



LIVING IN RADICAL OBEDIENCE TO THE FATHER

INTRODUCTION TO THE SPIRITUAL GIFT OF PROPHETIC DISCERNMENT

LEVEL ONE

Required Resources for Course

Printed Bible – recommend English Standard Version or New King James Version

Computer, iPad, or Galaxy Pad

Exploring Heavenly Places V. 7 –Discernment Encyclopedia for God's Spiritual Creation

<https://verses.life/tms/>

Introduction

- In this course we are available to do what the Father is doing. The Lord may interrupt at any time.
- When you see, hear, smell, feel, taste something let me know
- Map what you are discerning and keep notes. You may be sensing aspects of God, beings or entities that we have not discussed yet but it is good to map so you can build on the revelation you are receiving.
- This course is a prerequisite for Level two.
- All notes will be given to students electronically.

Introduction

Ephesians, chapter 4 discusses unity in the Body of Christ. We strive to foster that unity here at Aslan's Place. However, we are all human and will make mistakes. Therefore, we've established a set of meeting guidelines. Some are based in biblical principles, some are based in prayerful wisdom. We ask that all participants of Aslan's Place meetings do their best to follow the guidelines listed here. All verses are (NKJV).



- **Use the 66 books of the Holy Bible and no other written material as the final test of truth.**
- **God should be in charge of every meeting.**
 - *Matthew 6:10 - Your kingdom come. Your will be done On earth as it is in heaven.*
- **Submit all supernatural questions and requests to the Father, Son and Holy Spirit. For example, if you would like God to send angels to protect you, then ask God to send them. Don't ask the angels directly. (It is biblical to talk to angels, and we want to receive (and test) the messages they bring. However, we don't want to be mixed in with people who try to worship angels.)**
- **Do not ask evil for information. For example do not ask evil to give information about the rights it has to come against a person. Instead, ask God.**
 - John 8:44 - You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it.
- **Do not fear and don't call all discernment of evil an attack.**
 - Isaiah 41:10 – *'Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you. Yes, I will help you, I will uphold you with My righteous right hand.'*
- **Do not declare prophetic words, but instead submit them for testing by the group.**
 - 1 Corinthians 14:29 - Let two or three prophets speak, and let the others judge.
- **Be aware that prophecies should edify and exhort.**
 - 1 Corinthians 14:3 - But he who prophesies speaks edification and exhortation and comfort to men.
- **Wait for a translation after a public tongue is spoken. Translation of a tongue can be by the person receiving the tongue or by someone else.**
 - 1 Corinthians 14:13 - Therefore let him who speaks in a tongue pray that he may interpret.
- **A facilitator will moderate all who speak, ensuring that only one word or tongue is spoken at a time.**
 - 1 Corinthians 14:26-33 - ²⁶How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. ²⁷If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret. ²⁸But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. ²⁹Let two or three prophets speak, and let the others judge. ³⁰But if *anything* is revealed to another who sits by, let the first keep silent. ³¹For

you can all prophesy one by one, that all may learn and all may be encouraged.
³² And the spirits of the prophets are subject to the prophets. ³³ For God is not *the author* of confusion but of peace, as in all the churches of the saints.

- **Ask permission before giving a personal prophetic word to another person.**
- **Ask permission before touching another person. (i.e. placing hands on shoulders, etc.) If you get permission to touch someone on their body, it is best, if possible, to have the person place their hand on the spot and then you place your hand on their hand.**
- **Cover anyone who lies down with a modesty blanket.**
- **Do not ask others to deliver personal prophetic words, instead wait for the person to be led by God.**
- **Do not assume that a person is participating in evil (i.e. practicing witchcraft) because you discern evil around them. Instead use it as a personal call to pray for that person.**
- **However, if you observe a believer sinning or performing an evil act, then follow the process laid out in Matthew 18.**
- **When you discern evil during a meeting, even if it seems to be around a specific person. Let the facilitator know about the evil but don't bring blame against another person. Allow God to teach you and to take care of evil, regardless of its source.**
- **When praying for healing, do not give medical advice or tell people to change treatments or prescriptions.**

Why We Need Discernment

The Collapse of the Biblical Worldview by Parents Has Infected the Next Generation

May 7, 2022

Kids these days" are shaped by watching their parents. That's the takeaway from the Cultural Research Center (CRC) at Arizona Christian University's latest survey. "Young children are watching their parents. They're listening to their parents, and they're trying to put those two things together," said George Barna, CRC Director and FRC Senior Research Fellow for the Center for Biblical Worldview.

"The problem is, they're seeing a contradiction between word and deed. The conclusion we discovered that children draw is, 'what a shame. My parents seem as confused as I am. So, this faith that they're talking about must not have the answers.'"

The statistics are appalling. Among American parents of children under age 13, only two percent have a biblical worldview, and even among self-identified born-again Christians, the number is only eight percent. "Between 15 to 18 months of age is when most children start forming their worldview," explained Barna on Washington Watch.

"By the age of 13, it's almost completely in place." Barna's worldview research discerns the presence of a biblical worldview with questions about biblical inerrancy, the character of God, the life of Christ, absolute moral truth, and salvation by faith.

Just because parents aren't consciously building their children's worldview doesn't mean one isn't forming. "A child needs a worldview, so if we don't help them develop it, somebody else will." Barna's research found "four major influences on worldview": public schools, media, arts and entertainment, and "the laws of the land... because that's what teaches us right from wrong partly."

So, if a biblical worldview isn't dominant, what is? "More than nine out of 10 parents of preteens (94 percent) have a syncretistic worldview -- a grab bag of beliefs and behaviors taken from a variety of philosophies of life," said Barna. "Most parents mix some biblical ideals with... Marxism to Eastern mysticism and everything in between."

Throw in a little Marxism there, a bit of Eastern mysticism there, season generously with nationalism, stir in a dollop of post-modernism, and garnish with secular environmentalism -- and parents have concocted for their own worldview and their children's a witch's brew more poisonous than nutritious. God does not accept syncretistic worship (Exodus 34:14).

Part of the problem is the teaching in churches, neither equipping children with a biblical worldview, nor empowering parents to do so. "We're telling them Bible stories, but not teaching them biblical truths," lamented Perkins. Instead of teaching the Bible and worshipping God, Barna added, churches are busy measuring the "numbers of people showing up."

Sure, a brief, flashy performance might draw a crowd for now. But if churches neglect the core distinctives of Christianity, why should anyone bother even showing up for the long haul? If church becomes merely a forum for social interaction, families may as well spend their Sunday on the lake, at a cookout, or at the ballpark.

Community outreach is fine, even necessary. But churches can't stop there. Perkins shared his own childhood experience in an unchurched home, and then attending Vacation Bible School. He came for the cookies and stayed for eternal life. "I'm grateful that the church I was in... taught the Scripture. And so I developed that biblical worldview."

The church didn't just teach Tony; his whole family was saved as a result. "I can recall my dad reading Our Daily Bread and the Bible," Perkins continued. "I saw the Bible was important to him, so it became important to me."



FRC President Tony Perkins asked Barna about the prospect for parents who lack a solid biblical foundation being able to instill on in their children, "how can you teach what you don't have?" Barna responded that an "outsourcing approach to parenting" is not the solution, even if it is "the chief parenting strategy of most young parents today." Hiring teachers, coaches, tutors, and pastors is risky, because who knows what behaviors they're going to model? No, the responsibility lies squarely on parents.

"George and I are not giving our opinion," said Perkins. "It's God's word. He's the one that says parents are responsible for teaching their kids. So I can't apologize for that." Long before the invention of social science research techniques, God in his infinite wisdom designed a perfect mechanism for moral instruction: the family.

"A worldview isn't just what you believe," said Barna. "It's also how you behave, because you do what you believe." When confronted with the bleak outlook that Barna's data show, we have two options.

We can be paralyzed by anxiety and fear over what America is becoming, or we can trust that God, as always, will use these circumstances for his glory. "We have a remnant of about 15 million adults across the country that have a biblical worldview," Barna reminded viewers. "God always uses a remnant."



INNOVATION ADOPTION LIFECYCLE



LIVING IN RADICAL OBEDIENCE TO THE FATHER

Purpose of Discernment

Doing what the Father is doing – Jesus is the example of how we are to live life. John 13:13-16

John 5:19, John 5:30, John 6:38, John 8:28, John 12:49, Mt 26:39; 5:30; 6:38; 7:16, 28; 8:16, 26–42; 10:18, 30, 36–38; 11:51; 12:49–50; 14:9–10, 24, 31; 15:9–10; 16:13, 15;

How Do We Know What the Father Is Doing?

Inquiring of the Lord

David inquired of the Lord

The Key of David Is 22:22

Inquire – Hebrew *šā'al* 176 times in the OT

In its OT usage *šā'al* signifies “to ask” something of someone, whether the request be an asking for some physical object (Ex 3:22) or for some information, (Gen 32:17 [H 18]) or whether it be in the form of a demand for another’s death (Job 31:30), the demand made by a superior upon an inferior (Job 38:3), or the begging petition of a suppliant (Prov 20:4). It may denote asking a favor for temporary use (Ex 22:14 [H 13]), or in a weakened sense, “to seek, desire” (Eccl 2:10).

Over and over again in the OT *šā'al* is used of men and women asking or failing to ask God for guidance, i.e., enquiring of the LORD. David, a man after God’s own heart, many times “inquired of the LORD” (e.g. I Sam 23:2; 30:8; II Sam 2:1; 5:19, 23; I Chr 14:10, 14). Yet in Josh 9:14 the leaders of Israel “asked not (counsel) at the mouth of the LORD,” and we read in Isa 30:1–2, “Woe to the rebellious children, saith the LORD ... that ... have not asked at my mouth.” In the same sense *šā'al* is used for the sinful consultation of pagan deities, as in Ezk 21:21, “For the king of Babylon ... consulted with images, he looked in the liver.”

šā'al is also used to signify a request for something, and frequently this too is directed to God. Thus Ps 122:6 admonishes us to “pray for the peace of Jerusalem,” and Isa 7:11 shows the prophet challenging wicked Ahaz, “Ask thee a sign of the Lord.” Among the items mentioned in the OT as things which God has been asked for we find: understanding, life, a king, a child for the barren, rain, and in Isa 58:2, “the ordinances of justice.” Thus men and women not only “ask” (*šā'al*) God for guidance (above), but they are seen in the OT as beseeching him through prayer and through a prophet for the needs and issues of life.¹

Verses about Inquiring of the Lord

1 Samuel 23:2 Therefore David inquired of the LORD, saying, “Shall I go and attack these Philistines?” And the LORD said to David, “Go and attack the Philistines, and save Keilah.”

¹ Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). [*Theological Wordbook of the Old Testament*](#) (electronic ed., p. 891). Chicago: Moody Press.

1 Samuel 23:4 (NKJV) Then David inquired of the LORD once again. And the LORD answered him and said, "Arise, go down to Keilah. For I will deliver the Philistines into your hand."

1 Samuel 30:8 So David inquired of the LORD, saying, "Shall I pursue this troop? Shall I overtake them?" And He answered him, "Pursue, for you shall surely overtake *them* and without fail recover *all*." (David first ask for Ephod!)

2 Samuel 2:1 It happened after this that David inquired of the LORD, saying, "Shall I go up to any of the cities of Judah?" And the LORD said to him, "Go up." David said, "Where shall I go up?" And He said, "To Hebron."

2 Samuel 5:19 So David inquired of the LORD, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the LORD said to David, "Go up, for I will doubtless deliver the Philistines into your hand."

2 Samuel 5:22–25 Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. ²³ Therefore David inquired of the LORD, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees. ²⁴ And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines." ²⁵ And David did so, as the LORD commanded him; and he drove back the Philistines from Geba as far as Gezer.

1 Chronicles 14:10 And David inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" The LORD said to him, "Go up, for I will deliver them into your hand."

1 Chronicles 14:13–17 Then the Philistines once again made a raid on the valley. ¹⁴ Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. ¹⁵ And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." ¹⁶ So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. ¹⁷ Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

Joshua 9:14–15 Then the men of Israel took some of their provisions; but they did not ask counsel of the LORD. ¹⁵ So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

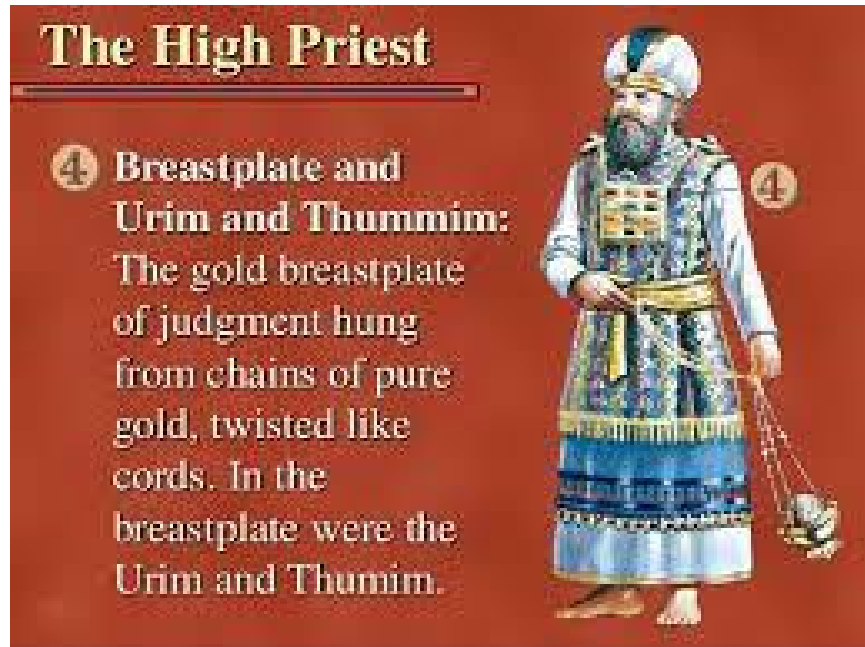
Isaiah 30:1–2 "Woe to the rebellious children," says the LORD, "Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin; Who walk to go down to Egypt, And have not asked My advice, To strengthen themselves in the strength of Pharaoh, And to trust in the shadow of Egypt!"

Jeremiah 23:16 Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD."



How do you Inquire of the Lord – Urim and Thummim

First discerned May 2014



URIM AND THUMMIM (אורים, *urim*; תמים, *tumim*). Objects kept in the breastpiece of the High Priest and used to discern the will of God.

The Urim and Thummim are mentioned in the Old Testament but never described, so their exact nature is unclear. Descriptions of Aaron's vestments place the Urim and Thummim inside the "breastpiece of judgment" which Aaron wears over the ephod, so they must have been fairly small (Exod 28:30; Lev 8:8). They were likely a pair of objects, but since the words Urim and Thummim are both plural in form, it is possible that there were more than two objects.



Other passages indicate that the High Priest was to use the Urim and Thummim to discern the will of God (Num 27:21; 1 Sam 28:6; Ezra 2:63). None of these passages describe how they were to be used for this purpose, but it is often taken to involve some form of casting lots, which would qualify this as a form of divination. Some speculations include the following (Milgrom, *Leviticus 1–16*):

1. They may have been a pair of stones used for casting lots, one of which would indicate “yes” and the other “no.”
2. They may have been an item for each letter of the alphabet. The name אֹרִים (*urim*) begins with aleph, the first letter of the Hebrew alphabet, while the name תְּמִים (*tumim*) begins with tav, the last letter of the alphabet; the names of these endpoints may stand for the whole alphabet. Three letters chosen by lot could then form the root of a Hebrew word which would indicate the answer to the question.
3. They may have been two die-like objects, each with some sides marked with aleph for Urim and some sides marked with tav for Thummim; if the lots were cast such that both came up with the same mark, it would indicate a “yes” or “no” answer, while if the two came up with different marks, the result was inconclusive.²

Urim means 'light' ('lights') and Thummim means 'darkness' ('perfections'). The Urim and Thummim were God's answer for 'yes' and 'no' questions.

The Urim and Thummim were used in connection with the breastplate of judgment worn by the high priest in ancient Israel. The breastplate contained 12 stones, each with the name of one of the 12 tribes written on it. The Urim and Thummim were placed in the breastplate, perhaps in a bag or pouch.

² Klippenstein, R. (2016). [Urim and Thummim](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.



<p>3</p> <p>זבולון</p> <p>Zebulon</p>	<p>2</p> <p>יששכר</p> <p>Issachar</p>	<p>1</p> <p>יהודה</p> <p>Judah</p>
<p>6</p> <p>גד</p> <p>Gad</p>	<p>5</p> <p>נפתלי</p> <p>Naphtali</p>	<p>4</p> <p>דן</p> <p>Dan</p>
<p>9</p> <p>לוי</p> <p>Levi</p>	<p>8</p> <p>שמעון</p> <p>Simeon</p>	<p>7</p> <p>ראובן</p> <p>Reuben</p>
<p>12</p> <p>בנימין</p> <p>Benjamin</p>	<p>11</p> <p>יוסף</p> <p>Joseph</p>	<p>10</p> <p>אשר</p> <p>Asher</p>

Paul's Discernment of the Urim and Thummim

Discerned over the chest.

The 'right' side is no and the 'left' side is yes.



Exodus 28:30 "And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord. So Aaron shall bear the judgment of the children of Israel over his heart before the Lord continually."

1 Samuel 14:41-42 "Therefore Saul said to the Lord God of Israel, 'Give a perfect lot.' So Saul and Jonathan were taken, but the people escaped. And Saul said, 'Cast lots between my son Jonathan and me.'"

Here's probably the best word on the Urim and Thummim. It's a couple of paragraphs from Dr. Bruce Waltke's excellent book entitled, "Finding the Will of God" (pp. 62-64):

"The priest could use the urim and thummim to determine God's will in a particular situation. We are not exactly sure what the urim and thummim were, but the priest carried in his breastplate perhaps two sticks or stones, one white and the other black, that would give a yes or no answer to a specific question. Should Israel be preparing for battle, they would somehow shake or toss the sticks. If they turned up black the Israelites would not go to battle, and if they turned up white they would proceed into battle with the knowledge that they were in the will of God. That is one form of divination that God allowed in the Old Testament."

Acts 1:23-26 "And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. ²⁴ And they prayed and said, "You, O Lord, who know the hearts of all, show which of these two You have chosen ²⁵ to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." ²⁶ And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

The process of casting lots has deep roots in Judaism. This is how the land of Israel was divided among the tribes and families (Jos 7:14-18) and this is how David scheduled the priests for service in the sanctuary (1Ch 24:3-5). And the Urim and Thummim which the High Priest used to determine the Lord's will in certain situations was very likely a form of casting lots (Ex 28:30; Nu 27:21; 1Sa 14:3, 37:42; 23:6-12). It should also be noted that, if indeed, the person chosen was to receive Judas' financial allotment, the process of casting lots, after the entire assembly nominated the candidates, prevented any accusation of favoritism. It was actually a very wise and righteous way of replacing that position. And based on the criteria Peter gave for being one of the Twelve, Paul didn't qualify. He hadn't observed Jesus during His ministry, but Paul was certainly an apostle. There were many more than twelve who were designated as apostles in the early church. Clearly, the Holy Spirit led these disciples to replace Judas before the Day of Pentecost, and to do so in a way that left no doubt that God alone made the final choice.

Conclusion: The use of the Urim and Thummim was **not divination** (the practice of seeking knowledge of the future or the unknown by supernatural means) but the gift of discernment.

Importance of the Gift of Discernment



One of the most notable promises given this year is the release of spiritual discernment on a greatly heightened scale. Universally, the church has been dreadfully lacking in spiritual discernment. Not only is spiritual sensitivity needed in rightly dividing the Word but also in discerning one another within the body and the revelations given to us by the Holy Spirit. These spiritual revelations will also be discerned through the five natural senses. The sense of taste, smell, sight, sound and touch will become increasingly sensitive to the realm of the Spirit providing additional illumination of the times and seasons ahead and the things that we ought to do in preparation for them.... The five senses will become sensitive to spiritual reality.

Spiritual discernment and a good foundation in Truth must be functioning to protect us from the great deceptions that will be prevailing in this generation. The Scripture foretells there will be those casting out demons, healing the sick and raising the dead that do not even know the Lord whose end is outer darkness. Sensitive discernment must be released to rightly discern the body. We are not admonished by Scripture to judge works, but fruit. John the Baptist came to his generation with one of the most important messages ever delivered to mankind, still very few possessed the spiritual discernment to recognize the divine deposit in him nor the eternal message he delivered.

The Gift of Discernment

I CORINTHIANS 12:10

- “Distinguishing of spirits” - NAS
- “Distinguishing between spirits” - NIV
- “Discerning of spirits” - NKJV

What does the word discernment mean?

Discern – English Definition

Webster: 1. To detect with the eyes. 2. To detect with senses other than vision

Sense - Greek: Aistheterion -Translated – Organ of Sense

Discernment – Greek: diakrisis Defined - “to make a judgment on the basis of careful and detailed information, to judge carefully, to evaluate carefully. The emphasis of the word is **on the result of the discernment, not on the method.**”

Peter Wagner - “The gift of discernment is the special ability that God gives to some members of the Body of Christ to know with assurance whether certain behavior purported to be God is in reality divine, human or satanic.” *Your Spiritual Gift Can Help Your Church Grow!*

Discernment in the Old Testament

1 Kings 3:9 Therefore give to Your servant an understanding heart to judge Your people, that I may **discern** (strong 995) between good and evil. For who is able to judge this great people of Yours?”



995 בִּיַּן [*biyn /bene/*] v. A primitive root; TWOT 239; GK 1067; 170 occurrences; AV translates as “understand” 62 times, “understanding” 32 times, “consider” 22 times, “prudent” eight times, “perceive” seven times, “regard” six times, “discern” three times, “instruct” three times, and translated miscellaneous 27 times. **1** to discern, understand, consider. **1A** (Qal). **1A1** to perceive, discern. **1A2** to understand, know (with the mind). **1A3** to observe, mark, give heed to, distinguish, consider. **1A4** to have discernment, insight, understanding. **1B** (Niphal) to be discerning, intelligent, discreet, have understanding. **1c** (Hiphil). **1c1** to understand. **1c2** to cause to understand, give understanding, teach. **1D** (Hithpolel) to show oneself discerning or attentive, consider diligently. **1E** (Polel) to teach, instruct. **2** (TWOT) prudent, regard.³

DISCERN

That they would discern their future!	Dt 32:29	995
people to discern between good and evil.	1Ki 3:9	995
Cannot my palate discern calamities?	Jb 6:30	995
you may discern the paths to its home?	Jb 38:20	995
Who can discern <i>his</i> errors?	Ps 19:12	995
To discern the sayings of understanding,	Pr 1:2	995
you will discern the fear of the LORD And	Pr 2:5	995
Then you will discern righteousness and	Pr 2:9	995
of the hasty will discern the truth,	Is 32:4	995 ⁴

Malachi 3:17–18 “They shall be Mine,” says the LORD of hosts, On the day that I make them My jewels. And I will spare them as a man spares his own son who serves him.” Then you shall again discern (Strong 7200) Between the righteous and the wicked, Between one who serves God And one who does not serve Him.

7200 רָאָה, רָאָה, רָאָה [*ra’ah /raw-aw/*] v. A primitive root; TWOT 2095; GK 8011 and 8013 and 8021; 1313 occurrences; AV translates as “see” 879 times, “look” 104 times, “behold” 83 times, “shew” 68 times, “appear” 66 times, “consider” 22 times, “seer” 12 times, “spy” six times, “respect” five times, “perceive” five times, “provide” four times, “regard” four times, “enjoy” four times, “lo” three times, “foreseeth” twice, “heed” twice, and translated miscellaneous 74 times. **1** to see, look at, inspect, perceive, consider. **1A** (Qal). **1A1** to see. **1A2** to see, perceive. **1A3** to see, have vision. **1A4** to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out. **1A5** to see, observe, consider, look at, give attention to, discern, distinguish. **1A6** to look at, gaze at. **1B** (Niphal). **1B1** to appear, present oneself. **1B2** to be seen. **1B3** to be visible. **1C** (Pual) to be seen. **1D** (Hiphil). **1D1** to cause to see, show. **1D2** to cause to look intently

³ Strong, J. (1995). [Enhanced Strong’s Lexicon](#). Woodside Bible Fellowship.

⁴ Thomas, R. L., The Lockman Foundation. (1998). [New American Standard exhaustive concordance of the Bible: updated edition](#). Anaheim: Foundation Publications, Inc.

at, behold, cause to gaze at. 1E (Hophal). 1E1 to be caused to see, be shown. 1E2 to be exhibited to. 1F (Hithpael) to look at each other, face.⁵

7200 רָאָה, רָאָה, רָאוּת [ra'ah /raw-aw/] -- as a verb means most basically, "to see" and as a noun "sight, something seen. It has a very broad range of meaning, occurring well over 1200 times in the Hebrew Bible. It can simply mean the ability to see, observe, have visual sight "Let's see what's in the box." And it is also often used metaphorically the way we do in English, "Oh, I see what you mean!" One of the most common cognitive connections in language is the link between "sight" and "knowledge." This connection is why it can be translated in some cases as discernment, or, insight. Some forms of this word can also mean "appear" and it is also used in reference to God seeing and therefore providing.

ראות can mean a vision.

995 בִּינָה [biyn /bene/] -- means understanding or discernment. It's range of meaning is not as broad as the first word. It is often used with words meaning wisdom and knowledge.

Discernment in the New Testament

Hebrews 5:14 But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

Strong's 1253

† διάκρισις.

Like διακρίνειν, this bears several divergent meanings, "separation," "distinction," "strife," "appraisal," "exposition." In the LXX it occurs only at Job 37:16, where the meaning is not clear.

In the NT it usually means "differentiation," at 1 C. 12:10 of the spirits of the prophets, at Hb. 5:14 between good and evil. R. 14:1: μὴ εἰς διακρίσεις διαλογισμῶν, is enigmatically brief and not very clear. Zahn's striking explanation: "Not for the sake of disputations about thoughts," suffers from the defect that one would expect περί with the gen. or something similar instead of the gen. διαλογισμῶν. It is best to take διάκρισις here in the sense of "evaluation." The weak man should be accepted as the Christian brother he claims to be. One should not judge the thoughts which underlie his conduct. This is for God alone to do, cf. v. 22.

† ἀδιάκριτος.

This is found from the time of Hippocrates (d. 356 B.C.), also as an adverb. It is used in various senses. Basic distinction should be made between the passive senses: "indistinguishable," "imprecise," "obscure," and the act. "not differentiating," "impartial," "of one mind," "without distinction."²

⁵ Strong, J. (1995). [Enhanced Strong's Lexicon](#). Woodside Bible Fellowship.

The word occurs in the LXX only at Prv. 25:1: αἱ παιδεῖαι (παροιμῖαι) Σαλωμῶντος αἱ ἀδιάκριτοι, probably “uncertain” proverbs in distinction from those said to be genuinely by Solomon in 1–24. Philo has it in Op. Mund., 38: εἰς μίαν ἀδιάκριτον καὶ ἄμορφον φύσιν, “to an essence without form or distinction,” Det. Pot. Ins., 118: ἀγωγαὶ δύο σφόδρα ἀδιάκριτοι καὶ σπουδῆς ἄξια, “two mutually agreed ... methods,” and Spec. Leg., III, 57: ὧν (of animals) ἀδιακρίτους εἶναι καὶ ἀνεπιστάτους τὰς ὀχείας συμβέβηκε, impulsive and unconscious. Hence it has for him a passive sense. Test. Zeb. 7:2 reads: ἀδιακρίτως πάντας σπλαγχνιζόμενοι ἐλεᾶτε, not “without doubts,” but “without distinction.”

Its only occurrence in the NT is at Jm. 3:17. Here it is used with ἀνυπόκριτος of the wisdom which is from above. It means “without doubts and hypocrisy.” A passive sense is not suitable, nor is “without division,” i.e., undeviating in terms of the demand of 3:9ff. Again, the senses “impartial” and “simple”⁶ are not apposite. In the post-apostolic fathers the term is used only by Ign. It expresses the distinctive assurance and resolution of faith, and also the reliability of Jesus Christ. The best rendering is perhaps “without wavering,” “unshakable.” Eph., 3, 2: Ἰησοῦς Χριστός, τὸ ἀδιάκριτον ἡμῶν ζῆν, “our life which is unshakable,” Mg., 15, 1: ἀδιάκριτον πνεῦμα, “an unshakable spirit,” Tr. 1, 1: διάνοιαν ... ἀδιάκριτον ἐν ὑπομονῇ, “a mind which is unshakable in patience,” superscription to R.: πεπληρωμένοι χάριτος θεοῦ ἀδιακρίτως, “unshakably filled by God’s grace,” and to Phld: ἀγαλλιωμένη ἐν τῷ πάθει τοῦ κυρίου ἀδιακρίτως, “which is unshakable in its joy in the passion of the Lord.”

Discernment in the Body, Soul and Spirit

Our God is the Triune God, existing in the persons of Father, Son and Holy Spirit.

*Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.*⁶

There can be no doubt that Jesus’ body as the Son of Man, whether pre-or-post resurrection, is the perfect representation of body, soul and spirit, working together in unity; and we are to be conformed to His image.⁷ Like Jesus, we have been made in God’s image and each aspect of our triune being plays a part in discernment.

Since discernment happens by exercising the five physical senses, the body is involved by default. The soul, often defined as mind, will and emotions, goes hand-in-hand with the definition of discernment from *Enhanced Strong’s Lexicon* #995, 1A2, “to understand, know (with the mind).” Clearly then, the soul is involved in discernment. So what of our spirit?

⁶ Hebrews 1:1-3

⁷ Romans 8:29



It only makes sense that not only do we have the Lord's permission, but also are encouraged to look into the unseen spiritual things. How else can we, like Jesus, only do what we see the Father doing? ⁸

*By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*⁹

Clearly, as multi-dimensional beings, we have been designed to experience more than the time and space to which our bodies are confined; and as Christians, our soul is no longer limited to the knowledge of the world. In His perfect design, God gave our bodies the ability to interact dimensionally, even while confined to the world. It is experienced through faith, and discernment is like the glue that connects body to the soul and to the spirit. Our physical senses discern, our mind understands, and our spirit comes into agreement; producing unity within our triune being.

*Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.*¹⁰

...for as the body without the spirit is dead, so faith without works is dead also.¹¹

The evidence is clear in scripture that we receive revelation from God through His Spirit—things that man alone could not otherwise comprehend. So, it is through discernment that we come into unity with God:

*But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*¹²

*But there is a spirit in man, And the breath of the Almighty gives him understanding.*¹³

⁸ John 5:19

⁹ Hebrews 11:3

¹⁰ 1 Thessalonians 5:23

¹¹ James 2:26

¹² 1 Corinthians 2:10-14

¹³ Job 32:8



Historical Evidence

This is He [Holy Spirit] who places prophets in the Church, instructs teachers, directs tongues, gives powers and healings, does wonderful works, offers discrimination of spirits, affords powers, suggests counsels, and orders and arranges whatever other gifts are of charismata; thus making the Lord's Church everywhere, and in all, perfected and completed. *The Trinity*, Novatian (AD 210-280).

Anthony (AD 251-356) was said to have possessed the gift of discerning of Spirits and often knew things supernaturally. His prayers brought healing to the sick and deliverance to the demonized.

George Fox (1624-1691) the founder of the Quakers experienced the revelation gifts of the Holy Spirit such as discerning of Spirits, the word of knowledge and the word of wisdom. "The Lord gave me a spirit of discerning, by which I at many times saw the states and conditions of people and could try the spirits." (*2000 Years of Charismatic Christianity*, p. 92)

John Fletcher (1729-1785) *Christ Manifested* - "a regenerate soul has its spiritual senses opened, and made capable of discerning what belongs to the spiritual world, in the same way that a newly born infant has his natural sense unlocked, and begins to see, hear, and taste what belongs to that material world into which he is entering."

Agnes Ozman (1870-1937) In a Watch night Service. (1900-1901) Humble in the name of Jesus, I laid my hand upon her head and prayed. I had scarcely repeated three dozen sentences when a glory fell upon her, a halo seemed to surround her head and face, and she began speaking in the Chinese language and was unable to speak in English for three days. (*2000 Years of Charismatic Christianity*, p. 139.)

Charles Parham (1873-1929) January 3, 1901 - Sister Stanley told Charles Parham at Bethel College in Topeka, Kansas "Just before you entered tongues of fire were sitting above their heads." (*2000 Years of Charismatic Christianity*, p. 139)

John William Fletcher (born **Jean Guillaume de la Fléchère**; 12 September 1729 – 14 August 1785) was a Swiss-born English divine and Methodist leader. Of French Huguenot stock, he was born in Nyon in Vaud, Switzerland. Fletcher emigrated to England in 1750 and there he became an Anglican vicar. He began to work with John Wesley, becoming a key interpreter of Wesleyan theology in the 18th century and one of Methodism's first great theologians. Fletcher was renowned in Britain for his piety and generosity; when asked if he had any needs, he responded, "...I want nothing but more grace."^[1]

Christ Manifested by John Fletcher

SCRIPTURAL TESTIMONY

The scriptures inform us that Adam lost the experimental knowledge of God by the Fall. His foolish attempt to hide himself from his Creator, whose eyes are in every place, evidences the total blindness of his understanding. The same veil of unbelief, which hid God from his mind, was drawn over his heart and over all of his spiritual senses....

In this deplorable state Adam begat his children. We, like him, are not only void of the life of God, but alienated from it through the ignorance that is in us. Therefore, although we are possessed of the same animal and rational life which Adam retained after the commission of his sin, yet we are-by nature-utter strangers to the holiness and bliss he enjoyed in his original state of innocence. Though we have, in common with beasts, bodily organs of sight, hearing, tasting, smelling, and feeling, adapted to outward objects; though we enjoy, in common with devils, the faculty of reasoning upon natural truths, and mathematical propositions, yet we do not understand supernatural and divine things. Notwithstanding all our speculations about them, we can neither see nor taste them truly, unless we are risen with Christ and taught of God. We may, indeed, speak and write about them, as the blind may speak of colours, and the deaf dispute of sounds, but it is all guesswork, hearsay, and mere conjecture. The things of the Spirit of God can be discovered only by spiritual internal senses, which are, with regard to the spiritual world, what our external senses are with regard to the material world. They are the only means by which a fellowship between Christ and our souls can be opened and maintained.

The exercise of these senses is peculiar to those who are born of God. They belong to what the apostles call the new man, the inward man, the new creature, the hidden man of the heart. In believers, this hidden man is awakened and raised from the dead, by the power of Christ's resurrection. Christ is his life, the Spirit of God is his spirit, prayer (or praise) his breath, holiness his health, and love is his element. We read of his hunger and thirst, food and drink, garment and habitation, armor and conflicts, pain and pleasure, fainting and reviving, growing, walking, and working. All this supposes senses, and the more these senses are quickened by God, and exercised by the new-born soul, the clearer and stronger is his perception of divine things.

On the other hand, in unbelievers the inward man is deaf, blind, naked, asleep, and past feeling; yea, dead in trespasses and sins; and of course, as incapable of perceiving spiritual things, as a person in a deep sleep, or a dead man of discovering outward objects. St. Paul's language to him, is 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light'. Paul described him as being a natural man : one who has no higher life than his parents conveyed to him by natural generation-one who follows the dictates of his own sensual soul, and is neither born of God, nor led by the Spirit of God. 'The natural man' wrote the Apostle 'receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, because they are spiritually discerned.' He has no sense properly exercised for this kind of discernment, his 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'

The reverse of the natural man is the spiritual man, so called because God has revealed spiritual things to him by his Spirit, who is now in him a principle of spiritual and eternal life. 'The spiritual man' wrote the Apostle judgeth (that is discerneth) all things, yet he himself is discerned of no man.' The high estate he is in can no more be discerned by the natural man, than the condition of the natural man can be discerned by a brute.

St. Paul not only described the spiritual man, but wrote particularly of his internal, moral senses; he believed that mature believers, by reason of use, have their senses exercised to discern both good and evil.(Hebrews 5 :14-'have their spiritual faculties carefully trained' -Weymouth) He prayed that the love of the Philippians 'may abound yet more and more in knowledge and in all sense or feeling. '(Although the author has freely rendered Philippians 1: 9 here, his choice of words is more close to the original than the 1611 version) The Scriptures constantly mention, or allude to, one or other of these spiritual senses; allow me to present some examples

1. Let us begin with SIGHT : St. Paul prayed that the eyes of his converts might be enlightened; 'that you might know what is the hope of His calling.' He reminded them that Christ had been 'evidently set forth crucified' before their eyes. He assured them, that 'the god of this world hath blinded the minds of them which believe not' the gospel, and declared that his commission was to open the eyes of the Gentiles, 'and to turn them from darkness to light.' Abraham saw Christ's day, and was glad. Moses persevered, as seeing Him who is invisible. David prayed 'Open thou mine eyes, that I may behold wondrous things out of thy law.' Our Lord remarked that the heart of unbelievers 'is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted.' He counseled the Laodiceans to 'anoint thine eyes with eye-salve, that thou mayest see'; He declared that 'the world cannot receive' the Spirit of truth 'because it seeth Him not'; that the things which belong to peace are hidden from the eyes of an unbeliever; and that the pure in heart 'shall see God'. John testified that the man who does evil 'bath not seen God', and that 'darkness hath blinded the eyes' of the man who does not love his brother. The eyes referred to are those with which believers see the salvation of God; they are so distinct from those of the body, that when our Lord opened them in Paul's soul, He caused scales to grow over his bodily eyes. Also, no doubt, when Christ gave outward sight to the blind, it was chiefly to convince the world that He is the One who can say to blind sinners 'Receive your sight; see the goodness of the Lord in the land of the living; look unto Me, and be ye saved.'

2. Let us now consider the sense of HEARING. If you do not allow for the possibility of spiritual hearing, what do you make of our Lord's repeated caution 'He that hath ears to hear, let him hear'? Or what can be the meaning of the following scriptures : 'Hear now this, O foolish people ... which have ears, and hear not'; 'Ye stiffnecked and uncircumcised in heart and ears'; 'Ye cannot hear my word-ye are of your father the devil.... He that is of God, heareth God's words : ye therefore hear them not, because ye are not of God'? Can it be supposed that our Lord spake of outward hearing, when He said 'The hour cometh, and now is when the dead shall hear the voice of the Son of God'; 'My sheep hear my voice'; 'every man, therefore, that hath heard, and hath learned of the Father, cometh unto me'? Do not all sinners stand spiritually in need of Christ's powerful 'Ephphatha! Be opened!'? Is a man truly converted, if he cannot witness with Isaiah 'the Lord wakeneth mine ear to hear as the learned'; or say with the Psalmist 'mine ears hast thou opened'? Had not the believers at Ephesus heard Christ, and been 'taught of him'?; when St. Paul was caught up into the third heaven, did he not hear words unspeakable? And, far from thinking spiritual hearing absurd, or impossible, did Paul not question whether he was not then out of the body? And does not St. John positively declare that he was in the spirit, when he heard Jesus say 'I am the first and the last'?

3. The sense of SMELL*. How void of meaning are the following passages, if they do not allude to that sense which is intended for the reception (what the barrenness of human language compels me to call) spiritual perfumes: 'How much better ... is the smell of thine ointments than all spices ... the smell of thy garments is like the smell of Lebanon'; 'All thy garments smell of myrrh, and aloes, and cassia'; 'Because of the savour of thy good ointments, thy name is as ointment poured forth.'(*The

introduction of this point may seem improper to a sensitive modern reader. However, the reality of divine fragrance can not be denied by those who have had close contacts with the Lord)

4. As to the sense of TASTE; if believers have not a spiritual faculty of tasting divine things, what delusion must they be under when they read 'His fruit was sweet to my taste' or 'how sweet are Thy words unto my taste! Yea, they are sweeter than honey to my mouth'? On the other hand, how faithfully can they speak in this way, if they have themselves tasted the heavenly gift, and the good word of God and, as newborn babes, have begun to desire the sincere milk of that Word! Surely, if they eat of the flesh of the Son of God, drink of His blood, and taste that the Lord is gracious, they have a right to testify, that 'His love is better than wine', and to invite those who 'hunger and thirst after righteousness' to 'taste that the Lord is good', so that they also may be satisfied with His goodness and mercy.

5. Last of all, we must not forget FEELING; for if we are more than stoics in religion, if we have but one degree more of devotion than the marble statues which adorn our churches, we should have, I think, some feeling of our unworthiness, some sense of God's majesty. Christ's tender heart was pierced to atone for, and to remove the hardness of, ours. God has promised to take from us the heart of stone, and to give us a heart of flesh, a broken and a contrite heart, the sacrifice of which He will not despise. King Josiah was praised because his heart was tender. The conversion of the three thousand, on the day of Pentecost, began by their being pricked in their hearts. We are directed to feel after God, if happily we may find Him. Our Lord Himself is not ashamed to be touched, in heaven, with a feeling of our infirmities. And Paul intimates that the highest degree of stubbornness and apostasy is to be past feeling, and to have our conscience seared as with a hot iron.

I hope that you will not attempt to set aside these plain passages by saying that they are unfit to support a doctrine, since they contain only empty metaphors and amount to nothing. This would be pouring the greatest contempt on the intrinsic clarity of the Word of God, the integrity of the sacred writers, and the wisdom of the Holy Spirit who inspired them. Just as certainly as there is a spiritual life, there are senses which are calculated for the display and enjoyment of it; and these senses exist no more in metaphor than the life which exerts itself by them. Our Lord settled the point when he declared to Nicodemus that no man can see the kingdom of God, the kingdom of grace here, and of the glory hereafter, except he first be born of God-born of the Spirit; just as no child can see this world, except he be first born of a woman-born of the flesh. To put it another way, a regenerate soul has its spiritual senses opened, and made capable of discerning what belongs to the spiritual world, in the same way that a newly born infant has his natural sense unlocked, and begins to see, hear, and taste what belongs to that material world into which he is entering.

Comparison of the Gifts



The other revelatory gifts - words of knowledge, words of wisdom, prophetic words, visions and dreams - appear to be released primarily through the mind, rather than the senses.

How Do We Know If What We Are Discerning is Accurate

C. Peter Wagner - Seven Criteria for verifying a message is really from God

It neither contradicts Scripture, nor would it violate any general biblical principles.

2. It brings glory to the triune God-Father, Son and Holy Spirit.
3. It conforms to the known will of God.
4. It blesses the people who have been touched by the event.
5. It measurably advances God's Kingdom here on earth.
6. It is affirmed by at least two or three credible witnesses.
7. The conclusion merits agreement by responsible and like-minded colleagues.



Scriptural Evidence For Discernment Through the Senses

Hearing, Seeing, Tasting, Touching, Smelling

Hearing

- Adam and Eve heard God's voice in the Garden - Gen 3:8
- Noah heard the Lord and talked to him – Genesis 6:13-22; 7:1-5
- Abram received verbal instructions from the Lord to leave his country and kindred- Gen 12:1, and to offer his son as a burnt offering as a test of his faith; Genesis 18, Gen. 22:2, 15ff
- Lot – Genesis 19:1-2
- Jacob – Genesis 28:13ff
- Moses - Ex 19:19,
- Joshua -Joshua 1:1
- Samuel - I Samuel 3:4
- Gibeon – Judges 6:12ff
- Nathan has a word from the Lord to David – 2 Samuel 7:4ff
- Solomon – 2 Samuel 3:5ff
- Elijah - 1 Kings 19:9-18
- Isaiah – Isaiah 6:7
- Jeremiah – Jeremiah 1:4ff
- Ezekiel – Ezekiel 2:1ff
- Zechariah – Zechariah 1
- Disciples heard Jesus – Luke 24:36-37 While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and frightened, thinking they saw a ghost.
- Saul heard Jesus – Acts 9:3-5 As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.
- Peter heard an angel – Acts 12:6-8
- Acts 12:6-8 The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists. Then the angel said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me," the angel told him.
- Paul heard things in heaven – 2 Corinthians 12:2-4
- I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know--God knows. And I know that this man--whether in the body or apart from the body I do not know, but God knows--was caught up to the third heaven. He heard inexpressible things, things that man is not permitted to tell.



Seeing

- Abraham - Genesis 18:1-2
- The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.
- Moses - Exodus 3:2
- There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.
- Joshua - Joshua 5:13
- Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, "Are you for us or for our enemies?"
- Elisha - II Samuel 6:17
- Isaiah - Isaiah 6:1-2
- In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.
- Mary spoke with an angel - Luke 1:26-28
- In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."
- Disciples saw Moses and Elijah – Luke 9:28
- Believers saw tongues of fire – Acts 2:3
- They saw what seemed to be tongues of fire that separated and came to rest on each of them.
- Stephen saw Jesus in heaven – Acts 7:55
- But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."
- John saw many things – Rev. 4:1-5, 5:8, 13-14, 7:9-11, 8:3-4, 9:2, 7-10, 10:10, 13:1, 11, and 14:6-6

Tasting

- Psalms 34:8 Taste and see that the LORD is good; blessed is the man who takes refuge in him.
- Jeremiah 15:16 When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O LORD God Almighty.
- Ezekiel 3:1-3 and he said to me, "Son of man, eat what is before you, eat this scroll; then go and speak to the house of Israel." I opened my mouth, and he gave me the scroll to eat. Then he said to me, "Son of man, eat this scroll I am giving you and fill your stomach with it." So I ate it, and it tasted as sweet as honey in my mouth.
- Revelation 10:9-10 I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as

sweet as honey." I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.

Smelling

2 Cor 2:15-16 - For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task? (NIV)

Touching

Acts 12:7 - Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. "Quick, get up!" he said, and the chains fell off Peter's wrists. (NIV)

Job 4:1-16 - Then a spirit passed before my face; the hair on my body stood up. (NKJ)

Scientific Support for Feeling What Is Not Seen

Is there a scientific explanation for feeling something that is unseen to the eye? Perhaps the material from Michio Kaku's book [Beyond Einstein](#) will be helpful. Michio Kaku is a physicist and cofounder of the superstring theory.

"The superstring theory might possibly change that, for the process of fissioning from a ten dimensional universe down to a smaller universe probably created a new form of matter. This dark matter has weight, like all matter, but is invisible (hence the name). Dark matter is also tasteless and has no smell. Even our most sensitive instruments cannot detect its presence. If you could hold this dark matter in your hand, it would feel heavy, but it would otherwise be undetectable. In fact, the only way to detect dark matter is by its weight: it has no other known interaction with other forms of matter." (Beyond Einstein, page 13)

But the Spiritual Gifts Have Ceased?

Maranatha Baptist Seminary - A Case for Cessationism

<https://www.mbu.edu/seminary/a-case-for-cessationism/>

This article gives a good description of the various views about Cessationism. The view of the writer is that gifts have ceased. We are not going to go into detail about the various arguments but below is a sample.

Jack Deere represents the position of many, if not most, Charismatics today. His book, *Surprised by the Voice of God*, bears the subtitle "How God Speaks Today Through Prophecies, Dreams, and Visions." [11] Deere contends that God speaks to men today outside of his Word. He advances the theory that God uses special revelation today and that the revelatory gifts have not ceased.



We do not mean to belittle those with whom we disagree, but the Charismatic position is untenable

Deere's claim, however, overlooks the truth that God's revelation is sufficient for all the believer's needs. Paul tells us that the inspired Word "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim 3:16). Peter states that God's power has "given unto us all things that pertain unto life and godliness" (2 Pet 1:3) and that these "things" are in the "exceeding great and precious promises" of Scripture (2 Pet 1:4). Deere's statement is a tacit statement that Scripture is not sufficient and that God was forced to turn to a worldly Nashville singer to accomplish what the Word of God could not do. That is an illogical conclusion.

Beyond this, does not the Scripture tell us that it does a convicting or reproof work (2 Tim 3:16) because it is a revelation from God? Therefore, fresh revelation is not needed for each convicting work God does. It appears that at the very least Deere has confused conviction and revelation.

Below is the conclusion of the argument:

This survey is necessarily brief, but its purpose is to establish several points. God has spoken to the human race and given us his Word. Biblical Christianity is **a revealed religion**. False prophets, teachers, and apostles have been present at every turn, denying the truth of that Word and attempting to counterfeit it. God's people are called upon to discern between the true and false prophets and teachers and then to reject the false. God's revealed Word is the standard by which we are to affirm truth and reject error. We must "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Biblical history teaches us that we are called upon to live, proclaim, and minister God's truth against the backdrop of false teaching. False teachers and their doctrine must be exposed.

We affirm our belief that the Bible is the Word of God, God's revelation to mankind. We accept it as our only rule for faith and practice. We believe and embrace the doctrines revealed in Scripture. We judge all doctrines and teachings by the standard of the Word.

The article then examines why God's Revelation in the Bible is complete by examining several scriptures.

The facts of this passage bring us to some inescapable conclusions. God revealed himself through Christ and those who heard him, that is, the apostles. God confirmed and established his Word to men in the New Testament just as he did with the Old Testament. As Christ and the apostles preached, taught, and wrote, God bore witness to their ministries with the additional evidence of signs, wonders, miracles, and gifts of the Holy Spirit. The word "bearing witness" expresses the idea of "bearing witness at the same time." That means that the revelation from God and the supernatural evidences of it accompanied each other and were simultaneous with each other. The miracles accredited the revelation. God limited the means by which he made his revelation known. He revealed himself only through Christ and the apostles. When God completed his work of revelation, the supernatural signs ceased. Paul understood the scope of his ministry and that the miracles he performed were tied to his office. He told the Corinthians, "Truly the

signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor 12:12).

It should also be clear to us that the office of apostle ended near the close of the first century. Apostles had to have been with Christ during his earthly ministry and eyewitnesses of Christ's resurrection. That generation eventually died. Further, Matthias met those qualifications and was elected to succeed Judas (Acts 1:26). After the death of James (Acts 12:1, 2) and the others, no one was elected or appointed to replace him or any other of the apostles.

We conclude that revelation has ceased. 1 Corinthians 13:8–10 teaches that God gave partial revelation through prophecy. With the completed revelation, the partial revelations ceased. Hebrews 1:1, 2 declare that Jesus Christ is the culmination of God's revelation. Hebrews 2:1–4 affirm that New Testament revelation came through Christ and the apostles. It ended when their respective ministries were completed. We conclude that signs and wonders have ceased because God sovereignly gave them to accredit Christ and the apostles, who were the messengers of the New Testament revelation.

Have the Spiritual Gifts Ceased?

1. You can believe in the inerrancy of the Word of God and still accept continuing revelation. It is of course understood that any revelation apart from the Word of God is not held to be equal with the Word of God. All revelation is weighed against the truth of the Word.
2. There is historical evidence for the continuation of Spiritual Gifts.

Justyn Martyr circa. 165

"For numberless demoniacs throughout the whole world and in your city, many of our Christian men exorcizing them in the Name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and do heal, rendering helpless and driving the possessing devils out of the men, though they could not be cured by all the other exorcists and those who used incantations and drugs"

Irenaeus c. 130 - c. 200 Bishop of Lyons

"Those who are in truth his disciples, receiving grace from him, do in his name perform miracles, so as to promote the welfare of other men, according to the gift which each one has received from him. For some do certainly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe in Christ, and join themselves to the church. Others have foreknowledge of things to come: they see visions and utter prophetic expressions. Others still heal the sick by laying their hands upon them and they are made whole. Yea, moreover as I have said, the dead have been raised up, and remain among us for many years."

He wrote in his book "Against Heresies", Book V, vi.: "In like manner do we also hear many brethren in the church who possess prophetic gifts, and who through the Spirit speak all kinds of languages, and bring to light, for the general benefit, the hidden things of men and declare the mysteries of God, who also the apostles term spiritual."



"And some give evidence of their having received through their faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities and from distractions of mind and madness and countless other ills, which could be cured neither by men or devils"

Contra Celsum Book III Chapter 24

Mosheim c. 150

That those gifts of the Spirit which are commonly termed miraculous, were liberally imparted by Heaven to numbers of the Christians, not only in this, but likewise in the succeeding age, and more especially to those who devoted themselves to the propagation of the Gospel among the heathen, has on the faith of the concurrent testimony of the ancient Fathers, been hitherto universally credited throughout the Christian world. Nor does it appear that in our belief as to this we can with the least propriety be said to have embraced anything contrary to sound reason. Only let it be considered that the writers on whose testimony we rely were all of them men of gravity and worth, who could feel no inclination to deceive; that they were in part philosophers; that in point of residence and country they were separated far from each other; that their report is not grounded on mere hearsay, but upon what they state themselves to have witnessed with their own eyes; that they call upon God in the most solemn manner to attest its truth (vid Origen contra Celsum, L. 1. P.35), and lastly that they do not pretend to have themselves possessed the power of working miracles, but merely attribute it to others: and let me ask what reason there can possibly be assigned that should induce us to withhold from them our implicit confidence.

Historical Commentaries, Century II, sect 5, Note.

Origen c. 185 - circa. 254 *"They expel evil spirits, and perform many cures, and foresee certain events ... the Name of Jesus ... can take away diseases."*

Clement c.275

"Let them (young ministers) therefore with fasting and prayer, make their intercessions, and not with the well arranged and fitly ordered words of learning, but as men who have received the gift of healing confidently, to the glory of God. Epis C. XII

St. John Chrysostom circa. 347 - 407

"He that believeth on me the works that I do shall he do also, and greater works" etc. appeals to the miracles recorded in the Acts of the Apostles in proof of the truth of this promise. But if anyone asserts that these were mere smoke and a fictitious wonder unworthy of credit, let us view those of the present day which are calculated both to stop and to put to shame the blaspheming mouth, and to check the unbridled tongue. For throughout our whole habitable world, there is not a country, nation nor a city, where these wonders are not commonly spoken of, which if figments, would never have occasioned so much admiration. And you, yourselves, indeed, might testify to this. For we shall have no occasion to receive confirmation of what we assert from others, seeing that you yourselves, our opponents, supply us therewith.

Logos pros Hellenas - Ed. Par, 1621, Tom 1, p. 728-732)



St. Augustine of Hippo c. 354-430

We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying-on of hands. It is expected that converts should speak with new tongues."

"Significantly, St. Augustine in his early writings claimed that healing had ceased in the church and was no longer necessary. But experiences in his own life changed his mind. Notably, in his diocese nearly seventy attested miracles took place within a space in two years. In 427, just three years before he died, Augustine, in his book "Retractions" refuted what he had published in his early writings (De Vera Religione) about the age of miracles being past, and described miraculous cures which he had seen and which were enough to change his mind. Cf Morton T. Kelsey Healing & Christianity; Francis MacNutt - Healing

Mopsueste c. 429

"Many heathen amongst us are being healed by Christians from whatever sickness they have, so abundant are miracles in our midst" Christlieb - Modern Doubt p.321

Martin Luther

*Some six years before his death Luther experienced a miracle after praying for his friend Me1anchthon who was dying. Five years later, in response to a request for help with a mentally ill man, Luther wrote instructions for a healing service based upon the letter of James adding, "This is what we do, and that we have been accustomed to do, for a cabinetmaker here was similarly afflicted and we cured him by prayer in Christ's Name." Perhaps like Augustine, Luther became more aware of the healing power of the Spirit in his later years. **By faith alone - the life of Martin Luther** - W J Kooiman¹⁴*

1. Scripture does not declare that spiritual gifts have ceased and indeed instructs us to exercise spiritual gifts.

1 Corinthians 1:4–9 I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,⁵ that you were enriched in everything by Him in all utterance and all knowledge,⁶ even as the testimony of Christ was confirmed in you,⁷ so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,⁸ who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.⁹ God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Corinthians 14:1–5 (NKJV) Pursue love, and desire spiritual *gifts*, but especially that you may prophesy.² For he who speaks in a tongue does not speak to men but to God, for no one understands *him*; however, in the spirit he speaks mysteries.³ But he who prophesies speaks edification and exhortation and comfort to men.⁴ He who speaks in a tongue edifies himself, but he who prophesies edifies the church.⁵ I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he

¹⁴ <https://www.anewdaydawning.com/blog-1/2016/1/6/yes-there-were-gifts-of-the-spirit-after-ad-70>

who speaks with tongues, unless indeed he interprets, that the church may receive edification

2. One does not believe in the gifts because there has been no experience in the gifts. Revelation is only information unless it is experienced and then it becomes a reality in my life.

Dante's Divine Comedy.

Dante, the pilgrim, is in paradise and he comes across an unfamiliar soul who he would like to get to know. He says, "O spirit born to goodness, you who feel, beneath the rays of the eternal life, that sweetness which cannot be known unless it is experienced, it would be gracious of you to let me know your name..."

To Discern – To Know

Old Testament

Yada

848 יָדָעַ (yādaʿ) **know**. (RSV, ASV similar.)

Derivatives

848a דָּעָה (dēaʿ) **knowledge, opinion**.

848b דַּעְתָּה (dēʿā) **knowledge**.

848c דַּעַת (daʿat) **knowledge**.

848d יִדְדֵּ־וֹנִי (yiddēʿōnî) **familiar spirit**.

848e מוֹדַעַ (mōdaʿ), מוֹדָעַ (mōdaʿ) **relative**.

848f מוֹדַעַת (mōdaʿat) **kindred, kinship**, only in Ruth 3:2.

848g מַדְדָּה (maddāʿ) **knowledge**.

848h מַדְדִּיעַ (maddûaʿ), מַדְדִּיעָה (maddûaʿ) **why?**

This root, occurring a total of 944 times, is used in every stem and expresses a multitude of shades of **knowledge gained by the senses**. Its closest synonyms are *bîn* "to discern" and *nākar* "to recognize." The root is found in Akkadian, Ugaritic, and the Qumran materials. In addition to "know," the KJV uses the archaic forms "wot" and "wist."

yādaʿ is used for God's knowledge of man (Gen 18:19; Deut 34:10) and his ways (Isa 48:8; Ps 1:6; 37:18), which knowledge begins even before birth (Jer 1:5). God also knows the fowl (Ps 50:11).

yādaʿ is also used for man's knowledge and for that of animals (Isa 1:3).

The participle occurs in phrases describing skill in hunting (Gen 25:27), learning (Isa 29:11–13), lamentation (Amos 5:16), sailing the sea (II Chr 8:18), and playing an instrument (I Sam 16:16).

In certain contexts it means “to distinguish.” “To know good and evil” (Gen 3:5, 22) is the result of disobeying God. To distinguish between these is necessary for the king (II Sam 19:36). A child cannot distinguish between the left and right hands (Jn 4:11) nor between good and evil (Deut 1:39; Isa 7:15). The context of the latter passage and the similar statement in Isa 8:4 may indicate that the reference is to a child’s not being able to distinguish what is beneficial and harmful. While ordinarily gained by experience, knowledge is also the contemplative perception possessed by the wise man (Prov 1:4; 2:6; 5:2; Eccl 1:18).

yāda’ is used to express acquaintance with a person in such statements as “do you know Laban?” (Gen 29:5; Ex 1:8; II Sam 3:25). The Pual participle designates kinfolk (II Kgs 10:11, etc.) and acquaintances (Job 19:14; Ruth 2:1, etc.).

yāda’ is also used for the most intimate acquaintance. God knows Moses by name and face to face (Ex 33:17; Deut 34:10). He knows the Psalmist’s sitting and arising (Ps 139:2).

yāda’ is also used for sexual intercourse on the part of both men and women in the well-known euphemism “Adam knew Eve his wife” and its parallels (Gen 4:1; 19:8; Num 31:17, 35; Jud 11:39; 21:11; I Kgs 1:4; I Sam 1:19). It is used to describe sexual perversions such as sodomy (Gen 19:5; Jud 19:22) and rape (Jud 19:25).

In addition to knowledge of secular matters *yāda’* is also used for one’s relation to the divine, whether acquaintance with other gods (Deut 13:3, 7, 14) or with Jehovah (I Sam 2:12; 3:7). The heathen do not know God (Jer 10:25) and neither does Israel, according to the prophets (Jer 4:22). The plagues of Egypt were sent so that the Egyptians might know that Jehovah is God (Ex 10:2, etc.). He will destroy (Ezk 6:7) and restore Israel so that they may know that he is God (Isa 60:16). The prophet Ezekiel, in particular, uses the phrase “that you may know” in his threats (Ezk 6:7, 10, 13, 14; 7:4, 9, 27, etc.).

דַּעַת (*dē’ā*). **Knowledge**. This feminine noun is translated *gnōsis* in the LXX, and *scientia* in the Vulgate. The Lord is a God of all knowledge (Job 36:4; I Sam 2:3). The wicked question his knowledge (Ps 73:11). He is the object of man’s knowledge, and Isaiah envisions an earth full of the knowledge of the Lord (Isa 11:9). The prophet preaches knowledge (Isa 28:9) and the ideal ruler rules by it (Jer 3:15). The noun may be only another form of *da’at* (see below). The masculine noun *dēa’* is quite similar.

דַּעַת (*da’at*). **Knowledge, cunning** (ASV and RSV similar). This feminine noun is from the root *yāda’* “to know.” The root expresses knowledge gained in various ways by the senses. The noun occurs ninety-three times in the Old Testament, most frequently in the wisdom literature, with forty-one instances in Prov, ten in Job, and nine in Eccl. It is used forty-two times in the Qumran materials and is also used in Ugaritic and Akkadian.

da’at is a general term for knowledge, particularly that which is of a personal, experimental nature (Prov 24:5). It is also used for technical knowledge or ability such as that needed for building the tabernacle and temple (Ex 31:3; 35:31; I Kg 7:14). *da’at* is also used for discernment (Ps 119:66). Both deeds committed unintentionally (Deut 4:42; 19:4; Josh 20:3, 5; *bēlīda’at*) and mistaken opinions are “without knowledge” (*lō’ da’at*, Prov 19:2).

da’at is possessed by God (Job 10:7; Ps 139:6; Prov 3:20), from whom nothing can be hidden (Ps 139:1–18). He teaches it to man (Ps 94:10; 119:66; Prov 2:6). It appears parallel with wisdom

(*hōkmâ*) and understanding (*těbûnâ*), instruction (*mûsâr*), and law (*tôrâ*). Wisdom is used in series with “science” (*maddâ*, Dan 1:4) and is the opposite of “folly” (*iwwelet*, Prov 12:23; 13:16; 14:18; 15:2). Hence *da’at* is the contemplative perception of the wise man (Prov 1:4; 2:6; 5:2; Eccl 1:18).

da’at is also used for moral cognition. Thus the tree in the Garden of Eden was a tree of the knowledge of good and evil (Gen 2:9, 17). By eating its fruit man came to know in a way comparable to the knowledge of God (see above). This important reference may also be taken as the figure of speech known as merism to indicate objective awareness of all things both good and bad. In this sense the sinful pain did become like God (Gen 3:22). Cassuto says, “Before they ate of the tree of knowledge, the man and his wife were like small children who know nought of what exists around them” (U. Cassuto, *Genesis*, vol. I, p. 112).

Particularly distinctive is the prophetic concept of “knowledge of God” (*da’at’ ělōhîm*) which is particularly prominent in Hosea (4:1, 6; 6:6; cf. Prov 2:5). Knowledge of God is derived from those outstanding historical events in which God has evidenced and has revealed himself to chosen individuals such as Abraham and Moses. These revelations are to be taught to others. “Knowledge of God” appears in parallel with “fear of the Lord” (*yir’at* YW Isa 11:2: cf. 58:2; Jer 22:16) as a description of true religion. The man who has a right relation with God confesses him and obeys him. To do justice and righteousness and to judge the cause of the poor and the needy is to know God (Jer 22:15–16). On the other hand where there is no knowledge of God there is swearing, lying, killing, stealing, committing adultery and breaking all bonds (Hos 4:1–2). Such will bring destruction upon a people (Hos 4:6; cf. Isa 5:13). Knowledge of God is more pleasing to him than sacrifice (Hos 6:6). The prophetic view of the messianic age is of a time in which the knowledge of God covers the earth as water covers the sea (Hab 2:14; cf. Isa 11:9).¹⁵

Bible verses with Yada

Genesis 3:5 For God knows (yada) that on the day you eat of it your eyes will be opened, and you will be like God, knowing (yada) good and evil.”¹⁶

Proverbs 3:5–6 Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge (yada) Him, And He shall direct your paths.

Hosea 4:6 My people are destroyed for lack of knowledge (yada). Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.

Psalms 82:5 They do not know (yada), nor do they understand; They walk about in darkness; All the foundations of the earth are unstable.

¹⁵ Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). [*Theological Wordbook of the Old Testament*](#) (electronic ed., pp. 366–367). Chicago: Moody Press.

¹⁶ [*The New King James Version*](#). (1982). (Ge 3:5). Nashville: Thomas Nelson.

Dr. Charles Kraft, I Give You Authority

Professor Emeritus of Anthropology and Intercultural Communication in the School of Intercultural Studies at [Fuller Theological Seminary](#) in [Pasadena, California](#)

“One fact we dare not miss in a discussion of truth, however, is that the Greek words for truth and knowledge imply that these have been learned by experience. Scripture is not talking about intellectual or theoretical truth and knowledge. It advocates an understanding of truth that has been gained by experience. It is the truth experienced, not simply thought, that will set us free (John 8:32). And as the preceding verse says, the basis of this experience is obedience. We can count on the Holy Spirit to lead us in this quest for understanding (John 16:13).”¹⁷

September 20, 2008

Jana Green

Wisdom has a message:

Jana: the original design, so it was then, it will be refined, the co-creator was with him always, rejoicing always in the sons of man. You can't create without wisdom, you can't even agree to the creator's design without wisdom. Listen for the way you're learning to hear, you're learning to feel. It's the Yada of God, the understanding of God, and Yada's stretched forth his hand, the 5 fold design. To activate the senses, both in your spirit, your body, and your mind. It's the universal design. But it's simple as one, becomes one, is one. Speaks a tongue. A ruling, I just see this Persis, there's a ruling surrounding you, encircling you right now. A ruling, rulers, coming in. Or elders.

April 30, 2010

Jana – R & D

Feel like Angel of the Lord is present

This is a holy matter. The origin is the place. Heaven has been waiting. These that stand here ready to engage. To release the revelation for this church age. It is about creation and re-creation. It is about substance in its original state. It is the spirit, the soul, and the body that is recreated. (The angel of Aslan is happy). These have been placed and misplaced. They are foundational and restored. They are on the gate to create and re-recreate. Wisdom has fashioned understanding created the heaven and knowledge has dug up the deep. That's the yada. These three to assist you.



May 28, 2011

Jana

Wisdom is present. The original design so it was then it will be refined. You can't create without wisdom. You cannot even agree to the creative design without wisdom. Listen for the way. You are learning to hear, to feel. It is the Yada of God, the understanding of God. Yada has stretched forth to activate the senses in body, soul, and mind. It is a universal design but it is simple as one becomes one becomes one. A ruling. A ruling surrounds Persis right now.

April 14, 2012

Internet Coaching

Jana

A prepared remnant is the bride so fair. The creative witness is on the earth. The true apostolic release has been rebirthed. Wisdom is justified by her children. It is the children's bread. Yada is the healing of the children's bread. You create a realm by design. By a co witness in Christ you are defined. You are realm connected. You will bring influence. Dominion surge. A sound declared. Release the breath. Your inheritance is sure, let it be said. The treasure is hidden to be revealed. Pick up, pick up what has been sealed. Take your inheritance, take your mountain. Your perception will position you. It is the eye of the fountain. Seeing is believing. By your senses you're preserved for this generation. Something is being handed to you. Your inheritance. Has to do with eternity.

July 2, 2018

Jana Green

But I am here to establish what is true. So, it is with Yeshua your influence makes all things new. It is an immovable force that locks you into truth to keep you on the path of judgment for the knowledge of Christ in you. And understanding works hand in hand so you may call me Yada, the discernment that actually establishes the will of God. This is discerning knowledge to recognize in every situation that He is greater in you in all places.

September 20, 2015

Word from the same Angel – Lewis

Lewis is massaging the 'pastor's' or 'wedding finger'....

From the west to the east, they will come; From the north to the south, they will run. Take care of the western gate for the eastern gate is open. Prepare, prepare, prepare. The time of the Lord is approaching. Prepare, prepare, prepare. It's a new door, a new day, a new life. Fire in the sky, look for fire in the sky. It signals change for the people of God. Before there is fire on the earth, there is fire in the heaven. The unseen being made seen. From out to in, from in to out. The Lord arises amidst the shout. Shouts of praise and cries of intercession. It's identification with the needs of the earth. The cries of my people, that which they know and that which they do not know for my people are destroyed through lack of knowledge. Yet, through identification and repentance I give

my people knowledge. Yada knowledge... As it was in the beginning of your journey that you would know not with your mind but with your spirit. Exchange the mind of man for the Spirit of God and then you will see fire. Stand in the gap and let your spirit cry out. (Hand clapping rhythm) For my flesh took the sins of humanity and now your spirits can share in their cries. This is how you serve. This is how you find my heart. This is how you change culture and meet the needs of the broken. This is how you bring the harvest and awaken the Lord of the Harvest.

February 21, 2012

Jana

Go to where the honey is.

It is an internal affair, for an eternal mirror.

It is an Eternal design so the captives will not be denied.

You are entering interdimensional travel for the sound of justice, by an eternal gavel.

It is to be internally discerned, for the Yada of God to be re-learned.

Possess the gates, remove the janitor; Collapse the walls your enemy will be scattered.

Watch the paths and ride the light, the lightnings of God will give you flight

You are more connected than you know, Gate to gate is where wisdom calls.

So don't harden your hearts when you hear His voice. He passed through the heavens so you may have a choice.

Eternal rest is where there are many rooms. The word of the Lord will bring you through. Freedom for the oppressed, freedom for the upright, Freedom for the captive,

For there is nothing hidden from His sight.

It is a sound of creation, a sound of renewal. Depression will flee. This is true revival.

To Discern – To Know

New Testament

Yada in LXX is translated into the Greek word

Phil 3:10



¹⁰ that I may know Him and the ^{18q}power of His resurrection, and ^{19r}the fellowship of His sufferings, being conformed to His death, ¹¹²⁰

γινώσκω (ginōskō)

Tyndale Bible Dictionary

The word “know” or “knowledge” occurs more than 1,600 times in the Bible. The specific connotation of the word group provides insight into the basic messages of both the OT and the NT.

The Hebrew view of man is one of differentiated totality—the heart, soul, and mind are so interrelated that they cannot be separated. “To know” thus involves the whole being and is not simply an action of the mind. The heart is sometimes identified as the organ of knowledge (cf. Ps 49:3; Is 6:10). The implication is that knowledge involves both will and emotions. It is in light of this connotation that the OT uses “to know” as an idiom for sexual intercourse between husband and wife.

The Jew’s concept of knowledge is beautifully illustrated in Isaiah 1:3: “Even the animals—the donkey and the ox—know their owner and appreciate his care, but not my people Israel. No matter what I do for them, they still do not understand” (²¹NLT). Israel’s failure lay not in ritual behavior but in refusal to respond in loving obedience to the God who has chosen her. Only the fool refuses to respond to this revelation. Thus the person who does not respond in obedience obviously has an incomplete knowledge of the Lord. “To know God” involves relationship, fellowship, concern, and experience.

The NT continues this basic idea of knowledge and adds some variations of its own. In the Gospel of John the knowledge of God is mediated through Jesus as the Logos. Jesus has perfect knowledge of God’s purpose and nature, and reveals it to his followers: “If you had known who I am, then you would have known who my Father is” (Jn 14:7, NLT). The identification of Jesus’ own relationship with the Father as a model for the relationship of the disciples indicates that knowledge signifies a personal relationship that is intimate and mutual.

The definition of eternal life in John 17:3 adds further content to this concept: “And this is the way to have eternal life—to know you, the only true God, and Jesus Christ, the one you sent to earth” (NLT). This concept is vastly different from that of Hellenistic mysticism, in which contemplation and ecstasy are consummated in the gradual merging of the knower and God. In John, by contrast, the result of knowledge is having a personal relationship with God through his Son.

^{18q} Eph. 1:19, 20

^{19r} [Rom. 6:3–5]; 2 Cor. 1:5; 1 Pet. 4:13

²⁰*The New King James Version*. 1996, c1982 . Thomas Nelson: Nashville

²¹NLT New Living Translation



Paul also places the revelation of God in Christ as the source of knowledge. God has made known the “mystery of his will” to the one who is “in Christ.” The spiritual person is taught by the Spirit of God (1 Cor 2:12–16) and responds to the truth as it is revealed in Jesus Christ. Again, there is emphasis on relationship and encounter as essential elements in the concept of knowledge.

Christian knowledge of God is not based simply on observation or speculation but is the result of experience in Christ. This knowledge is contrasted sharply with natural wisdom, which operates from an incorrect perspective. Paul is quick to point out that the mystery of God’s redemptive plan has been made known and there is now no room for ignorance. Knowledge, then, is the whole person standing in relationship with God through Christ.

*See also Revelation; Truth.*²²

1182 γινώσκω (ginōskō): 23vb.; ≡ 24DBLHebr 3359; 25Str 1097; 26TDNT 1.689—1. 27LN 28.1 know, recognize, be aware 28fem. (Ro 1:21); 2. LN 27.2 learn, acquire information, implying personal means (Mk 6:38); 3. LN 27.18 be familiar with, learn to know, through personal experience (1Jn 2:3; 17:3); 4. LN 32.16 understand, come to know, perceive (Ro 7:7); 5. LN 31.27 acknowledge, to indicate that one does know (1Co 8:3); 6. LN 23.61 have sexual intercourse (Mt 1:25; Lk 1:34); 7. LN 28.74 do secretly (Mt 6:329+), see also ἀριστερά (aristera), ἄς (as), ἡ (hē), between 753-754³⁰

²²Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (789). Wheaton, Ill.: Tyndale House Publishers.

²³vb. verb

²⁴DBL Herb Swanson, *A Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*

²⁵Str *Strong’s Lexicon*

²⁶TDNT Kittel, *Theological Dictionary of the New Testament*

²⁷LN Louw-Nida *Greek-English Lexicon*

²⁸fem. feminine

²⁹+ More references in GNT4

³⁰Swanson, J. 1997. *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) . Logos Research Systems, Inc.: Oak Harbor

Bible Knowledge Commentary

Phil 3:10-11. These verses contain an open and honest confession to the Philippians. Paul already knew Christ as his Savior. But he wanted to know Him more intimately as his Lord. **To know** (³¹v. 10) means “to know by experience” (gnōnai). The noun (gnōseōs) is used in verse 8. The “surpassing greatness of knowing Christ” is now elaborated in verses 10-11. This is how Paul wanted to know Him. To experience **the power of His resurrection** was also the apostle’s goal.

Wycliffe Bible Commentary

To **know him** is to *experience* the power that flows from union with the resurrected Christ and to enter into fellowship with **his sufferings** (all the hardships to be endured for the cause of Christ; ³²cf. Acts 9:16).

Packer - Knowing God: Knowing Versus Knowing About

We need frankly to face ourselves at this point. We are, perhaps, orthodox evangelicals. We can state the gospel clearly; we can smell unsound doctrine a mile away. If asked how one may know God, we can at once produce the right formula: that we come to know God through Jesus Christ the Lord, in virtue of his cross and mediation, on the basis of his word of promise, by the power of the Holy Spirit, via a personal exercise of faith. Yet the gaiety, goodness, and unfetteredness of spirit which are the marks of those who have known God are rare among us—rarer, perhaps, than they are in some other Christian circles where, by comparison, evangelical truth is less clearly and fully known. Here, too, it would seem that the last may prove to be first, and the first last. A little knowledge *of* God is worth more than a great deal of knowledge *about* him.

Dictionary of Biblical Languages With Semantic Domains

1182 γινώσκω (*ginōskō*): ³³vb.; ≡ ³⁴DBLHebr 3359; ³⁵Str 1097; ³⁶TDNT 1.689—**1.** ³⁷LN 28.1 **know**, recognize, be aware ³⁸fem. (Ro 1:21); **2.** LN 27.2 **learn**, acquire information, implying personal means (Mk 6:38); **3.** LN 27.18 **be familiar with**, learn to know, through personal experience (1Jn 2:3; 17:3); **4.** LN 32.16 **understand**, come to know, perceive (Ro 7:7); **5.** LN 31.27 **acknowledge**,

³¹v. verse

³²cf. *confer* (compare)

³³vb. verb

³⁴DBL Hebr Swanson, *A Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*

³⁵Str *Strong’s Lexicon*

³⁶TDNT Kittel, *Theological Dictionary of the New Testament*

³⁷LN *Louw-Nida Greek-English Lexicon*

³⁸fem. feminine



to indicate that one does know (1Co 8:3); **6.** LN 23.61 **have sexual intercourse** (Mt 1:25; Lk 1:34); **7.** LN 28.74 **do secretly** (Mt 6:3³⁹⁺), see also ἀριστερά (*aristera*), ἄς (*as*), ἡ (*hē*), between 753-754⁴⁰

Theological Dictionary of the New Testament

ginōskō [to know, understand], *gnōsis* [knowledge] *epiginōskō* [to know, recognize], *epígnōsis* [knowledge, recognition], *kataginōskō* [to condemn], *akatágnōstos* [not condemned], *proginōskō* [to foreknow], *prógnōsis* [foreknowledge], *syngnómē* [forbearance], *gnómē* [intention, opinion], *gnōrízō* [to make known, to know], *gnōstós* [known]

ginōskō, *gnōsis*, *epiginōskō*, *epígnōsis*.

A. The Greek Usage. The ordinary use is for intelligent comprehension (“to perceive,” “to understand,” “to know”), at first with a stress on the act. As distinct from *aisthánesthai*, *ginōskō* emphasizes understanding rather than sensory perception, and as distinct from *dokein* it is a perception of things as they are, not an opinion about them. Related to *epistēmē*, *gnōsis* needs an objective genitive and suggests the act of knowing rather than knowledge as such. This act embraces every organ and mode of knowledge, ⁴¹e.g., by seeing, hearing, investigation, or experience, and of people as well as things. Supremely, however, knowledge implies verification by the eye; hence the dominant concept is that of knowledge by objective observation. This is related to the Greek view of reality. Reality consists of forms and figures, or of the elements and principles that shape them. The truly real is a timeless reality that is constant in every change. Those who see or know this possess and control it. Hence knowledge of what really is constitutes the supreme possibility in life. Those who know participate in the eternal. They are thus capable, as Plato thinks, of right political action, or may achieve the ideal, as Aristotle thinks, of disinterested scientific contemplation.

B. The Gnostic Usage. Hellenistic and Gnostic usage follows the classical development yet also draws on the belief of the mysteries that a secret knowledge may be mediated that leads to salvation. In this area *gnōsis* a. means knowledge as such as well as the act, with a primary stress on knowledge of God. God is the self-evident object of *gnōsis* and distinct from all becoming, so that he can be known only by turning away from the world, ⁴²i.e., by a special kind of knowledge. This knowledge, then, is not b. an activity of the *noús* but a *chárisma*, i.e., illumination by ecstatic or mystical vision. This knowledge cannot be possessed, although knowledge achieved on the way to it may. In true Gnosticism, however, this preparatory knowledge is an esoteric knowledge acquired by initiatory training, so that the prerequisite is the hearing of faith rather than scientific

³⁹⁺ More references in GNT4

⁴⁰Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (GGK1182). Oak Harbor: Logos Research Systems, Inc.

⁴¹e.g. *exempli gratia*, for example

⁴²i.e. *id est*, that is



inquiry. The knowledge that is thus imparted by sacred tradition guarantees the ascent of the soul after death. Its content embraces cosmology and anthropology but always with a view to the knowledge of the self that leads to salvation, i.e., of the self as a soul that comes from the world of light, is entangled in matter, and must return to its true home by turning aside from the physical world. Gnostic knowledge carries with it c. investiture with the divine nature. It is a divine power that drives out death, working almost like a magical fluid identical with light or life, and constituting a mysterious quality of the soul which is made secure by an ascetic mode of life.

C. The 43OT Usage.

1. The OT view of knowledge comes out most clearly in the use of *yādq'* (normally rendered *ginōskein* or *eidénai*). Perception is an integral part of knowledge here too, i.e., coming to know in various ways. Implied are comprehension, ability, and a grasp of what needs to be done. Yet the Hebrew term is broader than the Greek word *ginōskein* and embraces objects such as blows (1 Sam. 14:12), childlessness (Is. 47:8), and sickness (Is. 53:3) that sound odd in Greek. Sexual intercourse may also be denoted (Gen. 4:1 etc.), and while the element of information can be stressed (Ps. 94:11), more attention is paid to the knowing subject, hearing is more important than seeing, and events (as divine or human acts) constitute the reality of knowledge rather than the timeless principles behind things. God himself is not so much that which always is; he is the will that has a specific goal in either claiming, blessing, or judging. Knowledge of God, then, is acknowledgment of his grace, power, and demand, so that we have knowledge, not as mere information or mystical contemplation, but only in its exercise. A movement of will is involved which means that ignorance is guilty. Knowledge is acknowledgment of God's acts (Dt. 11:20), recognition that Yahweh is God (Dt. 4:39), and the honoring of his name and doing of his will (1 Sam. 2:12; Is. 1:3, etc.). Hence knowledge of God is much the same as fear of God (Hos. 4:6). Similarly "known" people are respected people (Dt. 1:13). In the case of God, to know, being an act of will, means to make an object of concern and thus carries the nuance "to elect" (Gen. 18:19; Ex. 33:12, etc.).

2. Among special ⁴⁴LXX nuances, *ginōskein* means to know sin in Leviticus, to know something by revelation in Is. 8:9, to know the power of God's wrath in Is. 26:11, and to know God by his self-revelation in Ex. 29:42-43, while in the negative it denotes ignorance of God in Zech. 7:14 and his unknowability in Is. 40:13. When God is said to know us, the sense may be that of standing the test (Gen. 22:12), of election (Num. 16:5; Hos. 5:3), or of God's omniscience in love or mercy. The noun *gnōsis* is rarer than the verb and often denotes a revealed knowledge whose author is the God of knowledge (1 Chr. 4:10), which is a possession of the righteous (Prov. 24:26), and which is taught by the sage or servant of the Lord (Is. 53:11). Sinners, apostates, and idolaters do not have this knowledge (⁴⁵cf. Prov. 13:19; 19:20, etc.). It may be insight into God's plan (Dan. 12:4), and while it

⁴³OT Old Testament

⁴⁴LXX Septuagint

⁴⁵cf. *confer*, compare



surpasses human comprehension (Ps. 139:6), all creation proclaims it to believers (Ps. 19:2). (For details cf. *TDNT*, I, 698-701.)

D. The Jewish Usage.

1. The OT understanding continues in Judaism. For the rabbis knowledge is knowledge of the law, and while the term may denote a thinking, gifted, or learned person, the law and tradition are the basis and theme of instruction. Obedience is regulative in this regard, although liturgically God is still praised for the endowment of knowledge. Hellenistic Judaism finds in knowledge the recognition of God's acts and perception of his ways, but with a special stress now on the confession that there is only one God. In more Hellenic fashion the issue of the possibility of knowledge of God is raised in this field (cf. 2 Macc. 7:28).

2. Philo's use of the group is strongly Hellenistic. He can speak of knowledge of the one God, but this involves only knowledge of the existence or power of God; direct vision that is divinely given is needed to know God's nature. A similar blend of philosophical, Gnostic, and OT views occurs in Philo's thinking about self-knowledge.

E. The Early Christian Usage.

1. *Popular Usage.* In a general sense *ginōskēin* can have such varied meanings as "to detect" (Mk. 5:29), "to note" (Mk. 8:17), "to recognize" (Lk. 7:39), "to learn", (Mk. 5:43), and "to confirm" (Mk. 6:38), with the suggestion of awareness (Mt. 24:50), acquaintance (Mt. 25:24), or understanding (Lk. 18:34). The idea of mastery occurs in Mt. 18:3 and familiarity in Rom. 7:7. *epiginōskēin* is often used instead of *ginōskēin* with no distinction of sense (cf. Mk. 2:8 and 8:17; Mk. 5:30 and Lk. 8:46). Its general meaning is "to perceive" but it may also mean "to learn" (Lk. 7:37), "to understand" (2 Cor. 1:13-14), or "to know" (Acts 25:10). It should not be pressed too narrowly in the antithesis of 2 Cor. 6:9.

2. *The OT and Jewish Usage and Its Influence.* The OT view may be seen when a movement of will is required in the phrase: "Be told" (Mt. 24:43; Lk. 10:11; Eph. 5:5; cf. Jms. 1:3; 2 Tim. 3:1; 2 Pet. 1:20). It is clearer still when insight into God's will is at issue, so that knowledge is acknowledgment or obedient submission (cf. Rom. 3:17 [quoting Is. 59:8]; Heb. 3:10 [Ps. 95:10]; Lk. 19:42, 44; Rom. 10:19). Knowledge of God along these lines is the point in Rev. 2:23. Since, however, the Christian message goes out to pagans, knowledge may precede acknowledgment, though the two are linked (Rom. 1: 18ff.; cf. 1 Cor. 1:21; Gal. 4:8-9). This knowledge is not speculative (Rom. 11:34). It is a service of God (1 Th. 1:9). The theoretical element is included but is not decisive (1 Cor. 8:4ff.; Jn. 1:10); it becomes more prominent in the apostolic fathers (cf. 2 Clem. 3.1), though not to the exclusion of the practical side (1 Clem. 59.3; Did. 5.2). Another use along OT lines is for God's electing (2 Tim. 2:19). The noun denotes obedient acknowledgment of God's will in Rom. 2:20 (with a suggestion of monotheism). For a liturgical nuance cf. 2 Cor. 2:14; Lk. 1:77. God is the subject in Rom. 11:33; the reference is to his gracious will in the direction of history. The compound *epignōsis* can take on almost a technical sense for conversion to Christianity, and *epiginōskēin* has the same nuance in 1 Tim. 2:4; Tit. 1:1; 2 Tim. 2:25, though not in Rom. 1:28. Strict differentiation from *gnōsis*, however, is hardly possible. In general, the Christian view of knowledge follows closely that of the OT. It involves obedient acknowledgment. It is not a fixed possession. It is a gift of grace that marks the Christian life (1 Cor. 1:5; 2 Cor. 8:7). Practical interests are always implied. Edification rather than

learning is the main point (Rom. 15:14; 1 Cor. 14:6). Reflective inquiry must be grounded in love and lead to right action (Phil. 1:9-10; Phlm. 6; Col. 1:9-10; 1 Pet. 3:7). Yet theological knowledge on a biblical basis may also be at issue (Gal. 3:7; Jms. 2:20; cf. 1 Clem. 32.1; 40.1; Barn. 7.1; 14.7). Faith implies knowledge of the mysteries of the kingdom (Mt. 13:1). We know the significance of baptism according to Rom. 6:6. Faith should bring us knowledge of the mystery of Christ (Col. 2:2).⁴⁶

Enhanced Strong's Lexicon

1097 γινώσκω [*ginosko* /ghin·oce·ko/] ⁴⁷v. A prolonged form of a primary verb; ⁴⁸TDNT 1:689; ⁴⁹TDNTA 119; ⁵⁰GK 1182; 223 occurrences; ⁵¹AV translates as “know” 196 times, “perceive” nine times, “understand” eight times, and translated miscellaneously 10 times. **1** to learn to know, come to know, get a knowledge of perceiving, feeling. **1A** to become known. **2** to know, understand, perceive, have knowledge of. **2A** to understand. **2B** to know. **3** Jewish idiom for sexual intercourse between a man and a woman. **4** to become acquainted with, to know. *Additional Information:* For synonyms see entries 1492, *eido*; 1987, *epistamai*; and 4920, *sunimi*. See entry 5825 for comparison of synonyms. ⁵²

Harpers Bible Dictionary

knowledge, a term in the ⁵³OT that includes experience, emotion, and personal relationship along with intellectual understanding. In Greek ‘knowledge’ refers primarily to intelligent

⁴⁶Kittel, G., Friedrich, G., & Bromiley, G. W. (1995, c1985). *Theological dictionary of the New Testament*. Translation of: *Theologisches Wörterbuch zum Neuen Testament*. (119). Grand Rapids, Mich.: W.B. Eerdmans.

⁴⁷v v: verb

⁴⁸TDNT Theological Dictionary of the New Testament

⁴⁹TDNTA Theological Dictionary of the New Testament, Abridged in One Volume

⁵⁰GK Goodrick-Kohlenberger

⁵¹AV Authorized Version

⁵²Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G1097). Ontario: Woodside Bible Fellowship.

⁵³OT Old Testament



apprehension, but the ⁵⁴NT use of the word usually includes OT connotations. Individual books of the Bible develop particular meanings for 'knowledge.'

In the OT, God is known because of self-revelation and humans know by acknowledging and accepting God (Deut. 11:2-7; Isa. 11:2; 41:20; Jer. 2:8; 9:6). The nations do not know God (Jer. 10:25), but God's saving of Israel makes them know God's power (Isa. 37:20). Conversely, God knows humans and gives them support. God knew Jeremiah before he was born (Jer. 1:5) and appointed him a prophet. Human knowledge implies involvement and commitment. In the garden Adam and Eve ate of the tree of the knowledge of good and evil and gained personal knowledge of good and evil that changed their relationship with God (Gen. 3). The prophets describe sinners as those who know not the way of peace (Isa. 59:8). Knowing also implies experience; sexual relations are spoken of as 'knowing' (Gen. 4:1; Luke 1:34).

In rabbinic writings that stress the study of Torah, the knowledge of God's word that issues from study results in acceptance of God with consequent obedience to his commandments.

The NT continues the OT tradition of knowledge as a relationship. According to Paul the believer who knows and loves God is known by God (Gal. 4:9; 1 Cor. 8:3). God can only be known by the Spirit and believers who have the Spirit (1 Cor. 2:11). God reveals the mystery of salvation in Jesus Christ (1 Cor. 2:7, 12-13; cf. Col. 2:2-3). In the Gospel of John both God and Jesus are known through signs and humans come to know the Father through the sign par excellence, Jesus (8:14; 14:7-9). Jesus knows the Father (16:30; 17:25; cf. 1:18) and the disciples know through him (17:7-8, 26). This view is also presumed by the thanksgiving formula in Matt. 11:25-27 where Jesus asserts that the Father and Son know each other, along with those to whom the Son reveals the Father. In the NT, knowledge of God comes through Jesus and concerns the saving work that God does in Jesus. Knowledge assumes faith in God and Jesus as well as obedience to them: 'And by this we may be sure that we know him [Christ], if we keep his commandments' (1 John 2:3).

The later syncretistic religious movement Gnosticism (from the Greek word for 'knowledge') stressed special illumination about the divine and cosmic realities and a special revelation beyond and superior to the Bible. **See also** Faith; Obedience; Revelation.⁵⁵

The Hebrew Alphabet - The Letter Hei (ה) pronounced hey

The letter Hei is the fifth letter in the Hebrew alphabet, as well as a number of other Semitic language's alphabets. Through the ancient Phoenician language, the letter Hei actually became the modern letter "E" in the English and Latin alphabets. **The original meaning of the letter Hei is shrouded in mystery as it has been interpreted as everything from "thread" to "fence" to "window"** in ancient Semitic languages. Nonetheless, it has an extremely interesting story in

⁵⁴NT New Testament

⁵⁵Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (533). San Francisco: Harper & Row.

terms of both its practical usage in the Hebrew language and its deeper numerical and spiritual meanings.

In the Modern Hebrew language, the letter Hei can be used for a variety of purposes. Most commonly, the letter means “the” when attached to the beginning of a word. Thus, for example, “yeled” (ילד) simply means “boy”, but when we place a Hei in front of the noun, we get “hayeled” (הילד), which means “the boy”. The Hei can also change the meaning of a sentence into a question when attached to the beginning of certain words. For example, “yadata” (ידעת) means “you knew”, but when we place a Hei in front, we get “hayadata” (הידעת), meaning “did you know?” At the end of a word, Hei often indicates that the word is feminine (although not always) and it can also indicate movement towards something, such that “tzafon” (צפון) means “North”, while we get “tzafona” (צפונה) by adding a Hei to end of the word and we subtly change its meaning to “towards the North”.

Spiritually, the letter Hei has many different aspects. It has a numerical value **of five** and thus represents the five fingers, **the five senses** and **the five dimensions**, in addition to the five levels of the soul which are detailed in Kabbalistic teachings. The **letter Hei is also often used instead of writing out one of the most common names used for G-d**. Overall, we see that the letter Hei not only possesses many practical uses in the Hebrew language, but it also has great power associated with it in the spiritual realm.

Melchizedek⁵⁶

Genesis 14:18-20 Genesis 14:18–24 Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. And he blessed him and said: “Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand.” And he gave him a tithe of all. Now the king of Sodom said to Abram, “Give me the persons, and take the goods for yourself.” But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth, that I *will take* nothing, from a thread to a sandal strap, and that I will not take anything that *is yours*, lest you should say, ‘I have made Abram rich’—except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion.”

Hebrew - *malkî-šedeq* (King of Righteousness-Hebrews 7:2). Actual translation in Hebrew could be “My King is Righteous.”

Salem – if you put the Sumerian root for city – *uru* together with Salem you can get urusalim which is one way Jerusalem is spelled out in some manuscripts. After Malki-Tsedeq,⁵⁷ there was another ruler of the city by the name of Adoni-Tsedek (Joshua 10:1-30) meaning My Lord is Righteous.

⁵⁶ <https://aslansplace.com/language/en/melchizedek-and-the-gift-of-discernment-2/>

⁵⁷ Tsedeq is also a name of other pagan deities.



So if Tsedequ is Salem as the texts illustrates then the ruling deity of Jerusalem for time immemorial before Abraham and his family would have been greeted by Melchizedek, would have been Tsedek, the deity of righteousness, justice and probably peace, if the scholarly links between the deity Shalem and Hebrew word for peace (shalom) are as reliable as they appear to be. This also explains why, later on when Jerusalem has become the capital of Yahweh's people, it is referred to as "the city of righteousness.: (Isaiah 1:21,26)⁵⁸

History

Adam was first king-priest-prophet and therefore First King of Righteousness. There are fragments of the Testament of Adam in the Dead Sea scrolls. Josephus records that Adam said "the world would be destroyed at one time by the force of fire, and at another time by the violence and quantity of water."⁵⁹

Following Adam, there is Seth and Seth has a son Enosh (Genesis 4:26). Enosh has a son Cainan (Genesis 5:9).

Perhaps **Cainan was the second king of Righteousness.**⁶⁰

Enoch – (Genesis 5:21) perhaps **Third King of Righteousness.**

Methuselah (Genesis 5:21-27) Perhaps **fourth King of Righteousness.**

Noah (Genesis 5-10). Perhaps the **fifth King of righteousness.** In the Testaments of Noah (Dead Sea Scrolls) Noah had a prophetic dream about the end of the age.

There would be an apostasy, an antichrist figure and a coming Messiah. Noah had a dream and saw a large tree filled the earth and that he, as the King of the earth, was that tree. This tree had three large branches – Shem, Ham, and Japheth. The third branch had two small shoots (Nimrod and Canaan) and broke off and left the large branch. They went up to one of the other branches and started attacking it. They almost destroyed the upper branch, but a small twig from the upper branch separated itself and became an olive vine. The olive vine (Israel) destroyed the attacking branches. "Noah woke up...I quickly went to Shem, my son,...told him the Righteous One would come and that he had to preserve the knowledge and become the next priest of the Most High God. **Shem is the sixth King of Righteousness.**⁶¹

Shem-Arphaxad-Eber-Pelag-Reu-Serug-Nahor-Terah-Abram

⁵⁸ Horn, Thomas R. Zeitgeist 2025. Crane, MO: Defender Publishing. 2021. Page 130

⁵⁹ Josephus 1.2.3

⁶⁰ Ancient Book of Jasper 2:11-13 quoted in Ancient Order of Melchizedek Ken Johnson

⁶¹ Ancient Testament of Noah Column 14 (Dead Sea Scrolls) quoted in Ancient Order of Melchizedek. P. 23-24

This is now the time of Nimrod. Terah was made general in Nimrod's army. Abram was born and a prophecy said Abram's descendants would destroy Nimrod's Kingdom (Ancient Book of Jasher). "Abram was in Noah's house 39 years and followed the way of the Lord as Noah and his son Shem taught him. All the sons of the earth turned away from the Lord."⁶²

When Abram was 49 he went back to the house of his father. Abram convinced Terah to leave the idols and follow God Most High. Nimrod became angry and sought to kill Abram. Abram fled Nimrod and went to dwell in the city of Abram. Nimrod would have pursued him to kill the entire group but the providence of Elam led by Chedorlaomer rebelled against Nimrod.

Chedorlaomer captures more territory, takes control of Sodom and Gomorrah and the cities of the plains. Chedorlaomer stops the rebellion and captures Lot, Abraham's nephew. Abraham captures Lot and comes back to Salem and Shem anoints **Abraham seventh King of Righteousness**

Abraham has Isaac and he is **8th King of Righteousness**. Isaac has Jacob and Esau and Jacob becomes **9th King of Righteousness**

Jacob has 12 sons and the oldest son Reuben committed fornication with Jacob's wife. The priesthood is, therefore, removed and was divided – the birthright to Joseph, the kingly office to Judah and the priesthood to Levi.

Melchizedek is Priest of the Most High God – El Elyon. He and Abraham worshiped the same God. Therefore this territory already belonged to God when finally, it was taken back by David. Melchizedek was a King-Priest over that city. Jesus then is a priest according to the order of Melchizedek and not in the line of Aaron.

Battle of Kings

Amraphel, King of Shinar Nimrod

Arioch, king of Ellasar - Meaning Oak or heap of Assyria. Can also be translated Moon God

Chedorlaomer, King of Elam – Servant of Elamite deity

Tidal King of nations – Hittite

These four kings fight:

Bera King of Sodom – son of evil

Birsha, King of Gomorrah-son of wickedness

Shinab, King of Adman



Shemeber, King of Zeboim -soaring on high

Zeboiim, King of Bela (Zoar)

These all seem to be giants (Genesis 14:5). In the book of Hebrews Melchizedek is mentioned 9 times.

Abraham is victorious and meets Melchizedek in Salem – Genesis 14:18

Melchizedek is then mentioned 900 years later in Psalm 110.

Then mentioned in Hebrews 5-8

Hebrews 5:14 is in the middle of the Melchizedek passage. **Discernment is waiting for the answer from the Father about the prayers of our High Priest, Jesus Christ, who is in the order of Melchizedek**

How Do You Discern - Feel, Hear, See, Taste, or Smell

1. You can physically feel on your head or any part of your body.
2. You can discern using your hand or your finger - Psalms 144:1“Blessed be the Lord my Rock, who trains my hands for war, and my fingers for battle.”
3. You can actually physically see something that others do not see or you can see in the Spirit
4. You can actually physically hear something that others do not hear or you can hear in the Spirit.
5. You can taste or smell physically or in the Spirit

What Can Be Spiritually Discerned

The basic purpose of discernment is to distinguish between good and evil. Initially I discerned evil and then the Lord taught me to identify what I call my “default” evil spot on my head. The Lord then taught me to discern angels and when I felt angels and my default evil spot, I knew these were evil angels or evil beings of some kind. Evil seems to be made up of fallen beings or of evil that has contaminated what is good.

Over the years there has been a continuing unfolding of revelation about spiritual beings and a clarification in my discernment. There has been a shift from a general understanding in my discernment to more specifics as I have been trained by the Lord. In this course we will proceed with what the Lord taught me first and then in the advanced courses we will explore the more complex revelation that He has given us.



In the introduction to *Exploring Heavenly Places, V. 7 - Discernment Encyclopedia for God's Spiritual Creation* Barbara Parker has written a good understanding of categories of righteous discernment and some helpful information about operating in the gift of discernment.

We have categorized each entry as God, Being, Entity, or Place whenever possible, with a few entries sharing more than one category. Except for 'Evil Default', which describes the discernment of evil, only righteous entries are included in the guide. Appendix 2 offers additional insights into discerning evil, objects, and other things that are not listed here.

Categories are not absolute but are offered as a way to help increase understanding, and are differentiated as:

1. **God** is the Creator of all that exists. Known by many names and descriptions throughout the Bible, He has allowed us to begin to discern Him in a few of His various roles.
2. **Beings** have self-determination and move about; they can process information and act on it.
3. **Entities** are more static and function according to a prescribed purpose. Sometimes they may be used or manipulated by a being; they may respond to a command, as when Jesus spoke to the fig tree;⁶³ or they may even move or speak, as do elements of creation that declare the glory of God.⁶⁴ A good example in the physical realm would be a tree—alive and growing, roots digging down for nourishment while branches reach up toward the sun, functioning according to God's perfect design.
4. **Places** are dimensional locations. They are synonymous with domains or realms, which could compare to such physical examples as houses, cities, countries, oceans, etc. (Note: domains may be either beings or places.)

Please keep in mind the following:

1. The Bible is the final source of truth and we do not base our discernment in the heavenly places on extra-biblical material, and everything we discern must be tested against the Bible.
2. Christ is above all of creation. Every created thing we discern is subject to Him.⁶⁵
3. Operating through progressive revelation about what the Bible says, our views may change as new understanding is developed.
4. Discernment is not ability, but is a spiritual gift from God. We cannot truthfully perceive the supernatural on our own.

⁶³ Mark 11

⁶⁴ Psalm 19:1-4

⁶⁵ John 1:3; Colossians 1:16,



Examples of What You Can Discern

- Objects in the Hands
- Feeling Levels of Demonization in Generations
- Objects on the Body

Arrows and Swords

Ps. 57:4 - I am in the midst of lions; I lie among ravenous beasts-- men whose teeth are spears and arrows, whose tongues are sharp swords.

Ps. 11:2 - For look, the wicked bend their bows; they set their arrows against the strings to shoot from the shadows at the upright in heart.

Ps. 58:7 - Let them vanish like water that flows away; when they draw the bow, let their arrows be blunted.

Ps. 64:3 - They sharpen their tongues like swords and aim their words like deadly arrows.

Eph. 6:16 - In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

Ps. 91:5 - Will not fear the terror of night, nor the arrow that flies by day.

Prov. 7:23 - Till an arrow pierces his liver, like a bird darting into a snare, little knowing it will cost him his life.

Prov. 25:18 - Like a club or a sword or a sharp arrow is the man who gives false testimony against his neighbor.

Jer. 9:8 - Their tongue is a deadly arrow; it speaks with deceit. With his mouth each speaks cordially to his neighbor, but in his heart he sets a trap for him.

Chains

Ps. 107:10-11- Some sat in darkness and the deepest gloom, prisoners suffering in iron chains, for they had rebelled against the words of God and despised the counsel of the Most High.

Ps. 107:14 - He brought them out of darkness and the deepest gloom and broke away their chains.

Ps. 116:16 - O LORD, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains.

Eccl. 7:26 - I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare.

Is. 58:6 - "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke"?

Lam. 3:7 - He has walled me in so I cannot escape; he has weighed me down with chains.

Ps. 102:19-20 - The Lord looked down from his sanctuary on high, from heaven he viewed the earth, to hear the groans of the prisoners and release those condemned to death.

Necklace

Ps. 73:6 - Therefore pride is their necklace; they clothe themselves with violence.

Yokes and Cords

Isa. 58:6 - Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?

Jer. 30:8 – “In that day,” declares the LORD Almighty, “I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them”.

Lam. 1:14 - "My sins have been bound into a yoke; by his hands they were woven together. They have come upon my neck and the Lord has sapped my strength. He has handed me over to those I cannot withstand.

Nahum 1:13 –“Now I will break their yoke from your neck and tear your shackles away."

Acts 15:10 - Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?

Gal. 5:1 - It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

2 Samuel 22:6 - The sorrows of Sheol surround me. The snares of death confronted me.

Job 36:8 - And if they are bound in fetters. Held in the cords of affliction,

Ps. 18-4,5 - The pangs of death surrounded me, and the flood of ungodliness made me afraid. The sorrows of Sheol surrounded me. The snares of death confronted me.

Ps. 116:3 - The pains of death surrounded me. And the pangs of Sheol laid hold of me.

Ps. 129:4 - The Lord is righteous. He has cut in pieces the cords of the wicked.

Ps. 140:5 - The proud have hidden a snare for me, and cords.

Prov. 5:22 - His own iniquities trap the wicked man, and he is caught in the cords of his sin.

Clothes

Shame – Clothed in shame –Job 8:22 - Your enemies will be clothed in shame, and the tents of the wicked will be no more.

Ps. 132:18 - I will clothe his enemies with shame, but the crown on his head will be resplendent.



Ps. 109:29 - My accusers will be clothed with disgrace and wrapped in shame as in a cloak.

Ropes

Ps. 119:61 – Though the wicked bind me with ropes, I will not forget your law.

- Righteous and Evil Smells

Ps 45:8 - All of Your garments are scented with myrrh, and aloes, and cassia, Out of the ivory palaces, by which they made You glad.

- Spiritual Walls

Is. 61:1- And the opening of the prison to those who are bound.

Ps. 142:7 - Bring my soul out of prison that I may praise Your name.

Lamentations 3:7 - He has hedged me in so that I cannot get out. He has made my chain heavy.

Is. 42:7 - To bring out prisoners from the prison. Those who sit in darkness from the prison house.

Is. 45:2 - I will break in pieces the gates of bronze and cut the bars of iron

- Anointing and Fire of God
- Pouring of love, mercy, grace, etc.
- Objects on Others
- Gossip
- Places of Trauma on Body
- Emotions of Others
- Cloud and Fire (Exodus)

- Ley Lines, Highways of Holiness
- Wheel
- Marriage-Headship
- Connections
- Between Parents and Children
- Between Siblings
- Between Relatives
- Between Believers
- Witchcraft

between

people



Discerning Spiritual Gifts – Romans 12:6-8

Rom 12:6 - We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

- Head – Teaching
- Eyes – Prophet
- Mouth – Exhortation
- Shoulders – Administration
- Heart – Mercy
- Arms – Giving
- Hands – Serving

Discerning Authority

RIGHT THIGH

Rev. 19:16 “On His robe and on His thigh he has this name written: King of Kings and Lord of Lords.”

Gen. 24:2 - He said to the chief servant in his household, the one in charge of all that he had, "Put your hand under my thigh.

Gen. 24:9 - So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter.

Gen. 47:29 - When the time drew near for Israel to die, he called for his son Joseph and said to him, "If I have found favor in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt.

Exod. 29:22 - "Take from this ram the fat, the fat tail, the fat around the inner parts, the covering of the liver, both kidneys with the fat on them, and the right thigh. (This is the ram for the ordination.)

Exod. 29:27 - "Consecrate those parts of the ordination ram that belong to Aaron and his sons: the breast that was waved and the thigh that was presented.

Lev. 7:32 - You are to give the right thigh of your fellowship offerings to the priest as a contribution.

Lev. 7:33 - The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share.



Lev. 7:34 – “From the fellowship offerings of the Israelites, I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their regular share from the Israelites.”

Lev. 8:25 - He took the fat, the fat tail, all the fat around the inner parts, the covering of the liver, both kidneys and their fat and the right thigh.

Lev. 8:26 - Then from the basket of bread made without yeast, which was before the LORD, he took a cake of bread, and one made with oil, and a wafer; he put these on the fat portions and on the right thigh.

Lev. 9:21 - Aaron waved the breasts and the right thigh before the LORD as a wave offering, as Moses commanded.

Lev. 10:14 - But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings.

Lev. 10:15 - The thigh that was presented and the breast that was waved must be brought with the fat portions of the offerings made by fire, to be waved before the LORD as a wave offering. This will be the regular share for you and your children, as the LORD has commanded.

Num. 5:22 – “May this water that brings a curse enter your body so that your abdomen swells and your thigh wastes away.” "Then the woman is to say, "Amen. So be it."

Num. 5:27 - If she has defiled herself and been unfaithful to her husband, then when she is made to drink the water that brings a curse, it will go into her and cause bitter suffering; her abdomen will swell and her thigh waste away, and she will become accursed among her people.

Num. 6:20 - The priest shall then wave them before the LORD as a wave offering; they are holy and belong to the priest, together with the breast that was waved and the thigh that was presented. After that, the Nazirite may drink wine.

Num. 18:18 - Their meat is to be yours, just as the breast of the wave offering and the right thigh are yours.

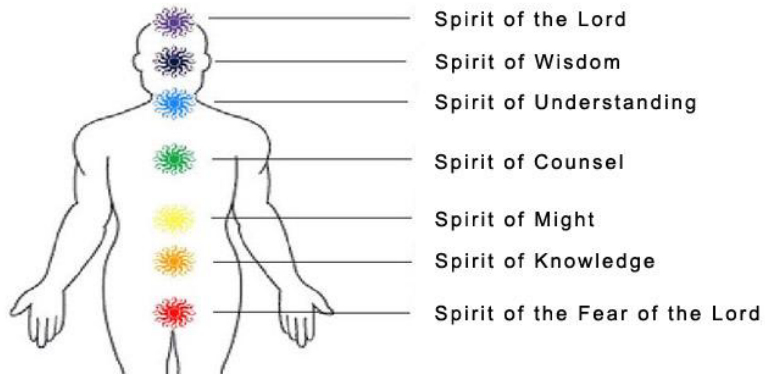
Rev. 19:16 - On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.



Seven Eyes of the Lord

Discerning the Seven Eyes Of the Lord

Isaiah 11:1&2 • Zechariah 3:9, 4:10 • Luke 11:34
Ephesians 1:18 • Revelation 3:1, 4:5, 5:6



Discerning Apostolic Offices



Cautions

- Do Not Tell Everything You Know
- We All Discern Differently
- You Are Really Not Discerning. The Lord Is Telling Us.
- Do Not fight Everything Your Discern. Ask the Lord What You Are To Do.

