

# THE REVIVAL OF WORD AND SPIRIT SERIES

## EPHESIANS 2 - MINISTRY OF GRACE

Last night we introduced the 4 Greek words for power. Ephesians chapter is like the brazen altar and Ephesians chapter is like the laver. We have shown how Ephesians 1 and 2 are related together. As Ephesians 3 and 4 they related together. The same goes for chapter 5 and 6. In chapter 1 we see how in verse 20 Paul praying for the church says how God works or energizes in Christ Jesus when He raise Him from the dead and sat Him at His right hand in the heavenly places and placed Him far above all principalities, power and might and dominion and every name that is named. Chapter 1 speaks about how Jesus is seated at the right hand of God. Then in chapter 2 he speaks about how we are now sitting at the right hand of God seated with Jesus Christ. That's in chapter 2 verse 4 and 5. That's why chapters 1 and 2 are related. Chapter 1 refers to Jesus and chapter 2 refers to the church. And both speak about the same subject.

Chapter 3 and 4 are related because in chapter 3:17 Paul prayed that Christ in our hearts through faith that you being rooted and grounded in love may be able to comprehend with all the saints what is the width, length and depth and height of the love of Christ. Then in chapter 4 verse 15 he now speaks about the church speaking the truth in love growing into Christ. So in chapter 3 Christ comes and dwell in fullness in us and in chapter 4 we grow into the fullness of Christ. We see the relationship there.

Last night we covered the 4 Greek words for power. *Dunamis* is the power of the Holy Spirit. *Exousia* is the authority from the Word of God that comes from the

position of being a child of God. *Ischus* is the power of prayer and it relates to the power of the Spirit. *Kratos* is the power of the Word and it relates to *exousia* our position in God.

This morning we learn another word *energes*, which is the word *energize*. And we talk about different types of energizing that takes place. There is an energizing that takes place when *kratos* and *ischus* come together. Remember that *kratos* and *exousia* relates to the power of the Word. *Ischus* and *dunamis* are the power of the Spirit. *Kratos* is the Word of God working into us.

This morning we see how these four types of power cleanse, crucify and cause us to be one with Christ. They remove the ashes of old sin nature. *Exousia* is the out working of the power of the Word in our life. *Ischus* is the in working of the power of the Spirit into our life and it changes, moulds and forms us. Then *dunamis* is the out working of the power of the Spirit through our life. So when *kratos* and *ischus* come together there is a certain energizing that takes place. However that energizing has to do with putting the energy into us. Causing us to be filled with energy of God.

When *dunamis* and *exousia* come together there is a different level of energy. It is the energizing that will bring forth some thing out of our life. This energy can move through us into other peoples' lives. So there are 2 levels of energizing.

However in the scriptures there are many shades and different types of energizing. Just like in the natural world scientists tell us that there are 4 main forces. There is electro magnetic force, there is the gravitational force, there is the nuclear force and that is the force that brings the neutron and proton together. Then there is the force that causes radioactivity.

In the spiritual world there are these 4 different energy forms *dunamis*, *exousia*, *kratos* and *ischus*. They can combine in different ways. For example, some times *ischus* may be related to *exousia*. And *kratos* may not only relate to *ischus*; *kratos* may some times

be related to *dunamis*. And *dunamis* may relate to *exousia*. Plus if there are different proportions of the relationship it produces different things. There is a difference energizing that takes place.

The key scriptures we want to consider tonight is I Cor. 12:6 *And there are varieties of working, but it is the same God who inspires them all in every one.* In the Greek it says *and there are diversities of energema.* There are diversities of operations - that's what the old King James Version says. So there are many variations of energizing that will take place. And there is an energizing that will take place we will classify as anointing within. There is an energizing that will take place we can classify as anointing upon. And we want to see all these rainbows of energizing that take place.

In the book of Eph. 1:19 *And what is the immeasurable greatness of His power (dunamis) in us who believe, according to the working (energes) of His great might (ischus kratos) which He accomplished (energes) in Christ.* So here in chapter 1 he is talking about the energizing that takes place of the *ischus* and the *kratos* together. And he refers to chapter 1 and 2 raising us up to the position of Christ.

In chapter 3 there is now a difference something has changed. In chapter 1 Paul is talking about the working together of *ischus* and *kratos*. Now in chapter 3 there is a change in his prayer. Verses 15 and 16 *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 (kratos) with might (dunamis) through His Spirit in the inner man.*

Lets compare it with chapter 1 verse 19, which says *His dunamis towards us* (the Greek for *towards us* is *coming into us*) *who believe according to His energeis of His ischus kratos His mighty power.* So there is a coming into.

Now in chapter 3 it is called the *kratos* of his *dunamis*. He says I pray that He will grant you according to the riches of His glory to be *kratos* with *dunamis* through His Spirit in the inner man. Now what is he praying for them now? Paul is actually now

praying for them to have a measure of the in working of *kratos* so that it will cause a release of *dunamis* through their lives. His direction of prayer is now through them and out from them.

If you continue reading in that prayer you notice that he is talking about their corporate movement together in verse 17 *that Christ may dwell in your hearts through faith that you be rooted and grounded in love may be able to comprehend with all the saints what is the width and length and depth and height to know the love of Christ which surpasses that you may be filled with all the fullness of God.* Verse 20 *now to Him who is able to do exceedingly abundantly above all that we ask or think according to the dunamis that energizes in us.*

The focus is now outwards. We have reached a point of saturation we are able to bring that *dunamis* outwards from our lives to bless others. There's the point where there is a change from being inward to being outwards. We cannot move outwards and bring anything out of our life unless there is some thing deposited into our life. What we are saying here is that first the energizing was into Him now the energizing is coming forth from His life.

If you have sat in an airplane you will notice that the interesting parts of the flight is not just being in the air and having nice scenery looking down. The interesting part is in the landing and the takeoff. Because as the airplane is getting ready to takeoff the pilot puts all the energy into high gear. Its takes more energy to takeoff than it takes to fly. And all the energy of that plane is released. As the plane is about to takeoff the whole plane rattles and all the energy of that plane is there in the engines. Finally it reaches a certain velocity and the pilot starts taking the plane upwards. And as it goes upward that's when flying is interesting. That's when you feel your body going backwards. You feel that change in a split second. What is happening is that all the energy in that plane was for taking off. As the plane reached a certain attitude the pilot cut down all the energy. What we are saying is there is a point when the energy is really used for forward motion. At the beginning all the energy is used to overcome gravitational force. That is why when they build those rockets the great bulk of energy is to fight gravitational force. But there is a time when the energy of that plane is used to overcome gravitational force it

reaches a point when the energy begins to really be used for forward motion.

That's the same in our Christian life. There is a point of time when the energizing of the Spirit is coming into us and it is overcoming the law of sin and death, the gravitational pull towards sins and towards this world. And all the energizing is there. Some people have a stronger gravitational pull on them. The law of sin pulls them. So for some people the law of sin and death pulls them so strongly that they need more energizing to come into their life. But there is a time and a stage you could consciously feel it when you reached that point. If you haven't reached that point it means that you still have some more to go. But there is a certain stage that you reached where suddenly you feel the energy going a U-turn out of your life and coming out from you.

And that's the point that took place in chapter 3 and 4 of Ephesians. When the energizing began to come forth out of the Ephesians Christians.

Col.1:29 *For this I toil, striving with all the energy (energes) which he mightily inspires (energeo) within me.* Let me read it with more Greek inside. To this end I also labor striving according to his *energes* which *energo* in me *dunamis*. What is Paul saying here? He is saying I am striving according to His energizing which energizes *dunamis* in him. And Paul is talking about his ministry. Paul is talking about his service to God as an apostle. Paul is saying that some thing energizing him. What the world see as the apostle Paul on the outside that human being called Paul they only saw the shell. They didn't see the booster rocket inside. Paul's physical shell has died long ago and been buried and his spirit is now up there. All of us live in a physical body which is a shell. The real energizing is in our spirit realm. Paul may have lived and died long ago. If we could understand that same energizing that energizes him and obtain the same booster rocket he had and put it into some of us you would be able to do the same works that he did. That same energizing that is in Jesus Christ that is in Elijah that is in Peter. If you could understand how that booster rocket of *energes* was working in their lives and transmit it into our life, you would be able to accomplish what they accomplished. The wonderful good news is that Paul may lived and died. Peter may have lived and died, but the God of Peter the God of Paul is still alive. And He has given us the same principles and the same Word and the same Spirit to get the same energizing in our life to do His works

today.

Remember the Greek word you have learned is the word *energes* which is a noun and the verb form is *energo*. Its participle form is *energema*. Gal.2:8 *For he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles.* Putting the Greek in this is what it looks like. For He who *energes* effectively in Peter for the apostleship to the circumcised also *energes* effectively in me towards the Gentiles. See it was not Paul it was the energizing in his life that brought forth whatever he had to do. But it was on his inside. And there is a point where it comes out from your life.

Phil. 3 as we consider this energizing that comes forth out from our lives. Phil. 3:21 *Who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself.* The energizing that God is going to work is so powerful that through the energizing He is able to subdue all things to Himself. See there is no power greater than God's power. There is no authority greater than God's authority. There is no energy greater than God's energy. It was God who said in Genesis 1 let there be light and there was light. And it's the energizing that God is releasing is through *kratos, ischus, dunamis* and *exousia*. And that energizing comes into our life Eph. 1 and 2 the brazen altar and the laver and it starts coming out from our life towards others.

Back to the book of Ephesians and we see how chapter 3 and 4 are related. Looking over at chapter 4:16 *From whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.*

So both chapter 3 and 4 he is talking about *energes*. But the *energes* he is talking about is a different level from the *energes* at chapter 1 and 2. Chapter 1 and 2 is the brazen altar and the laver changing us bringing us to the right hand of God. The *energes* he is talking about now is doing the works of Jesus Christ. Its one thing to be in Him its another thing to work from the position of being in Him. Chapter 1 and 2 is positioning us. Chapter 3 and 4 is sending us forth to work His works.

As we consider the out working of the energy of God through our life in *dunamis*. There is 2 or 3 curious looking Greek words that also crop up. Just now we read Col. 1:29 I read it again. *For this I toil, striving with all the energy which he mightily inspires within me.* To this end, I also labor striving according to His *energes* which *energeo* in me *dunamis*. Paul brought in another word, which is very important for chapter 3 and 4. Here he says *striving* that means there is some thing that he did. If Paul said I labor and I strive according to the working in me, the energizing of His energy of *dunamis* in me. Then the energizing part is from God but the striving part is from Paul. I read again, *to this end I also labor* (and that's what he did) *striving* (that's also what he did) *according to His working which works in me mightily.* Now the word *according* divide that sentence into 2 clear phrases and divisions. Paul says 1) *to this end I labor striving*, then the other word according 2) *to His working or energizing in him that dunamis.* So there is a part that he does and there is a part that God does in putting that energy. But there is a part that Paul did in drawing it forth the labor and the striving part.

Tonight since we are at Eph. 3 and 4 where we talk about the coming forth of the energy we need go consider that special word *striving*. For it is in that word that we will see the key to bringing that energy of God out from our life when we reach that fullness and the energy starts coming out from our life. The word *striving* is the word *agonizo*. The wonderful thing is exactly the same sound as our English derivation. The word *energes* is easy to remember because that's where we get the word *energy*. The word *agonizo* is where we get the word *agonize*. That's the part of the agonizing in prayer that needs to bring forth what God wants to do.

It is interesting that the working in *kratos* plays a heavy role of the stability part. But the moving part the prayer plays an important role. Just like a tree. A tree has to have roots but it has to have branches and leaves. If all the tree has is its ability to have roots but no leaves and branches the tree will die. If all the tree has is the ability to put forth branches and leaves without roots it also will die. In chapter 3 he is talking about us being rooted in Christ –it is stabilizing us. And in chapter 3 it mobilizes us. So there is a stabilization and there is a mobilization in chapter 3. And he talks about how He gives gifts to men, some apostles, some prophets, some evangelists, some pastors, teachers, and we have to go forth to do His work. And as both are being worked in our life we need to consider that bringing forth.

Let me bring you back to Ephesians to show you why it is important. Eph. 6:18 *Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints.* Now the conclusion of that matter is Paul saying how did I pray at all times in the Spirit with all perseverance? It is after having put on all the armor of God, having been strong in verse 10 *finally, be strong in the Lord and in the strength (kratos) of His might (ischus). Put on the armour of God.* And he tells us we do not wrestle against flesh and blood but against principalities, and powers and wicked rulers of the darkness of this age and wicked spirits in high places. And he talks about the whole armor of God. Finally he says praying always with all prayer and supplications. So the conclusion is bringing us into a certain depth of relationship and prayer with God.

And when I saw it, it set me on another search because I was reading Ephesians in the Greek New Testament. There I was with already 4 Greek words and by the time I reached the end of Ephesians there is some thing else he is saying that will make these powers work. When I examined the word *power* I found that there were these 4 main words. Then I noticed that Paul emphasized so much on prayers. Verse 18 *praying always with all prayers.* Why don't he just say *praying continuously.* Why *praying with all prayers?* If there is *all* prayers means there is *some* prayers. So when I read it in the Greek I found out that there were also many Greek words for prayers. And the whole prayer realm is a different realm. Then I found that all the 4 words that you have learned *dunamis, exousia, ischus* and *kratos* is on this side of God working in us and through us. But on the other side was a whole new realm called prayers. I found that everything on this side of the realm of power we have to do some thing on the other side of the realm of prayer. On that side we do some thing but mainly it was Him working in us if we get in the right place And let His word and His Spirit do it through us. There are about 6 or 7 words for prayer. I will just take 2 or 3.

Go with me to the book of I Tim. 2:1 *First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men.* Immediately there are 4 different groupings of prayer. The first type is called supplications, second type is called prayers, third type is called intercessions and the fourth one is called giving of thanks. Of course there are more than 4 but in this verse there are 4. If you ask the average Christian what is supplications. They will say supplications are applications. What is application? Application is petition. What is petition? Petition

is intercession. If that is what Paul meant then why must Paul say 4 times the same thing. Obviously he meant different things. And he did.

There are 4 different Greek words. The word *supplication* is the word *deesis* and it has a special meaning. *Deesis* is going to be one of the most important things to open the key to chapter 3 and 4 of Ephesians.

The second word *prayers* is from the Greek word *proseuche*.

The third one, which we are not going to study but I will just give it to you is the word *enteuxis*. *Enteuxis* means to stand in the gap and that's the word intercession. So when Paul says *supplications*, *prayers*, and *intercessions* he is saying *deesis*, *proseuche*, and *enteuxis*. *Enteuxis* means to stand in between. And that's another whole teaching altogether on intercession.

Tonight we want to focus first on the word *deesis* and on the word *proseuche*. *Proseuche* is one of the most common words for prayer. But it doesn't mean just ask God because there is one word *deomai*, which means *ask*. *Proseuche* means to *bring out*. To bring out some thing in you that God has placed inside. Doesn't that sounds similar to what we are talking about here. God has been energizing in us all the time. There is His *kratos* working in you, *ischus* working in you. Now He wants to get that *exousia* and *dunamis* flowing out. But between the *kratos*, *ischus* and the *exousia* and *dunamis* coming out between them stands that special word *proseuche*.

If all the time *kratos* and *ischus* keep working in you and you don't know how to bring out *dunamis* and *exousia* in your life, let me tell you that the secret lies in *proseuche*. And I found out that between *kratos ischus* and *dunamis exousia* is that secret of *proseuche*. *Proseuche* stand there in between. And it links it forth to come out. Now *proseuche* is a little bit different from the *ischus* prayer. Because *ischus* is just like building yourself up in God, spending your time with God in prayer. And we know how some times as you pray before God you feel that God is working some thing in your life. It is like God forming and changing on your inside. But

other times in your prayer life when you are so charged up in God and you come before God, you really feel that you are really getting into that realm and doing some thing out there. It's a different dimension in the spirit.

Proseuche stands between these two. Proseuche is that special bringing out what has been put in and demonstrate it forth. Now the other word is the word *supplication*. That's the word *deesis*. It also stands between the two. *Deesis* is also a manner in which you bring down the manifestation and remember there is an energizing when those two come together. When those 2 join hands together an explosion comes and an energy is released. Both of you join hands Mr. Kratos and Mr. Ischus. Mr. Exousia and Mr. Dunamis join hands. When those 2 join hands there is an explosion so we need Mr. Proseuche. Mr. Proseuche say I will show you how to bring it out. So Mr. Proseuche reaches into his spirit and contact both of them. And Mr. Proseuche now can bring out the energy. Now what happen if you have not enough kratos and ischus? Proseuche wants to bring it out but there is nothing to bring out. Unless they are full then when Proseuche reached there he finds some thing there. A lot of Christians are trying to *proseuche* but they *proseuche* nothing. Nothing comes out, because there are not enough *kratos* and *ischus*. *Kratos* and *ischus* are already half dead. While *proseuche* is trying to massage them they died. So we need to strengthen *kratos* and *ischus* and then when they are strong they can walk up right near to *proseuche* and *proseuche* contact them the energy starts coming out. Then *exousia* and *dunamis*, which is the anointing upon will come out. It is a different energizing. This is the energizing that brings the gifting of the Spirit. The power upon that flows out.

When they come together there is energy flowing also but at a higher and different level. But that energy needs to be channeled correctly. It needs to flow in a certain direction. A lot of people when the anointing comes they don't know what to do. All these need teaching otherwise we will not have First Corinthians. Remember First Corinthians Paul never question their gifts. Their gifts were genuine. Not for a moment had he ever said that the gifts were from the devil. He acknowledged that their gifts were from the Holy Spirit. He acknowledged that it was the anointing upon their life. He acknowledged all the workings of the gift of God. But they need to understand how to flow in *deesis*.

Just as *proseuche* brings out, *deesis* brings down into the appropriate area that God has. Let me explain a little bit. When there is an anointing upon that is strong almost everybody feel like prophesying. Almost everybody feel like doing something. Some times when you go to a convention lets say there is 1000 preachers there. When the anointing comes they all want to preach. But with 1000 preachers you give each one 2 hours the meeting will not end. But when the anointing come you feel it and do what you are called to do. But yet we need to recognize what the anointing is for. And be faithful to what the anointing wants to do. Be faithful to the limitations of the anointing.

For example some people may have an anointing to evangelize. But having an anointing to evangelize doesn't mean God wants you to go to every nation and every town. But yet sometimes people get overconfident. They start getting into places God never asked them to do. Even the apostle Paul had a no from the Spirit. In the book of Acts 16 the apostle Paul try to go to Bithynia and Mysia and the Holy Spirit says, "No, Paul not here." Perhaps those places are meant for another person to go to. And in the end the Holy Spirit directed him to Philippi. When he was in Troas he had a vision of a Macedonian man calling him to over and help them.

So just because you have got an anointing to do some thing doesn't mean that you are going to do everything under the sun. We need *deesis*, which is a bringing down into the proper channel for that energizing to take place. So when those things are taking place *exousia* and *dunamis* are shaking and about to do marvelous things, they need to be channeled properly. That's why some people when they have the anointing of God and the time is not ripe to do certain things, they move ahead and interrupt the flow of what the Holy Spirit want to do. Perhaps the song leader has not finished yet but you got an anointing of God to prophesy. You come up and interrupted the song leader and begin to flow in your prophetic anointing. But there was no grace and proper order like the Corinthians and the gift did not really edify although it was a genuine anointing.

So there is an energy that comes forth that needs to be channeled through *deesis*. *Deesis* is supplication and is a different form of prayer. When *deesis* come *deesis* is able to control and flow with the energizing that comes there. On one hand

*proseuche* is flowing on one side and then *deesis* is flowing on the other side and you have both sides flowing correctly. Then when *proseuche* and *deesis* join hands there is a harmonizing of the Spirit of God and the true anointing of God flows.

We have learned those 2 words *deesis* and *proseuche*. *Proseuche* means bringing forth of some thing that is already there. What does the word *deesis* mean? To define the Greek word *deesis* from its original is a bit difficult. So I went into the Hebrew to look at what the Hebrew says about supplication. And I found that there are about 5 or 6 Hebrew words for the word *supplication*. All of them mean to ask for grace. When that meaning is brought forth into the New Testament, I found that *deesis* mean the same thing. *Deesis* means to supplicate and request for grace to come in. So *proseuche* means to pour forth. *Deesis* means to receive grace. With those definitions now we are already equipped with the right tools to look at Ephesians further.

With those right tools now we can analyze it. The limitations of humans are limited to the tools they use. When human invent more and more advanced tools like the electron microscope they began to see more things. It is the same way with the Word of God. We have to have the right tools to rightly divide the Word. To see what the Word is saying. With those definitions we are able to analyze now chapter 3 of Ephesians verse 7 *Of this gospel I was made a minister according to the gift of God's grace which was given me by the working (energizing) of His power (dunamis)*. He is saying now he continued in that ministry of his according to the gift of His grace given to him by the energizing of *dunamis*. So the *dunamis* is flowing down in the form of grace into Paul's life.

Tonight we will only be able to look at *deesis*. Tomorrow morning we will look more at *proseuche*. Look at chapter 6:18 putting the Greek words in this is what Paul says. *Pray at all times in the Spirit, with all prayers and supplication. (proseuche always with all proseuche)*. You notice he is talking about bringing forth. For now lets look at chapter 3 and relate it to chapter 3 and chapter 4. What is Paul saying about the bringing forth of that energizing of *exousia* and *dunamis*? We understand the 2 words *deesis* and *proseuche* tonight we look at *deesis* which means asking for grace.

When you ask a Christian what is grace. Some would say, “**God’s Riches At Christ’s Expense.**” True enough, that tells us how grace operates but it doesn’t really tell you what grace is. God’s riches at Christ expense. What are the riches? Most Christians know salvation grace. And salvation grace is dealt with in chapter 2 of Ephesians. Most Christians don’t know that there are 3 different areas of grace. Grace of course they know is what Jesus did on the cross and what He has given to us freely, that’s salvation grace. And salvation grace is mentioned in chapter 2:8 the free gift of grace given to us. But what many Christians didn’t know that there are 2 others areas of grace.

The second area of grace is called ministry grace. Ministry grace is what *deesis* is about. Ministry grace is the impartation of that grace that makes you whatever God wants you to be and to do. Every one of us receives an equal measure of salvation grace. Every one of us was born through the precious Blood of Jesus. We all are saved and seated at the right hand of God. We all received an equal measure of salvation grace. But when we talk about ministry grace, we all do not have the same or the equal measure of ministry grace. There is such a thing as ministry grace.

I quickly give all the scriptures for that. Look at Gal. 2 where we talked about the energizing just now and you see the relationship of energizing with grace. In Gal. 2 Paul is talking about his apostleship. Verse 8 he was talking about the energizing that was occurring in his life. Then verse 9 he continues on the same subject. *And when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship.* When they perceived the grace that had been given to Paul. What grace? Not salvation grace. Ministry grace. When they perceived the ministry grace of an apostle that had been given to Paul they gave him the right hand of fellowship. Every time when God talks about a ministry or a gifting it is all grace. There is a grace to be an apostle, a grace to be a prophet, grace to be an evangelist, grace to be a pastor, grace to be a teacher, grace to be in the ministry of help. There are so many different types of ministry grace. And all of us don’t have the same grace in ministry. Some are called to be prophets not everybody. Some are called to be evangelists not everybody. We all have different ministry grace.

In the book of Ephesians 4 when it speaks about the different ministries, it speaks in verse 7 about the measure of grace coming. Eph.4:7 *But grace was given to each of us according to the measure of Christ's gift.* Then he talks about the different gifting of grace that He gives. See ministry gifts are not equal and not the same. It is depending on God's call and purpose and destiny in our life.

Rom. 12 when he speaks about all the other different types of gifting in the body. Rom.12:6 *Having gifts that differ according to the grace given to us, let us use them; if prophecy, in proportion to our faith.* Having gifts that are different from one another according to the grace that is given. Each one is given a different grace to do different things. That's what I call ministry grace. It is in the bible but it has not been analyzed and divided correctly. People read grace and they were just thinking about salvation. They don't see grace and think about ministry.

There is salvation grace there is ministry grace and the third is called operational grace. Ministry grace makes you what you are in God, whether you are a pastor, prophet, evangelist or ministry of help or a professional out there. God gives you grace to be a businessman. God gives you grace to be whatever He wants you to be. Grace to be like Daniel a administrator and a leader over nations. Lets recognize that its grace that makes us what we are. Not because of who we are, or what we have done. It's the grace of God that comes into your life that makes you what you are.

We know half of the story when people say God wants your availability and not your ability. So you avail yourself. But you are still without ability. So what does God do? He puts His grace into your life and His grace makes you able to do whatever He calls you to do. Paul in Gal. 2 had the grace to the Gentiles. Peter had the grace to the Jews. Do you notice the immediate difference in the book of Acts? Every time Paul tries to go to the Jews he didn't have the grace. So they gave him stones. But when Paul went to the Gentiles he had grace with them and he always found a reception. It has to do with the grace imparted in different measures. And for the apostle Peter in spite of some persecution that he had, he had the grace to remain in Jerusalem to be with the Jewish Christians. When the strongest persecution came you notice some thing mentioned in the book of Acts 8 though

everybody was running out I say the apostles stayed behind because they had grace to protect their lives.

Grace in the New Testament is both a position and a substance. The average Christian thinks of grace as a position of favor with God. When they think like that they only thinking of salvation grace. But grace is a substance as well as a position. In the Old Testament, the old covenant grace is only a position. Noah found grace in the eyes of God. He found a position of favor. In the Old Testament grace couldn't come as a substance because they were not born again. They don't have a newborn spirit for grace to reside. But in the New Testament grace is more than just a position. Grace is a tangible commodity in the spirit realm that God dispenses out. How does He give us a call to be an apostle, evangelist, and pastor? He gives it by taking the grace and dropping it into your life. Grace is a spiritual commodity and tangible substance that God places it on our inside. And it is not only for five-fold ministry. Whatever area of grace you need He will bring it to you.

There is grace for different things, grace for wisdom, grace for prosperity and grace for many other different things. Let me just give you an illustration on that in II Cor. 9:8 *And God is able to provide you with every blessings (grace) in abundance, so that you may always have enough of everything and may provide in abundance for every good work.*

Now analyze it carefully. He is saying that God is able to make all grace abound. So they have abundant grace. And then he says that you may have abundant works and ability to do works for Him. Do you notice that abundant grace must precede abundant works? And in the context of II Cor. 9 he is talking about prosperity. He is talking about the grace to prosper. When you receive the grace of God to be a millionaire wherever you go you will be a millionaire. But if you don't have the grace of God to prosper no matter how hard you try you can't. Why does God operate that way? So that at the end of the day when we look back at all that has happened in our life and our destiny, Jesus gets all the glory. Because it was through His grace that it was done. So that no human being can stand in the presence of God and say I did it. Paul said that it was grace that at did it. In I Cor. 15:10 *But by the grace of God I am what I am, and His grace towards me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God*

*which is with me.*

There you have it my friends. The grace is a substance. If grace is a position how can it be inside him? Grace was in him to do God's work. Grace can be multiplied and can be increased. The bible says in Jn. 1 that Jesus was full of grace and truth. When you see this understanding you will understand that grace and truth speaks about Spirit and Word. There is the same harmony coming all over the scriptures. When you began to see you can see all through the bible it's the Word and the Spirit. It started with Genesis 1 the Spirit was hovering over the surface of the earth and then when God spoke creation came. All through from Genesis to Revelation it has to be the Word and Spirit but in different manifestation. In Jn. 1 it was truth and grace.

In II Peter 1 it says *grace and peace be multiplied into your life through the knowledge of Him*. So grace can be multiplied it can be increased. We can receive more and more grace for certain things. When we understand this truth of grace our lives will never be the same again. For whatever we need in God all we need is to draw into grace. That grace needs to be received and increased in our life. We need to draw more grace from God and ask God for grace.

Why is grace important? Its related to the most important thing we are talking about *dunamis*. Look at the book of II Cor. 12 Remember that *deesis* and *proseuche* relates to the bringing forth of *exousia* and *dunamis*. And *deesis* and *proseuche* both operating together is what we call *agonizomai* (agonizing). When you agonize it is both with *deesis* and *proseuche* the two working together.

In II Cor. 12:9 let me read it with the Greek words in. *But He said to me, "My grace is sufficient for you, for my power (dunamis) is made perfect in weakness."* Now the word *perfect* means to be *made full* or *whole*. And here we are with *kratos* and *ischus* and we are growing in God and we want to move in the same stature under the power of the Spirit that Jesus wants. There is imperfection in our life, in our character, in our mind, in our body and Jesus says my grace is sufficient for you; my *dunamis* is made perfect in you through grace.

Grace is a substance and grace is a position. What is this grace we are talking about? Grace brings you beyond what you are able to do. Grace is not limited by your ability. Its only limited by what impartation God has put in your life. You notice some thing about the apostle Paul here. Three times he is crying out to God. And he says God I cannot take this any more. The enemy is coming against me, this messenger from Satan. Three times he cried out to God. And on the third time finally God answered and said Paul my grace is sufficient for you. For my *dunamis* is made perfect in your weakness. Therefore Paul said most gladly I would rather boast in my infirmities that the *dunamis* of Christ might rest upon me. Paul discovered the truth on grace. God was not just saying Paul never mind one day it will be all over. He was not just comforting him. It was not comfort alone that Paul wants. Paul wanted deliverance. God was giving him a revelation of what grace is. See Paul has wrestled, has fought, he has done everything within. Whatever that demon power brought against him, he has fought a good fight. He has done everything he could God is saying that the grace that He imparts into his life will bring him beyond his ability and make perfect what was lacking in him. Graces brings us beyond our ability.

II Cor. 8 in writing about the grace of prosperity he says in verse 2 *For in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according their means (ability), as I can testify, and beyond their means (ability) of their own free will.* How could the Macedonia churches reach beyond their ability? The secret is in verse 1 *Brethren, about the grace of God which has been shown in the churches of Macedonia.* In their deep poverty and in all their weakness when grace was there they rose beyond their ability. We understand now what Paul was saying in II Cor. 12 he says there he was struggling and God was saying my grace is sufficient for you. Paul was praying for God to change his situation. But instead God changed Paul. Paul was transformed by the grace coming into his life. And he says I am strong and able and he is able to go out and change his circumstances. Many of us are crying for God to change our circumstances. But one thing you should do is to come to God and let God change you.

How does God change us? By *deesis* or supplication. *Deesis* is asking God for that

grace to come into our situations. Do we need to keep asking? Yes. It is because as you grow in God there will be different things that will confront you. The grace that you had to do those work that you did last year may not be enough to do what God has for you in the coming years. And many ministers are trying to go on last year's grace. If we grow in God we should grow more in grace. Is there such a thing as growing more in grace? Jesus was full of grace. That is why many ministers failed to draw more grace from God. They lacked understanding on knowing how to *deesis* or supplicate for more grace from God. They are just wiped out and their energy is lost and they are giving up the ministry in many areas. They don't draw grace from God. Grace for whatever you need in your life. The grace of God can be all and whatever. Because the riches of God cover all ministries, cover all workings and every aspect of needs in this life. We need to draw grace from God. That's what the gift of grace will do in your life in the area of *deesis*, the supplication for grace that God has for each one of us.