



**Module** : Understanding, Accessing & Growing in GRACE

**Session 14** : The Rainstorm of Grace

**Focus** : The Imagery of Torrential Rainstorm depictive of Profound Quantum of "Grace, Grace".

**Acknowledgement:** This session is foundationed upon a teaching of Thamo Naidoo, entitled 'THE RAIN OF DOCTRINE', delivered at two Apostolic Schools of Ministry - See endnotes for details<sup>1</sup>.

## RAINSTORM OF GRACE

The term 'rainstorm of grace' is framed so because it is hinted at in Zechariah 4:7.

**Zech. 4:7** 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with SHOUTS of "GRACE, GRACE to it!"

The Hebrew term translated as 'SHOUTS' in the phrase 'Shouts of Grace, Grace' is 'TESHUAH'.

**Shouts = Teshuah** = A storm, a crashing, a noise; a substance<sup>2</sup>; thundering<sup>3</sup>.

This word denotes a loud crashing noise akin to a rainstorm, accompanied by thundering. The reference to double grace - "GRACE, GRACE" - also indicates a double dose of grace, over and above the ordinary measure. Thus, there is the suggestion of an extraordinary, large quantum of grace imparted. The imagery of torrential rain hinted at here symbolically alludes to the profound release of God's Word. This imagery is explained below.

## SOUND OF AN ABUNDANCE OF RAIN

The prophet Elijah announced an end to a three-year drought imposed by God on Israel, employing terms similar to the meaning of 'shouts' in Zech. 4:7 explained above, viz. '**the roar of the heavy shower**' or '**sound of an abundance of rain**'.

**1 Kings 18:41 (Nasb)** Now Elijah said to Ahab, "Go up, eat and drink; for there is the sound of the ROAR of a HEAVY SHOWER."

**1 Kings 18:41 (Nkjv)** Then Elijah said to Ahab, "Go up, eat and drink; for there is the SOUND of ABUNDANCE of RAIN."

**Roar /abundance = haman** = roar or multiply<sup>4</sup>.

Symbolically, rain in Scripture denotes 'doctrine or teaching' and thus refers to WORDS from God's MOUTH.

**Deut. 32:1,2** "Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. "Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb.

**Isaiah 55:10,11** "For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it.

I demonstrated in a prior session that the absolute primary means in which GRACE is contained and by which grace is communicated to us is God's Word<sup>5</sup>.

There is never really a famine of God's speech to the earth. The famine is not the absence of God's communication to the earth, but rather the inability to HEAR the Words of God.

**Amos 8:11** "Behold, days are coming," declares the Lord God, "When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for HEARING the words of the Lord.

If some are, by their own confession, experiencing a famine of the rain of God's Word, it is more correctly a famine of the ability to hear the words already released or currently being released. Presently, we are experiencing a torrential rainstorm of grace – an abundance of God's Grace-laden Word. The imperative is for us to HEAR accurately and acutely.

God promised to POUR out upon a Davidic end-time company the Spirit of GRACE.

**Zech. 12:10a** And I will POUR upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.

God promised to restore the Tabernacle of David<sup>6</sup>. The church is also representative of a Davidic people, upon whom the Spirit of Grace would be RAINED upon, as suggested by the use of the term 'POUR UPON'.

I want to encourage us to HUNGER and THIRST for this rain – for accurate and relevant apostolic doctrine. God is pouring forth abundant grace upon His people. We are to ASK for rain in the time of rain – and that time is NOW. Asking, hungering and thirsting are key.

**Zech. 10:1** Ask rain from the Lord at the time of the spring rain - The Lord who makes the storm clouds; And He will give them showers of rain, vegetation in the field to each man.

## **A MAN OF GOD BRINGS THE RAIN OF GOD**

In the creation account on the third day, the earth was created, having in it vegetation, plants and fruit trees.

### **Gen. 1:10-13**

God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. There was evening and there was morning, a third day.

At the point of their creation, this plant life did not need sunlight, for the sun would only be created on the fourth day in the creative sequential order. The earth, as well as the plants for that epoch of time, did not depend upon the entirety of outer space with all its additional stars and planets, including the sun and moon, to survive. The earth received 'God-light', not sunlight. It would be engrafted into an entire interdependent eco-system for its continued existence and welfare, but already here in the creation account, we see two things. Firstly, the earth, created on the third day, was designed to be sustained by Heaven, created on the second day. Secondly, the earth is the central venue in all creation in which God chooses to express Himself through His sons, who in their corporate expression, are to administrate the entire creative realm, both in Heaven and Earth.

### **Gen. 1:14-17**

Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. God placed them in the expanse of the heavens to give light on the earth, and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. There was evening and there was morning, a fourth day.

The earth is the focus of the whole solar system.

Plant life was created on the third day and man on the sixth day (Gen.1:26).

### Gen. 1:29-31

Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so. God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day

### Gen. 2:1-8

Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven. Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent rain upon the earth, and there was no man to cultivate the ground. But a mist used to rise from the earth and water the whole surface of the ground. Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. The Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

Genesis 2:5 indicates that there were no plants because there was no man, yet plants were made before man. So this has another meaning than something natural. The Scriptures are not contradictory here. There is another application, which is spiritual in nature, to which God is alluding. One scripture gives explanation and understanding to another. Scripture interprets Scripture. We have already established that rain is symbolic of God's Word.

Gen. 2:5 Now no shrub of the field was yet in the EARTH, and no plant of the field had yet sprouted, for the Lord GOD HAD NOT SENT RAIN UPON THE EARTH, and there was NO MAN to cultivate the GROUND.

We as sons of God are likened unto 'God's field' and 'God's ground/soil':

1 Cor. 3:9 For we are God's fellow workers; you are God's field, God's building.

Matt. 13:23 "And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty."

We are God's earth. 'Field' and 'ground' here symbolically or prophetically, refer to us. "Man was the last piece of 'earth' God created, fashioning him from the soil of the earth and breathing spirit into him" (Sam Soleyn).

The Hebrew term for man is 'adam'<sup>7</sup>. It can refer to a singular human being, but generally it is generically applicable to represent the entire human race (refer to Psalm 144:3). 'Adam' was also the proper noun given as a descriptor of the first human being created as the representative embodiment of the entire human race. Interestingly, the Hebrew word for 'ground' is 'adamah' meaning 'dirt, ground, earth, clay'<sup>8</sup>, signifying the earth or clay God used to form man. This is distinguished from the Hebrew word, 'eres' translated 'land'<sup>9</sup>. The point I wish to make is simply this: There was no rain (WORD) because there was no man (One representative of corporate community) to water and steward the GROUND (the body of humans allotted to his care).

While there were physical plants on day three of creation, man's garden was not yet planted. There was no productivity on man's adamah. Because there was no man he could not send rain. Rain comes as doctrine to a man who must water the garden of fellow men so that they can be productive. Your 'adamah' needs an 'adam' to get rain. If there is no man, you will be in drought. This man is the apostolic fatherly figure God has positioned in your life to rain God's Word upon your life so that you could experience growth, productivity and fertility, in order to mature you into the fullness of HIS image and likeness, and accomplish all He has ordained for you.

The rainstorm of double grace will only come to you once you regard and properly relate to the individual who activates the rain (WORD) of God within your life. Job literally regarded himself as such a man to his world. Read the text below, which is probably Job's curriculum vitae, and note verses 21-23.

### **Job 29:10-23**

- 10 The voice of the nobles was hushed, And their tongue stuck to their palate.
- 11 "For when the ear heard, it called me blessed, And when the eye saw, it gave witness of me,
- 12 Because I delivered the poor who cried for help, And the orphan who had no helper.
- 13 "The blessing of the one ready to perish came upon me, And I made the widow's heart sing for joy.
- 14 "I put on righteousness, and it clothed me; My justice was like a robe and a turban.
- 15 "I was eyes to the blind And feet to the lame.
- 16 "I was a father to the needy, And I investigated the case which I did not know.
- 17 "I broke the jaws of the wicked And snatched the prey from his teeth.
- 18 "Then I thought, 'I shall die in my nest, And I shall multiply *my* days as the sand.
- 19 'My root is spread out to the waters, And dew lies all night on my branch.
- 20 'My glory is ever new with me, And my bow is renewed in my hand.'
- 21 "To me they listened and waited, And kept silent for my counsel.
- 22 "After my words they did not speak again, And my speech DROPPED on them.
- 23 "THEY WAITED FOR ME AS FOR THE RAIN, And opened their mouth as for the spring rain.

The Lord comes to you and I like rain comes to earth, but this rain comes as His Word in and through the ones He has sent to deliver that Word to us.

### Hosea 6:1-3

"Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. "He will revive us after two days; He will raise us up on the third day, That we may live before Him. "So let us know, let us press on to know the Lord. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth.



### BACK TO ZECH. 4:7

Zech. 4:7 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with SHOUTS of "GRACE, GRACE to it!"

**Shouts = Teshuah** = A storm, a crashing, a noise; a substance<sup>10</sup>; thundering<sup>11</sup>.

Note the following from the Hebrew definition of 'Shouts' above:

- Note the reference to '**thundering**'. Thunder in Scripture is symbolic of **God's speaking**.<sup>12</sup> It denotes God's intentional, focused and loud speech – suggesting intense zeal to accomplish some purpose.
- Note the word 'substance' alludes to grace being the substance of God as Spirit (akin to the Greek concept 'hupostasis'<sup>13</sup>).

Grace, apart from configuring our identity in sonship, also equips and empowers us for our function as we execute the will of God. Grace makes, mandates, motivates and manoeuvres us in the successful accomplishment of our Father's purposes in the earth.

A profound measure of this grace is required in the time-frame in which the purposes of God are being finalised and climaxed. The term 'top stone', referred to in the text, is the final stone to be placed on the building signifying its completion. As we position ourselves to bring to completion God's purposes in our lives personally and corporately, our hunger and thirst should be for double doses of GRACE, GRACE that will come like torrential rains - like a rainstorm. His Word will pour forth in such abundance that it will transfer to us DOUBLE grace in such profound measure, simply because of the urgency of the times we are in and the pressing nature of the Will of God which begs for finalisation and maturation in the earth. We are in such a time. This will come when there is a 'MAN' positioned in the garden of our lives to bring forth this rain so that we are productive in God's will. No man, no rain.

There must be the Zerubbabel principle – the apostolic fathering grace. It is before Zerubbabel that the mountain is removed. The positioning of Zerubbabel is critical to the process. He is the proverbial ‘rain man’.

## **THE ESSENTIAL OF ACCURATE AND ACUTE HEARING**

After a thorough analysis of the parable of the sower and the seed in Matthew 13, we may conclude the following:

- The sower is the preacher, the one sent to you by God to deliver the Word
- The seed is the Word of God
- The four types of soil represent four conditions of the heart, which determines how the Word is HEARD or encoded.

You can be exposed to powerful and relevant teachings of God’s Word through credible servants of God, yet that Word might not transmit the intended quantum of GRACE to you and thus not have the desired effect in your life, because your heart may be hardened for various reasons. A hardened heart will negatively impair your capacity to HEAR accurately. Various things like offense, bitterness, unforgiveness, dishonour, etc. can cause hardness of heart.

**Heb. 3:15** while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."

The RAIN of God’s Word will not benefit a hardened heart; it will simply run off and not penetrate. Fallow ground is hardened soil that first needs to be ploughed before seed is sown and watered. May I encourage you to deal with any condition that may cause hardness of heart. Break up the fallow ground and receive the rainstorm of grace!

**Hosea 10:11,12** Ephraim is a trained heifer that loves to thresh, But I will come over her fair neck with a yoke; I will harness Ephraim, Judah will plow, Jacob will harrow for himself. Sow with a view to righteousness, Reap in accordance with kindness; Break up your fallow ground, For it is time to seek the LORD Until He comes to rain righteousness on you.

I pray torrential downpours of Shouts of GRACE, GRACE upon your life through apostolic fatherly leadership - the spiritual father God has placed in your life to RAIN His grace-filled Word upon you.

SHOUTS of “Grace, Grace” to you,  
Randolph Barnwell.

**Note :** See Addendum – The song, “Shouts of Grace, Grace”, written in 2009, captures some of the truths in study.

**[Endnotes on Last Page]**




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**See Addendum Overleaf for the Song, 'SHOUTS OF GRACE, GRACE'**

**Key : E****SHOUTS OF GRACE, GRACE**

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**Intro:** G<sup>#m7</sup> C<sup>#m7</sup> F<sup>#m7</sup> A<sup>m</sup> B<sup>m</sup> C D

**Verse 1 :** E C<sup>#m</sup> F<sup>#m</sup> A/B B  
 Grace is given to the humble; Greater Grace each day  
 E C<sup>#m</sup> F<sup>#m</sup> A B<sup>sus</sup>  
 Grace abundant, Grace sufficient; Grace upon Grace

**Chorus :** B/A G<sup>#m7</sup> C<sup>#m7</sup> C<sup>#</sup>/F  
 Through Your Word in the one You send to us  
 F<sup>#m7</sup> B<sup>sus</sup> B/A  
 The Word of Your Grace is shaping us  
 G<sup>#m7</sup> C<sup>#m7</sup> C<sup>#</sup>/F  
 To be more than we could ever be  
 F<sup>#m7</sup> B<sup>sus</sup> D E B<sup>sus</sup>  
 You're building Your house, with shouts of "Grace, Grace" to it.

**Repeat Verse 1 and Chorus**

**Verse 2 :** E C<sup>#m</sup> F<sup>#m</sup> A/B B  
 Grace is enough when times get tough; In weakness we're made strong  
 E C<sup>#m</sup> F<sup>#m</sup> A B<sup>sus</sup> B/A  
 Strength is perfected as Grace is imparted; To finish the work begun

**Repeat Chorus**

**Ending of Chorus :** ..... with shouts of "Grace, Grace" to it.  
 B<sup>sus</sup> E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B F<sup>#</sup>/A<sup>#</sup> B<sup>sus</sup>

**Bridge :** E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B  
 We will be more than we could ever be  
 E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B  
 We will do more than we could ever dream  
 E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B  
 The Word of Your grace empowers us  
 E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B  
 We will be more than we could ever be  
 E/D A/C<sup>#</sup> A<sup>m</sup>/C E/B  
 We will do more than we could ever dream  
 F<sup>#m</sup> A [Prepare to a Key transposition to F]  
 We lift up our hands in this place  
 F<sup>#m</sup> B<sup>sus</sup> C<sup>sus</sup>  
 The 'God of All Grace' we praise, praise

**Repeat Chorus in key of F (see next page)**

**Chorus in 'F':**

Through Your Word in the one You send to us  
 The Word of Your Grace enables us  
 To do more than we could ever do  
 You're building Your house, with shouts of "Grace, Grace" to it.

**Ending :**

F/E <sup>b</sup>	B <sup>b</sup> /D	B <sup>bm</sup> /D <sup>b</sup>	F/C	} <i>Repeat as many times as you want</i>
"Grace Grace"	"Grace Grace"			
F/E <sup>b</sup>	B <sup>b</sup> /D	B <sup>bm</sup> /D <sup>b</sup>	F/C	
"Grace Grace"	"Grace Grace"			
F/E <sup>b</sup>	B <sup>b</sup> /D	B <sup>bm</sup> /D <sup>b</sup>	F/C	
"Grace Grace"	"Grace Grace"			

You're building Your house, with shouts of "Grace, Grace" to it.  
 You're building Your house, with shouts of "Grace, Grace" to it.

Take a listen to the audio of this song via this link:

<http://randolphbarnwell.com/CDs/Eternal%20Sound/Shouts%20Of%20Grace%20Grace/02%20Shouts%20Of%20Grace,%20Grace.mp3>

See Endnotes Overleaf

## ENDNOTES

1. Refer to the May and October 2014 Apostolic Schools of Ministry. Here is a direct link to the audio files on Thamo Naidoo's website:  
<http://thamonaidoo.com/apostolic-school-of-ministry-asom-downloads/>
2. Baker, W. (2003, c2002). The Complete Word Study Dictionary : Old Testament. Chattanooga, TN: AMG Publishers, #H8663
3. New American Standard Updated Edition Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Definitions; Copyright 1981, 1998 by the Lockman Foundation, #H8663
4. Baker, W. (2003, c2002). The Complete Word Study Dictionary : Old Testament. Chattanooga, TN: AMG Publishers, #H1995
5. Refer to Session 5 in this series. Here is a direct link to download directly from my website:  
<http://randolphbarnwell.com/PDF's/Grace/5.%20Grace's%20Conduit%20is%20God's%20Word.pdf>.  
You may also listen to my audio teaching on this issue here :  
Part 1: [http://randolphbarnwell.com/GSOM/Grace/6.%20God's%20Word%20-%20Grace's%20Conduit%20Grace%20%20\(Prt%201\)%20%202016.mp3](http://randolphbarnwell.com/GSOM/Grace/6.%20God's%20Word%20-%20Grace's%20Conduit%20Grace%20%20(Prt%201)%20%202016.mp3)  
Part 2: [http://randolphbarnwell.com/GSOM/Grace/7.%20God's%20Word%20-%20Grace's%20Conduit%20\(Prt.2\).mp3](http://randolphbarnwell.com/GSOM/Grace/7.%20God's%20Word%20-%20Grace's%20Conduit%20(Prt.2).mp3)
6. Acts 15:16ff.
7. Baker, W. (2003, c2002). The Complete Word Study Dictionary : Old Testament. Chattanooga, TN: AMG Publishers, #H120
8. Ibid., #H127
9. Ibid., #H776
10. Ibid., #H8663
11. New American Standard Updated Edition Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Definitions; Copyright 1981, 1998 by the Lockman Foundation, #H8663
12. Connor K.J. (1992), Interpreting The Symbols and Types, City Bible Publishing, 175;  
(1 Sam.2:10; 7:10; Job 26:14; 40:9; Rev. 6:1; 14:2; Ps. 18:13; 77:18; 104:7; Jn 12:29; Ps. 29:3; Ex. 20:18; Rev.11:19; 19:6)
13. Refer to Sessions 1, 2 and 3 in this series for a full explanation. These are freely downloadable from my website:  
[www.randolphbarnwell.com](http://www.randolphbarnwell.com)