

GATE School of Ministry [DC] Bible Study Notes

Reach | Resource | Reform

Module : The Primacy of the Word of God

Session 6 : Mixing Faith With The Hearing of the Word

Focus : Faith As the Core to the Nature of God



Hebrews 4:2b “...the word which they heard did not profit them, not being mixed with faith in those who heard it.” (NKJV)

Brief Recapitulation of Salient Principles from Session 5

- Both **WHAT** we hear and **HOW** we hear is equally important.
- **‘How’** we hear includes the following:
 - a. Hearing with Understanding which includes both the ability to comprehend and obey what is heard.
 - b. Receiving the Word with ‘humility’.
 - c. Receiving the Word with fear, reverence and high esteem.
 - d. Receiving the Word as God’s Word, not man’s Word, even though it is expressed through men whom we also receive.
 - e. Receive the Word with eagerness and then commit to examining that which we have heard.
- The above principles will ensure that the inherent power of the Word is fully appropriated. The Word is able to ‘save’ (James 1:21) and ‘perform its work’ (1 Thess. 2:13).
- Having heard accurately, obedience is the only acceptable response.
- The Word of God is likened to a mirror revealing our true internal state.
- It does this by highlighting the nature of God, and thus we see ourselves in reference to this.
- Really, we see ourselves in Christ as we existed before time.
- Every revelation of the nature of Christ from the Scriptures provides an opportunity for further transformation into that divine image from one level of glory to the next.
- The transformation is actually activated in two stages: When you see the nature of Christ in His Word, and then when you actively obey that principle of what you have seen in your life.
- To see accurately demands that one consistently washes one’s eyes (spiritual sight) in apostolic doctrine (Pool of Siloam). This is essential as it then corrects our perspective with which we look into the mirror of the Word, so that we do not superimpose a preconceived or inaccurate view of what we perceive of the nature of Christ in His word.
- James further encourages us to lay aside all immorality (filthiness) and malicious behavioural intent (wickedness) to activate the fullness of the power and efficacy of the Word of God. The Word of God does cleanse us continually, but also, deliberate setting aside of carnality heightens our sight, hence our capacity for further transformation.

- Ultimately a true son of God is the Word of God, which has 'become flesh' (John 1:14). If the Word is a mirror, our lives then become the mirror of God's Word to men. As they see us, they are also provided with an opportunity for transformation into the Divine image.

Another important principle to be noted in considering 'HOW WE HEAR' is to **mix what you hear with faith.**

Hebrews 4:1-3 (NASB)

- 1 Therefore, let us fear if, while a **promise** remains of **entering His rest**, any one of you may seem to have come short of it.
- 2 For indeed we have had **good news preached to us**, just as they also; **but the word they heard did not profit them**, because it was **not united by faith in those who heard**.
- 3 For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," **although His works were finished** from the foundation of the world.

The above passage presents the following scenario:

- ✓ There is 'good news' preached. This implies acceptance of the preacher and what is being preached.
- ✓ There is a promise given.
- ✓ The recipients HEAR this.
- ✓ What they hear is not mixed with faith.
- ✓ The Result? The Word that is heard does not profit them.

We lose the potential power in the Word whenever we do not mix faith with the Word. This sounds strange because the very act of hearing is supposed to generate faith, since faith comes by the hearing of the Word of God. The only answer lies in the fact that if the Word is HEARD **inaccurately** or with the **wrong attitude** and **internal disposition** as was indicated in our previous session, that it would not then generate faith which manifests outwardly in obedience.

1. LIVING BY FAITH

N.B.: For the purpose of this session, we will deal with faith in an elementary fashion. It will be more thoroughly explored in a later module.

Together with love and hope, FAITH is one of the three abiding, unending virtues listed in Scripture (1 Cor.13:13). Hebrews 6:1 focuses on faith's object, viz. God Himself (faith '**towards God**'). Faith in God or towards God is an expression of utter dependance upon Him for all of life and our effective functioning in this life. Faith is more than an evangelistic concept that gets us saved or makes us believers. We are indeed 'saved by faith' (Eph.2:8,9), but there is much more to it than this. We need faith for salvation – this is entry level faith. When we get saved and start to grow from infancy to

maturity, at our infancy stage of spiritual development, we are for the most part focused on using faith to get things from God – to get our needs met, for example. Faith toward God begins with what God can do for you, but it cannot stagnate at that level. Scripturally, faith is not primarily a need-centred concept as in us trusting God for things. In some circles, ‘faith’ has been presented as a virtue which feeds the self-indulgence of some. Faith must be a WAY OF LIFE. Faith does not only relate to our spiritual life, but also to the secular, domestic, vocational, etc. Four Scriptures inform us that the **‘righteous live by faith’**.

Habbakuk 2:4 *“Behold, as for the proud one, His soul is not right within him; But the righteous will **live by his faith**.”*

Galatians 3:11 *Now that no one is justified by the Law before God is evident; for, **“THE RIGHTEOUS MAN SHALL LIVE BY FAITH.”***

Hebrews 10:38 *BUT **MY RIGHTEOUS ONE SHALL LIVE BY FAITH**; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.*

Romans 1:17 *For in it the righteousness of God is revealed from faith to faith; as it is written, **“BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”***

The word ‘live’ encompasses **every aspect of our living and functioning**. The righteous ones live by the principle of faith. The Biblical teaching on faith goes far beyond the mere trusting of God for things. This is part of faith, but for the saints in the Bible, faith characterised their **entire existence**. Life was inconceivable apart from faith. It was a basic condition of life. As breathing is to the life of the body, faith was **the core component of life** for saints in the Scriptures. For them faith was the core imperative – the essential ingredient to fulfilling the will of God upon the earth. To move out of faith is to cease to exist. Apart from faith, it is absolutely impossible to please God.

Hebrews 11:6 *And **without faith it is impossible to please Him**, for he who comes to God **must believe that He is and that He is a rewarder of those who seek Him**.*

The beginning of living a life of faith starts with the acceptance of the existence of God: **‘must believe that He is’**. Excelling in the life of faith is the portion of those who believe in God’s nature as a rewarder of those who seek Him. God will reward those who pursue Him – yearn after Him and unswervingly believe His Word.

To not have faith, is to be incapable of pleasing God and also to be vulnerable to sin, which directly displeases God. **Romans 14:21-23** *... and **whatever is not from faith is sin**.*


The church, the Body of Christ, is described in many ways using many metaphors. One description of the church is the ‘household of faith’ (Galatians 6:10 : KJV). The church ought to be characterised by faith in God. Faith expressed through works of obedience, not unbelief, doubt, fear, presumption or impatience, should dictate the environment of saints of God in the ‘household of faith’.

A study of **Hebrews 11** will reveal how specific individuals functioned by the principle of faith, and accomplished specific aspects of the will of God for their own lives, their families, their generation and nation. For the Old Testament saints, the word 'faith' was not even in their vocabulary. It was not even a theological concept. They simply functioned in various roles by the principle of faith. Relationship with God was so intense and the execution of His will in the earth was so urgent and so highly prioritised, that nothing short of firm, unswerving confidence and assurance in God and His Word or promise would have sufficed. Some, like David, called it 'trust', others 'hope' and some, like Abraham, simply 'believed'.

2. WHAT IS FAITH ?

Heb. 11:1 Now **faith** is the **substance** of things **hoped for**, the **evidence** of things **not seen** (NKJV)


Heb. 11:1 Now **faith** is the **assurance** [of things] **hoped for**, the **conviction** of things **not seen**. (NASB)



Faith = pistis	Subsatnce = hupostasis	Hoped for = Elpizo	Conviction = Elegchos
"firm persuasion," a conviction <u>based upon hearing</u>	The essence which underlies the apparent; confidence or confident expectation	To act with desire	a conviction, that by which a person is tested or proved

The words 'of things' in the first part of Hebrews 11:1 were not in the original manuscripts of Scripture - in most Bibles it exists in italics or in brackets. This verse should read "Now faith is the substance hoped for, the evidence of things not seen".

- Note:**
- The issue of faith relates to a firm persuasion or confidence.
 - The composition of faith relates to the nature of God Himself (as indicated by the word 'substance').
 - This confidence is rooted in and derived from the very nature and character of God Himself.

The word translated as 'substance' (KJV) or assurance (NASB) is the Greek term '**hupostasis**', a word which is used to describe the very substantive and compositional nature of God Himself  see Hebrews 1:3.

Heb 1:3 And He is the radiance of His glory and the **exact representation** of **His nature**, and upholds all things by the word of His power.

The complete meaning of ‘**hupostasis**’ is that which underlies the apparent, hence –reality, essence, substance; that which is the basis of something, hence, assurance guarantee, confidence; substance, what really exists under any appearance, reality, essential nature”.

Thamo Naidoo, an apostle of Christ, offers further light on ‘hupostasis’:

*“When the early church fathers tried to explain that Christianity has one God expressed in three persons, they said that God is a God of substance (hupostasis), i.e. He has a non-material substance. The three persons in the Godhead are co-equal in that they have the same substance – this is the **compositional make up** of God. Each of the parts of the Godhead has the same weight of substance; but the character of that substance may express itself differently. This is the basis upon which the image of God is expressed. **Inwardly we have to bear a divine substance that carries and communicates our character.** This is the basis upon which your life is founded. It **undergirds everything in my life that appears as the image of God.** This is the **immovable foundation** of your life. Faith is the substance of things hoped for. **Faith is the means of accessing the substances, which is the essence of everything God is.**”*

Thamo Naidoo: 19th Apostolic School of Ministry (ASOM) - March 2011; Session 19

Hence faith, the firm persuasion or conviction, has as its very focus and constitution, the substantive nature of God. Partaking of this Divine nature occurs when we obey what we have heard of this nature and command, communicated to us through grace in the Word. The nature of God reflects both His character and His intention or purpose. Doing His purpose is impossible without the assimilation of His character first. Faith’s object is first of all, GOD HIMSELF – HIS ‘substance’ or ‘hupostasis’ – His essential essence. Thereafter it is employed in one’s obedient response to obey His expectation of us and to also execute His specific tasks given to us. The greatest indicator of faith’s presence is obedience. The person of faith is a person of obedience fuelled by raw and robust confidence concerning His representation of God’s character and the doing of His will in conditions that usually militate against the Divine will. This ‘substance’ – ‘hupostasis’, underlies and is the basis upholding the sense of confidence, and will manifest itself in firm belief in what God has SPOKEN, even in the face of contrary external physical evidence.

Considering the meaning of the words of the definition above, we may define faith as follows:

Faith is an extremely strong conviction or persuasion rooted in something God said. It comes by hearing the rhema Word of God, which communicates ‘grace’, the very substance of which God, who is Spirit, is composed.

This conviction is not so much a mental position of belief and agreement as much as it is a divine reality, the nature of God within one, that undergirds and produces a confident expectation or hope. This hope causes one to act with intense desire outwardly in obedience, even without physical or tangible external proof or evidence, because faith provides a perspective into the unseen invisible reality. This reality or perspective regards as fulfilled the things spoken by God.

Mark 11:22, says, “**Have faith IN God**”. Some versions of the Bible, like the Modern King James Version, render this as ‘Have faith of God’ – literally have the God-kind of faith. If faith is produced by being open to and fully assimilating and believing that which God says, and if God and his Word are one, then we could say that the moment you agree internally that what God has said will take place, then through this you receive an endowment of faith – of an ability to trust Him implicitly. The Message Bible frames **Mark 11:22** this way : ‘*Jesus was matter-of-fact: “Embrace this God-life. Really embrace it...”*’.

3. FAITH IS SIGHT INTO THE ETERNAL UNSEEN DIMENSION

2 Corinthians 5:7 *For we walk by faith, not by sight*

Note that the Hebrews 11:1 definition of faith says that it is a conviction of things **NOT SEEN**. This simply means that there is no external visible evidence for adopting the specific firm belief or persuasion regarding God’s promise or commandment. The conviction is based upon an unseen reality that is not yet manifest in the natural visible world and human experience. Yet the conviction is so strong, that in spite of the non-existence of the natural reality of the promise, the person who has faith in the God who promised, regards the promise as already accomplished – so strong is the conviction. Faith is not based upon what we see externally – it is based in God’s Word. After this, when the promise becomes practical reality, it is actually the outcome of our belief in its fulfillment even before it came to pass.

2 Cor. 4:18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the **things which are not seen are eternal**

The saying ‘seeing is believing’, from a biblical faith perspective, is not true and is an anti-faith position. Thomas wanted to first see Jesus in the flesh before he believed that He was risen from the dead (see John 20:25-29).

Faith does not rely upon, or need evidence to be strongly active. All it needs is a Word from God. Faith is rooted and located in the unseen realm – the dimension of the spirit – the supernatural – faith takes its cue and is convinced by realities not seen by natural human eyes. Faith in this sense is very much a dynamic of the Kingdom of God, which operates from the invisible realm and is fleshed out in our practical lives. In this sense faith is not wishful thinking or vain imagination – rather it is SUBSTANCE – it is a substantive reality.

Think about it. If faith’s firm persuasion or conviction is actually the substantive nature of God Himself embodied within you as His son, and this nature of God is eternal and spirit, then faith’s outward operation is then also based upon a spiritual view or sight into that dimension in which God Himself exists – the eternal.

4. HOW DOES FAITH COME ?

The object of faith is God. We have faith IN GOD or the faith OF God. God and His word or promise are one. When He speaks, He expresses Himself. You cannot extract His Word from who He is. When He speaks and issues a specific commandment or promise to us, the very act of obedient hearing internally in our spirits births faith within us to believe that what He commands or has promised is possible to be done. Our belief in the Word of what He has said is a strong conviction that produces earnest expectation and action even in the face of contrary external conditions. This is so because His Word is representative of Himself – absolutely 100% trustworthy, faithful and reliable.

Romans 10:17 *So faith comes from hearing, and hearing by the word of Christ.*

If faith comes by hearing His Word, one may access faith whenever one 'HEARS' His Word. The primary means of God's speaking that one may HEAR, is through the medium of HIS WORD. All of God's other speaking must be consistent and not contradict that which He has revealed through His Word, which is consistent with and reflective of His nature. True biblical faith arises from the hearing of a rhema Word of God from a valid, authentic, apostolic spiritual fathering grace.

Abraham believed and had faith in God, according to that which he heard God speak'. God's speaking produced faith within Him.

Romans 4:18 *In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "SO SHALL YOUR DESCENDANTS BE."*

5. OBEDIENCE – THE EXPRESSION OF FAITH

James 2: 26 *For as the body without the spirit is dead, so too faith without works is dead*

'Works' here indicate outward actions of obedience because of what you have heard, that produced faith in your heart and life. When you have faith in God BECAUSE of His Word to you, your actions or 'works' will be in synchrony and alignment with your faith. Your obedience and appropriate outward actions or works is the evidence of the presence of faith – i.e. my outward actions will give indication to the presence and quality of faith within me.

If none of your external actions correspond with the faith you claim to have – then this proves that there is no real living effective faith within.

James 2:14 *What use is it, my brethren, if someone says he has faith but he has no works?*

Before the fall of Adam in the garden, there was no need for faith. Faith is a post - fall reality. All Adam had to do was simply OBEY God completely. Once his eyes were opened to the knowledge of good and evil because of sin, he was introduced to the world of rational thinking and negotiating the command or will of God. Faith's ultimate goal is to restore and produce a strong culture of total and unquestioning obedience to all of God's commands.

6. ENEMIES OF FAITH

In a later study we will examine in greater detail what the hindrances to faith are. Sufficient for now, is to simply list the following factors that inhibit the reception and/or development of faith :

- Not Hearing and Obeying the Word released through your spiritual oversight.
- Neglecting the Word – the rhema word.
- UNBELIEF is the lack of faith.
- DOUBT is indication of ‘wavering’ – moving between faith and unbelief.
- PRESUMPTION is false faith, not based on a sure Word of or from God.
- IMPATIENCE produces an ‘Ishmael’ – something of human construction that is portrayed as the provision of God as a result of faith.
- FEAR is faith moving in the opposite direction.

The first factor in the list above is what we want to focus on here.

7. HONOUR FOR YOUR SPIRITUAL OVERSIGHT AND OBEDIENCE TO THE WORD RELEASED EQUATES TO FAITH

Recall that the Word of God must be received not as the word or opinion of man – 1 Thess 2:13. If you receive a man’s opinion, it will not produce faith. Your reception of it as a man’s opinion might be because of dishonour of the one through whom the Word comes to you, and so because of an inaccurate perception of the one bringing the Word, you discount the power of the Word. Where the bearer of the Word is not received in honour and blessings, the Word he/she releases will not be ‘heard’ correctly so that faith is not produced - and disobedience can be the only result.

Matt 13: 54-58

- 54 He came to His hometown and *began teaching* them in their synagogue, so that they were astonished, and said, "Where *did* this man *get this wisdom* and *these miraculous powers*?"
- 55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?"
- 56 "And His sisters, are they not all with us? Where then *did* this man *get* all these things?"
- 57 And they took offense at Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his *own* household."
- 58 And He did not do many miracles there because of their unbelief.

In this passage, Jesus’ words did not have the desired effect of producing faith and obedience. Instead, unbelief predominated. Why? They did not honour Him as God’s Son in their midst, but reduced Him to a mere man – a carpenter’s son. They disesteemed His representation of the Divine among them. Hence,

because of their devaluing of Him and His identity, the Words He spoke created offense in them instead of faith. When a man of God is not perceived accurately and is not honoured and respected as the mouthpiece of God to the people he is called to serve, then the Word that he releases will create offense and not produce faith. As a result, the works of God become stifled and hindered in that context. Faith is directly linked to a high estimation for the speaking of the Lord through the spiritual father He has placed over your life to speak His Word to you. Where this is absent, the supernatural and miraculous works of God are cut off.

In the account below, the Centurions' high regard for Jesus is considered by Jesus as 'GREAT' faith. Honour is equated as great faith.

Luke 7:1-10

- 1 When He had completed all His discourse in **the hearing of the people**, He went to Capernaum.
- 2 And a centurion's slave, who **was highly regarded by him**, was sick and about to die.
- 3 When **he heard about Jesus**, he sent some **Jewish elders** asking Him to come and save the life of his slave.
- 4 When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him;
- 5 for **he loves our nation** and it was he who **built us our synagogue**."
- 6 Now Jesus *started* on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for **I am not worthy** for You to come under my roof;
- 7 for this reason I did not even consider myself worthy to come to You, but **just say the word**, and my servant will be healed.
- 8 "For I also am a man placed **under authority**, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."
- 9 Now when Jesus heard this, **He marveled at him**, and turned and said to the crowd that was following Him, "I say to you, not even in Israel have **I found such great faith**."
- 10 When those who had been sent returned to the house, they found the slave in good health.

The culture of honour and high regard for those who bring the Word unto you is a fundamental requirement for the Word of God producing faith in you. Where there is dishonour for the Messenger of the Word, the Message of the Word creates offense and negates faith for accurate representation of the nature of God and also obedience and great works in the execution of His purposes.

The two disciples on the road to Emmaus highly esteemed a man who was able to open the Scriptures to them, explaining the nature and work of Christ relevantly in the day in which they lived (Luke 24). They actually beckoned Him to stay on with them when He pretended to go further on to another city. This man was the Christ but their eyes were prevented from recognising Him. They doubted the testimony of ladies who heard an angelic witness at the tomb that Jesus was raised from the dead. Jesus described them as 'foolish and slow of heart to believe'. Only when Jesus disclosed Himself to them in the breaking of bread (symbolic of revealing Himself from the Word of God), did they now believe. What the

personal subjective testimony of woman supported by angelic witness could not do, the WORD OF GOD revealing the 'substance' or nature of Christ was able to do. Faith comes by hearing the Word, through which Christ is seen. Having seen Christ - they are transformed into the image of Christ. Their belief and faith was more than just an internal mental persuasion of a specific reality (i.e. that He is alive), but it was borne and initiated by a profound revelation of His person from the Word. Faith is not a mental exercise - but more a spiritual posture of keen sightedness into the eternal dimension of GOD HIMSELF. The two disciples returned to Jerusalem to now provide a report to the others not based on angelic testimony but on their personal encounter with a disclosure of Christ from His Word. Your 'faith' flows from your revelation of the person of God from His Word. The lack of faith then indicates the absence of the comprehension of the nature of God.

QUESTIONS AND ISSUES FOR PERSONAL REVIEW AND GROUP DISCUSSION

1. How does one get faith or grow in faith?
2. The 'righteous man shall live by faith'. What does this statement mean or imply?
3. What is faith's focus and objective?
4. How is faith evidenced in one's life? What is the natural and expected outcome of faith?
5. Explain how honour for one's spiritual father who delivers God's Word to you can be equated to faith?
6. Analyse Hebrews 11, the so-called 'faith' chapter. Isolate exactly what each individual mentioned there, used faith for. How does your analysis offer a perspective of faith that may be vastly different from the limited and narrow understanding of faith as 'faith for things' in the general church today?

Hebrews 11

- 1 Now **faith** is the assurance of *things* hoped for, the conviction of things not seen.
- 2 For **by it** the men of old **gained approval**.
- 3 **By faith we understand** that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.
- 4 **By faith Abel offered** to God a better sacrifice than Cain, through which he **obtained the testimony** that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still **speaks**.
- 5 **By faith Enoch** was **taken up** so that he would not see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he **obtained the witness** that before his being taken up he was pleasing to God.
- 6 **And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.**
- 7 **By faith Noah**, being warned *by God* about things not yet seen, in reverence **prepared an ark** for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.
- 8 **By faith Abraham**, when he was called, **obeyed by going out** to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.
- 9 **By faith he lived as an alien** in the land of promise, as in a foreign *land*, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;
- 10 for **he was looking** for the city which has foundations, whose architect and builder is God.
- 11 **By faith** even **Sarah** herself **received ability to conceive**, even beyond the proper time of life, since she considered Him faithful who had promised.

- 12 Therefore there was born even of one man, and him as good as dead at that, *as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.*
- 13 **All these died in faith**, without receiving the promises, but **having seen them** and having **welcomed them from a distance**, and having confessed that they were strangers and exiles on the earth.
- 14 For those who say such things make it clear that they are seeking a country of their own.
- 15 And indeed if they had been thinking of that *country* from which they went out, they would have had opportunity to return.
- 16 But as it is, they desire a better *country*, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them.
- 17 **By faith Abraham**, when he was tested, **offered up Isaac**, and he who had received the promises was offering up his only begotten *son*;
- 18 *it was he* to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."
- 19 **He considered** that God is able to raise *people* even from the dead, from which he also received him back as a type.
- 20 **By faith Isaac blessed Jacob and Esau**, even regarding things to come.
- 21 **By faith Jacob**, as he was dying, **blessed each of the sons of Joseph**, and worshiped, *leaning* on the top of his staff.
- 22 **By faith Joseph**, when he was dying, **made mention of the exodus** of the sons of Israel, and **gave orders** concerning his bones.
- 23 **By faith Moses**, when he was born, was **hidden for three months** by **his parents**, because they saw he was a beautiful child; and they were not afraid of the king's edict.
- 24 **By faith Moses**, when he had grown up, **refused to be called the son of Pharaoh's daughter**,
- 25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin,
- 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.
- 27 **By faith he left Egypt, not fearing the wrath** of the king; for **he endured**, as seeing Him who is unseen.
- 28 By faith he **kept the Passover** and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.
- 29 **By faith they passed through the Red Sea** as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.
- 30 **By faith the walls of Jericho fell down** after they had been encircled for seven days.
- 31 **By faith Rahab** the harlot **did not perish** along with those who were disobedient, after she had **welcomed the spies** in peace.
- 32 And what more shall I say? For time will fail me if I tell of **Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets**,
- 33 who **by faith** **conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,**
- 34 **quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.**
- 35 **Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;**
- 36 and others **experienced mockings and scourgings, yes, also chains and imprisonment.**
- 37 **They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated**
- 38 **(men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground.**
- 39 And all these, **having gained approval through their faith**, did not receive what was promised,
- 40 because **God had provided something better for us**, so that apart from us they would not be made perfect.

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