s. We began to see more preachers moving into what we call the teaching anointing. And it has got so strong that in the 1970s and in the 1980s we began to see more of the teaching anointing operating. And many pastors and many

preachers are now doing a lot of teaching in the Word more than they have been doing ministering to the sick. It was like there was two decades of healing revival and two decades of word revival. And that brings us to what Smith Wigglesworth, the great apostle of faith said when he was in New Zealand many years ago. A young man came to him and said to him, "Isn't it wonderful what God had done and God is doing through your life and through many others." Then Smith Wigglesworth looked straight at the young man and said, "Son what you have seen is great, is wonderful, its powerful, but there is a revival coming that will be even greater and more powerful than what we have seen." And he said, "I will not live to see those days. But young man will live to see those days."

And he said that the last revival will be the revival of the word and the Spirit. And I bring forth to you this statement that the 1950s and the 1960s has been the Spirit movement. Even the Charismatic revival was solely a restoration of the gifts of the Spirit. And a lot of those early Charismatic movements they don't teach the Word. They just get the gifts of the Spirit and they worship God. See the 1950s and 60s was what I will classify as the Spirit movement. Then in the 1970s and 1980s we began to see the Word movement coming forth. By Word movement we don't mean just one particular group of people may preach the word of faith. But we mean all over in the body of Christ people began to emphasis on theology and on teaching and the Charismatic began to find out they need more teaching.

And so the 1970s and 1980s there is a greater focus on the Word. And we saw in this past 2 decades of the 70s and 80s the word *revival*. But what we are going to see I believe if Jesus tarries in the next 2 decades 1990s and right past 2000 the Word and the Spirit revival that God will bring forth. It will be both a combination of the Word and the Spirit. And that will usher in the return of the Lord as prophesied by Smith Wigglesworth.

I would like you to turn with me to the book of Ephesians and I want to show how that the Word and the Spirit have always been together. And somehow when people are touched by God they are touched by either one of the two aspects of Word and spirit. And if they are not balanced in both they can go to extremes. They may be born again sincere Christians but they may end up extreme. It is said that

those who have the Spirit but they don't have the Word they will just blow up. But those who have the Word and no Spirit they just dry up. We need both the Word and the Spirit and then we grow up.

In the book of Ephesians I would like to show forth how that the Word and the Spirit are in both the early New Testament teachings. As we look at the book of Ephesians lets consider first the 2 prayers of the apostle Paul. One in chapter one and one in chapter three.

Lets read Eph. 1:17 onwards. *That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of Him, having the eyes of your hearts enlightened, that you may know what is the hope to which He has called you, and what are the riches of His glorious inheritance in the saints, and what is the immeasurable greatness of His power in us who believe, according to the working of His great might which He accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which to come; and He has put all things under His feet and has made Him the head over all things for the church, which is His body, the fullness of Him, who fills all in all.*

Ephesians 3: 14 his second prayer. *For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory He may grant you to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with the fullness of God. Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the church and in Christ Jesus to all generations, for ever and ever, Amen.*

As we consider the book of Ephesians and analyze these prayers, we realize that the book of Ephesians is divided into 2 major sections. Its 6 chapters are divided into 2 major sections. In chapter 1, 2 and 3 it talks about our position in Christ. In chapter

4, 5 and 6 it talks about our walk in Christ. So the first 3 chapters sort of establish us in Christ and the last 3 chapters sort of sent us forth how to walk. And we need to learn how to sit in heavenly places in Christ before we learn how to wage spiritual warfare in Ephesians 6. So many people who try to wage spiritual warfare in Ephesians 6 have not learned how to sit in Ephesians 2 in the heavenly place. So it's a progression there.

The other thing we like to point out is that in the first 3 chapters you will notice that the ending has a similar theme. It always ends with the fullness of God filling the church. Notice in the book of Ephesians 1 it says here in verse 23 *Which is His body, the fullness of Him who fills all in all.* Then in chapter 2 *In whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.* Then in chapter 3 in his prayer the conclusion again in verse 19 is the fullness of God. *And to knowledge, that you may be filled with all the fullness of God.* So the position that we must have is the position that God will dwell in fullness.

Then he launches forth in chapters 4, 5 and 6 where the key word that comes out is *walk*. Walk in love and it talks about our walk in faith and how to walk in our position in Christ. Since this is the first message of this series on the *Revival of Word and Spirit* I want to do a little outline so that we could see where we are as we zoom it into the Word in order to analyze it.

At the same time the book of Ephesians has a certain flow from one chapter to the other. I am going to prove it as we study closer and point to particular important sequences in the scriptures.

In Ephesians 1 you will see the beginning of what I call the tabernacle of Moses. If you remember the tabernacle of Moses there were 6 pieces. There is the brazen altar, the laver, the candlestick and the table of showbread. Then there is the altar of incense. The brazen altar represents Jesus Christ the Lamb of God. The laver represents Jesus Christ the Word. The candlestick represents Jesus Christ the baptizer and giver of the Holy Spirit. The table of showbread represents Jesus

Christ the King of Kings and Lord of Lords. The altar of incense Jesus Christ the High Priest. And the Ark of the Covenant represents Jesus Christ the fullness of God.

Each one represents a principle. The brazen altar is where the blood is shed there and this represents the power of the blood. The laver is where the washing of water and the washing the feet of the animals takes place. That's the power of the Word. The candlestick is the power of the Holy Spirit. The table of showbread is the power of the name of Jesus. The altar of incense the power of prayer, praise and worship. The Ark of the Covenant is the power of the presence of God. So each one represents an aspect of a Christian life.

The book of Ephesians 1 is the brazen altar. The book of Ephesians 2 is the laver. In Ephesians 1 you see the redemption taking place. In Ephesians 2 you began to see things talking about your position in Christ where you are in the Word in Christ. Jesus is in us and we in Him through the Word. Then Ephesians 3 speaks about the table of showbread. Ephesians 4 talks about the gifts. The five fold ministries are mentioned in Ephesians 4 verse 12. You will find it refers to the candle stick. By the time you reach the altar of incense in Ephesians 5 it began to talk about the fragrance of Christ. And it concludes Ephesians 5 with the return of the Lord. How the church will be glorified. And it talks about the washing of the Word. The relationship between husbands and wives. But he is not only talking about that relationship. He is talking about the relationship between the church and Jesus Christ. And how the church will be glorified. That's the altar of incense. Then in Ephesians 6 you see the armor of God. We will see later how the armor of God speaks about the fullness of God. We will go into each of these 6 sessions in this teaching series.

But I would like you to bear the out line in mind as we look further. If you remember what has been taught before that there is a dispensational time. We don't have to be foolish to try to predict the hour or the day that Jesus comes. Jesus Himself does not know. He says only the Father knows. So if any born again Christians claims to know the day or the hour of Jesus Christ's return then they are claiming to know more than Jesus. However we will know the season. We will know the nearest season of His coming and we can be ready.

We realize that the church has gone through all the various periods of revival. We see in the Reformation period the brazen altar coming forth. Christians rediscovered the power of the Blood of the Lamb coming forth in the doctrine of justification by faith.

Then immediately after that we see the printing of the Word. What people call today the Word Movement is actually the revival of the spoken Word. The Word Movement actually began way back immediately after Martin Luther's time, when man invented the printing press and there began the printing of the written Word. We never saw it as a revival but it's a tremendous revival to have the bible as the best sellers for these many years. It's the revival of the printed Word that began immediately after that. That's the laver the Word being available to the people.

Then we have what we call the Charismatic revival over there in the candlestick. Christians were discovering the role and person of the Holy Spirit, and exercising the gifts, ministries and offices imparted by the anointing of the Holy Spirit.

Then we have the revival of the authority of the believer. This is the table of showbread. Believers were rediscovering their rights and their privileges in Christ Jesus and there was an increase in understanding the power of the Name of Jesus. Believers started exercising their authority over demon power. All these teachings were coming up. Now each movement has its share of extreme practices and teachings. But just because there are extreme practices and teachings doesn't mean that there is no truth there. And that is why we got to compare every thing with the Word of God.

Now we are at the point at the altar of incense and we are seeing a revival of prayer and a revival of worship. And we are close to entering the second veil into the ark into the presence of God. And we are going to see that theme in the book of Ephesians chapter one to chapter six.

In the book of Ephesians there is a tremendous discussion on how the power of God flows in our lives. In order to understand it we have to understand some principles or some Greek word definitions. Most believers only know two Greek words for the word *power* when there are four words.

One of them is the word "*exousia*" which is translated as authority. And that is a form of delegated power. Like for example a policeman has power. But it is more a power in a form of authority. He can stop a truck because of the uniform and the badge he wears. That is his authority. As a human being he will not be able to stop the truck. But his authority allows him to stop the truck legally but not physically. So that is the illustration of what "*exousia*" is like.

"*Dunamis*" is the other word that many Christians know. And that word talks about the ability that God imparts. And it will be the actual truth, strength and power that comes from God. Like for example Samson when the anointing of God comes on his life, he grabbed hold of a lion and just tore it apart. That's "*dunamis*" power coming upon his life. So most Christians know about these two. "*Dunamis*" power is related to the Holy Spirit. Acts 1:8 you shall receive power or "*dunamis*" when the Holy Spirit has come upon your life. So "*dunamis*" power is primarily related to the Holy Spirit.

*Exousia* is usually related to the Word of God. In the gospel of John 1:12-13 it talks about how we are not born of the flesh but we are born of the Spirit of God and as many that has received Him to them He gives power that is He gives authority to be the sons of God. That is "*exousia*" authority, "*exousia*" power. And that is based on your position in God. And in order to understand your rights and privileges as a son of God we need to read the will which is the Word of God. And if you analyze it carefully "*exousia*" authority or power is related to the Word of God.

However there are 2 other words that we got to bring forth. One is the Greek word "*kratos*". "*Kratos*" also is translated power, strength, might, dominion. It has been

used in that sense. "*Kratos*" power is special and unique. We will define it afterwards.

The other word for power that we have to consider is the word "*ischus*". "*Ischus*" is a special authority unique in its sense.

Why I bring out all these words is because when you read the bible in Greek Paul in the book of Ephesians more than any other books plays around with these Greek words. In Colossians he does a little bit of that. Paul uses them at different times to define different things. And we need these definitions in order to explore the depth of what Paul is saying about the believer in the book of Ephesians. With that in mind I want to read some passages from Ephesians to show you how Paul played around with the Greek words. Some of you are familiar with John chapter 21 when the apostle John as he wrote the gospel he record how Jesus use a different word when He talked to Peter asking Peter whether he loved Him. The verb for the word *agape* is the word *agapao*; *agape* is a noun. What Jesus did in John 21 was Jesus said to Peter, "Do you *agapao* Me?" and Peter actually said, "Yes, I *phileo* You." Then Jesus said a second time, "Do you *agapao* Me?" Then Peter said, "Yes Lord I *phileo* You." Then Jesus the third time came down to his level and said, "Do you *phileo* Me?" And the Peter said, "Lord I *phileo* You."

For the rest of us who read it only in the English we only see Jesus asking, "Do you love Me?" Peter said, "Yes I love you." So we don't see the change in the Greek words that Jesus was using as recorded in the gospel of John 21.

The same thing is true in the book of Ephesians. In Ephesians 1 Paul uses different Greek words to express a depth of understanding in verses 19 and 20. *And what is the immeasurable greatness of his "dunamis" in us who believes, according to the "energes"* ("energes" is where we get the word energy, it just means energy or working) *of his "ischus kratos"* The English translators translated the words *ischus kratos* as *mighty power* but the normal readers would have thought that this word *mighty power* is the word "*dunamis*". No, Paul was talking about some thing else. He is saying that he prays that they may know what is the exceeding greatness of His "*dunamis*"

towards us who believe according to the energizing of His "*ischus kratos*".

When I started reading the bible in the Greek I was amazed as to why was Paul suddenly using those 2 words. You see those 2 words were sort of discovered. Like many Christians I was happy to know that we have 2 forms of authority, power, "*exousia*" and "*dunamis*". But when I started looking into my bible deeper I saw these 2 words coming out in Greek. And I asked what in the world is "*ischus kratos*"? And that put me on a search to find out what Paul was trying to tell us all the time when we missed it.

In Eph. 3:16 *That according to the riches of his glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man.* The Greek says to be "*kratos*" with "*dunamis*" through his Spirit in the inner man. What does Paul means when he says I must be "*kratos*" with "*dunamis*"? I am sure "*kratos*" doesn't just mean tough. I am sure he meant more than just toughness. There must be some significance for his choice of words.

And as I continued reading the New Testament in Greek especially in the book of Ephesians I came to his conclusion in chapter 6. We know that when someone gives a conclusion all his other arguments has been settled. He started in chapter 1 praying for the Ephesians of which we would have been included. Praying for us that we may know this power that raised Jesus from the dead.

And he used all these Greek words and he concludes in chapter 6:10 *Finally, be "dunamo" (which means to be strengthened from inside with "dunamis") in the Lord and in the strength of his "ischus".* When I read that in verse 10 in the Greek I say what does Paul means be en "*dunamis*" with the "*kratos*" of the "*ischus*". And that set me on a search to discover what Paul was trying to tell us. And in my search I sought to find out the meaning of what "*kratos*" is and what "*ischus*" is. If I don't understand this definition how could I understand what Paul was trying to convey it to us? I understood perfectly what "*dunamis*" is. I understood perfectly what "*exousia*" is. But I did not understand what "*kratos*" and what "*exousia*" was. And I would not even understand what Paul means by "*kratos Ischus*". There has to be a

certain reason.

And I went on a search from Matthew to the book of Revelations looking out every time the word "*kratos*" appeared, whether in its verb form or adverb or a noun. And I look for where the word "*ischus*" appeared to understand what it means. So these are the conclusion of what "*kratos*" and "*ischus*" would mean.

I found out that the word "*kratos*" relates to the power of the Word. The word *kratos* is similar to "*exousia*" which relates to the power of the Word. So I found that the 2 Greek words "*kratos*" and "*exousia*" are related. They are not similar but they are related. And both seem to point to a relationship with the power of the Word. I could give you many examples but I choose the most important and the most clear-cut example.

In Acts 19 we know the background of this story that the apostles Paul was in Ephesus and he had rented the school of Tyrannus for about 2 years there he continued to preach the Word. All together he was about 3 years in Ephesus. And every day and every night he preached in the school of Tyrannus and revival broke out after the teaching of the Word. And during that revival many signs and wonders took place, handkerchiefs and aprons that touched Paul's hands that left him and the anointing was still there and he set the captives free.

But verse 20 is as very important as a conclusive statement as that kind and the type of revival that took place. Verse 20 *So the Word of the Lord grew and prevailed mightily.* The Greek word actually say so the Word of the Lord "*kratos*" and prevailed. And I began to see a certain pattern there. That the word "*kratos*" is related to the power of the Word.

And another interesting case is in Hebrews 2:14 this is about the devil. Everybody who is skillful in the Word roughly know this verse and what it says about the promise and authority over the devil. Verse 14 *Since therefore the children share in flesh and blood, He himself likewise partook of the same nature, that through death He might*

*destroy him who has the power of death that is the devil.*

We have analyzed the word *destroy* in the Greek means to be make zero. But we have never analyzed the other word. While going through the word "*kratos*" I found that the word *power* here is the word "*kratos*". It says that Jesus destroyed him who had the "*kratos*" of death that is the devil. At first I didn't understand what the bible was trying to say. Then I realized that the power of the devil has nothing to do with "*dunamis*" power, it has nothing to do with "*exousia*" power, in a sense it has nothing to do with "*ischus*" power. The power of the devil lies in his words to deceive. From Genesis 3 he has been a deceiver. If he could make you to believe his words then you become under his power. The devil is a liar, the devil is one who contradicts God's Word. He subtracts and he adds to God's words. He doesn't take it as it is. So if the devil can get you to believe his words, his lies you immediately come under his power. Which is why it is important for us to know the Word. And today the old devil is still going around with words.

Of course before Jesus went to the cross He had semblances of authority from Adam. But how He worked that out was also through His words. And the most important thing for us to see here is that words play a key in this cosmic spiritual battle that we are talking about. And if the devil can give you a wrong deceptive thought and a wrong word, he can lead you astray and seize you as his captive. I believe it was a wrong deceptive thought that caused Judas to go astray. It was through a wrong deceptive thought that Ananias and Sapphira in Acts 5 went astray because they had a wrong thought. It was through a wrong deceptive thought and word that the devil implanted into Simon the magician's life that kept him in bondage in Acts 8. Peter prayed that God may forgive the thought of your (Simon's) heart. So today Satan will continue to deceive.

And as long as you recognize where is the Word and where is the devil's word you will prevent yourself from being deceived and you will be immune from him trying to exercise deceptive power over your life. We need to be skillful in the Word.

Then I began examining "*ischus*" to find out what "*ischus*" is talking about. "*Ischus*"

is related to the power of prayer, which in the end becomes related to the power of the Spirit. The key verse where I strike the spiritual goal is James 5: 16. You know how some time when you are praying over a revelation and doing research in God and suddenly you see this understanding and its just like a bell ringing in your heart.

Look at the book of James 5:16 *Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man avails much* (or has great power in its effects). Remember Acts 19:20 we read the Word of God grew mightily and prevailed. But now it's the prayer that avails much but the meaning is the same. It is the conquering power that comes forth. Interestingly the word *avail* is the word "*ischus*". So we could have read it this way the effective fervent prayer of a righteous man "*ischus*" much.

In the science realm they have said that all energy whether they be light energy, solar energy etc. is only a combination of 4 main types of energy. The different combinations of these 4 types of energy produce the amount or variations of the forms of energy that we experience in natural life.

So in the bible there are these 4 special Greek words for power. And the intermingling and relationship of these 4 powers produce the spectrum of Christian experience of authority and all the rest of our victory and overcoming power that we need in our Christian life. So we need to understand its relationship.

"Ischus" is related to the power of prayer. And it is also related to the ability given by the Holy Spirit and by God. Let me give a scripture for that and that's found in the book of First Peter chapter 4:11 *Whoever speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies.* The word *ability* (or strength in some translations) is the word "*ischus*". So I could have said here if anyone minister let him do it as is with the "*ischus*" which God supplies. So I found out that "*ischus*" is related to the impartation of ability almost the same like "*dunamis*" imparting ability to us. We know what "*dunamis*" will do. It will impart ability. And that word "*dunamis*" has also been translated as ability.

Now with all these Greek words for power and their meaning, how do we roughly divide them and have a proper definition. So the conclusion of the matter is that the word "*dunamis*" which is the power of the Spirit and the word "*ischus*" are related. They both relate to the power of prayer and the power of the Spirit. "*Exousia*" and "*kratos*" are both related. They have to do with the power of the Word.

As I began examining it in the book of Ephesians in the light of what the other scriptures are saying about "*kratos, ischus, exousia* and *dunamis*" I came to this understanding. I found that *dunamis* was the out working of the Spirit in your life. The Spirit works through you and out of you. "*Ischus*" is the working of the Spirit in your life. "*Dunamis*" is the Spirit working out from your life. "*Ischus*" is the working of the Spirit into your life.

Then on the other side "*exousia*" is the power of the Word, the authority and position you have as a son of God working out from your life. With "*exousia*" you work out the power. You exercise the authority. And "*kratos*" is the working of the power of the Word in us. So there is an area where the Word works in us.

But then there is an area where the Word is working from our life to another life. As we began to see the full scale of relationship "*dunamis*" the power of the Holy Spirit to "*exousia*" the power of the word; they are related together. What happens when they come together? When "*kratos*" and "*ischus*" come together it produces energy working in you; changing you; transforming you. See we have to change first before we can change the world. And we need the working of "*kratos*" and "*ischus*" in us to change us, to transform us. And the combination of "*kratos*" and "*ischus*" is an energy. Then the coming together of "*dunamis*" and "*exousia*" is an energizer that will come forth out of our life that will change the circumstances and the things of this world.

Which is why we began to understand Luke 10 when the 70 disciples returned and they rejoiced because they cast out devils and they laid hands on the sick and they

recovered. And Jesus say don't rejoice because of this *dunamis* but rejoice because your names are written in the Book of Life (*exousia*). See they have demonstrated "*dunamis*" Jesus says don't forget to rejoice over your "*exousia*". We must not be extreme we must be balanced. We must have the Word and the Spirit. Don't just have the Spirit and before long you go astray. Don't just have the Word after some time you will feel dry. So he is talking about the working of "*dunamis*" and "*exousia*" out of our life. But "*kratos*" and "*ischus*" is the working into us.

Having all these definitions now when you read the scriptures in Ephesians chapter one and three the life becomes clearer. You understand what he is talking about. See in Ephesians chapter 1:19 *What is the immeasurable greatness of his "dunamis" in us (he is talking about the Spirit side now) who believe, according to the working (energizing) of his great might (ischus kratos), which he energize in Christ. What Paul is praying for is that through the Spirit of wisdom and revelation as our eyes are opened we will understand how the energizing the "kratos" and the "ischus" energize on our inside and how it will come to pass in our life.*

Look at Ephesians 1 the prayer is to change them. Then in Ephesians 3:16 now he is talking about "*kratos*" here. *That according to the riches of his glory he may grant you to be strengthened (kratos") with might ("dunamis") through his Spirit in the inner man.*

Here we begin to understand that the Ephesians could move in the anointing of God; they could move in the "*dunamis*" the out working of the Spirit through their lives. And Paul was praying because if you keep working the anointing of the Spirit outside and your inner strength or "*kratos*" is not there, they may suffer burnt-out, shipwreck, or snares, which is what some people do. See all they know is "*ischus*" and "*dunamis*". They will pray, pray and then heal, heal. And some thing will go wrong in their life. Paul is saying have some "*kratos*" there so that the "*dunamis*" can stay. I notice he is talking about their inner man. He was concerned for their inner man.

These are definitions we just introduce tonight and we will go on to analyze more of these things. But let me give just 2 other scriptures in conclusion to show the harmony of these 2. One is from the book of II Thessalonians chapter 1. What people don't know is that the glory of God comes in 2 ways. The church of Jesus

Christ is going to face and experience a revival. And in the revival we notice that the church is going to be what we call the glorious church. But how is the church to be glorious, in what manner. In II Thes. 1:9 although he talks about the second coming of Jesus there is a principle there that is vitally important. *They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of His might.* Now the Greek actually says from the glory of his "*ischus*". And I realize that there is a glory that comes out of "*ischus*".

Then the other scripture is in Colossians chapter 1:11 *May you be strengthened with all power, according to His glorious might.* What he says in Greek is "*dunamis*" with all "*dunamis*" according to his glorious "*kratos*". (strengthened "*dunamis*" with all power "*dunamis*" according to his glorious might "*kratos*"). When I saw it I realize that there are 2 manifestation of your glory. There is a glory that comes in prayer. There is a glory in the study of the Word. There is a glory that comes when the Spirit comes in "*dunamis*". There is a glory that comes when the "*exousia*" is there. Then I began to see what the Lord is trying to say.

Do you notice that when you fellowship with certain people, some people are stronger in the Word than in the Spirit. But yet they got certain glory in their lives. But the glory they have is the "*kratos*" type of glory. Some people don't have much of the Word but they are men and women of prayer. And you notice there is a certain glory in their lives too. But they don't discern that is the glory of "*ischus*".

How powerful if we have both "*kratos*" and "*ischus*". And when they come into our life we will really be the glorious church that Jesus wants. The glory of "*kratos*" and the glory of "*ischus*". The glory that He had when He was on the Mount of Transfiguration until His garments are changed. That's the glory that God wants to bring the church to. That's what Paul is praying for. That's what Paul is saying when you face the devil, you put on the armor of God. He says finally be strong in the Lord. Be strong not only in "*ischus*" but also in "*kratos*". You don't face the devil with just the anointing of the Spirit without the character that is built through the Word of God. Because after you have ministered in the anointing upon and it has gone from your life, the devil will attack your family, your body, because you are one sided and are weak in the Word.

But there is a weakness if there is just only the demonstration of the Spirit and there is not much fruit in our life. A lot of people argue about quality and quantity. And they say we have all the quality we don't mind not having the quantity. They forget something. That quality produces quantity. I don't know what kind of quality the disciples are if they have no fruit. If you really have quality then you would be able to produce much fruit. And they say we only want strong fruit not just any old fruit. But lets have both. Don't fight about quality, or quantity – we need both.

And the thing you cannot run away from it is unless there is a demonstration of the Spirit you cannot have the multitudes. Multitudes follow miracles. No miracles no multitudes. Right now today in your life, in your church, in your ministry you start having the demonstration of the Spirit there will be people who are curious, there will be people who are hungry for the supernatural. The supernatural draws the multitudes. Then as you draw them don't stop there. You need the Word otherwise they will all be very shallow Christians. That's where you bring the Word in and teach them the Word and establish them.

*“Dunamis”* is not enough; get some *“kratos”* or Word in you. Be the Word Christians. Then they have both quality and quantity Christians. We need both *“kratos”* and *“ischus”* glory to transform our life. This is to have what I call the balance glory. Or rather the full glory. Don't just have one part of the glory. Have the full glory coming into our lives.