



Word of Knowledge

Biblical

I Corinthians 12:7 *gnosis* (γνώσις, 1108), primarily “a seeking to know, an enquiry, investigation” (akin to A, No. 1), denotes, in the NT, “knowledge,” especially of spiritual truth; it is used¹

A word of knowledge by faith is considering two kinds of knowledge, (1) Supernatural knowledge that is given to person about a situation; and (2) a insight into the things of God that a person could not reason within their natural man, this is often called a Rhema word from God. Hamon states "A rhema is an inspired Word birthed within your own spirit, a whisper from the Holy Spirit like the still, small voice that spoke to Elijah in the cave."

Biblical Examples

1. So then faith cometh by hearing, and hearing by the word [rhema] of God” (Romans 10:17).
2. “And take the helmet of salvation, and the sword of the Spirit, which is the word [rhema] of God” (Ephesians 6:17).
3. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word [rhema]” (Ephesians 5:25–26).
4. “If ye abide in me, and my words [rhema] abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).

A word of knowledge gives a believer insight into another person’s past, which ministers God’s love into their current problem and struggles. A word reveals heartfelt secrets that only God could know for displaying God’s care and concern for that person’s needs. “A word of knowledge is usually defined as the report of a specific piece of information that a person could not have possibly known naturally.

Spurgeon gives an example of Word of Knowledge:

‘While preaching in the hall, on one occasion, I deliberately pointed to a man in the midst of the crowd, and said, “There is a man sitting there, who is a shoemaker ; he keeps his shop open on Sundays, it was open last Sabbath morning, he took ninepence, and there was fourpence profit out of it; his soul is sold to Satan for fourpence!”

Spurgeon continues, ‘A city missionary, when going his rounds, met with this man, and seeing that he was reading one of my sermons, he asked the question, “Do you know Mr. Spurgeon?”

¹ Vine, W. E., Unger, M. F., & White, W., Jr. (1996). In [*Vine’s Complete Expository Dictionary of Old and New Testament Words*](#) (Vol. 2, p. 348). T. Nelson.



"Yes," replied the man, "I have every reason to know him, I have been to hear him; and, under his preaching, by God's grace I have become a new creature in Christ Jesus. Shall I tell you how it happened?"

I went to the Music Hall, and took my seat in the middle of the place. Mr. Spurgeon looked at me as if he knew me, and in his sermon he pointed to me, and told the congregation that I was a shoemaker, and that I kept my shop open on Sundays. And I did, sir."

"I should not have minded that, but he also said that I took ninepence the Sunday before, and that there was fourpence profit out of it. I did take ninepence that day, and fourpence was just the profit. But how he should know that, I could not tell. Then it struck me that it was God who had spoken to my soul through him, so I shut up my shop the next Sunday. At first, I was afraid to go again to hear him, lest he should tell the people more about me, but afterwards I went, and the Lord met with me, and saved my soul."

A. W. Tozer on Word of Knowledge:

IN OUR KNOWLEDGE OF DIVINE THINGS three degrees may be distinguished: the knowledge furnished by reason, by faith and by spiritual experience respectively.

These three degrees of knowledge correspond to the departments of the tabernacle in the ancient Levitical order: the outer court, the holy place and the holy of holies.

Far in, beyond the "second veil," was the holiest of all, having as its lone piece of furniture the Ark of the Covenant with the cherubim of glory shadowing the mercy seat. There between the outstretched wings dwelt in awesome splendor the fire of God's presence, the Shekinah. No light of nature reached that sacred place, only the pure radiance of Him who is light and in whom there is no darkness at all. To that solemn Presence no one could approach except the high priest once each year with blood of atonement.

Farther out, and separated by a heavy veil, was the holy place, a sacred place indeed but removed from the Presence and always accessible to the priests of Israel. Here also the light of sun and moon was excluded; light was furnished by the shining of the seven golden candlesticks.

The court of the priests was out farther still, a large enclosure in which were the brazen altar and the laver. This was open to the sky and received the normal light of nature.

All was of God and all was divine, but the quality of the worshipper's knowledge became surer and more sublime as he moved in from the outer court toward the mercy seat and the Presence, where at last he was permitted to gaze upon the cherubim of glory and the deep burning Fire that glowed between their outstretched wings.

All this illustrates if it does not typify the three degrees of knowledge possible to a Christian. It is not proper that we should press every detail in an effort to find in the beautiful Old Testament picture more than is actually there; but the most cautious expositor could hardly object to our using the earthly and external to throw into relief the internal and the heavenly.



Nature is a great teacher and at her feet we may learn much that is good and ennobling. The Bible itself teaches this: "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge." "Go to the ant, thou sluggard; consider her ways, and be wise." "Behold the fowls of the air." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Reason working on data furnished by observation of natural objects tells us a lot about God and spiritual things. This is too obvious to require proof. Everyone knows it.

But there is knowledge beyond and above that furnished by observation; it is knowledge received by faith. "In religion faith plays the part by experience in the things of the world." Divine revelation through the inspired Scriptures offers data which lie altogether outside of and above the power of the mind to discover. The mind can make its deductions after it has received these data by faith, but it cannot find them by itself. No technique is known to man by which he can learn, for instance, that God in the beginning created the heaven and the earth or that there are three Persons in the Godhead; that God is love or that Christ died for sinners, or that He now sits at the right hand of the Majesty in the heavens. If we ever come to know these things it must be by receiving as true a body of doctrine which we have no way of verifying. This is the knowledge of faith.

There is yet a purer knowledge than this; it is knowledge by direct spiritual experience. About it there is an immediacy that places it beyond doubt. Since it was not acquired by reason operating on intellectual data, the possibility of error is eliminated. Through the indwelling Spirit the human spirit is brought into immediate contact with higher spiritual reality. It looks upon, tastes, feels and sees the powers of the world to come and has a conscious encounter with God invisible.

Let it be understood that such knowledge is experienced rather than acquired. It does not consist of findings about something; it is the thing itself. It is not a compound of religious truths. It is an element which cannot be separated into parts. One who enjoys this kind of knowledge is able to understand the exhortation in the Book of Job: "Acquaint now thyself with him, and be at peace." To such a man God is not a conclusion drawn from evidence nor is He the sum of what the Bible teaches about Him. He knows God in the last irreducible meaning of the word know. It may almost be said that God happened to him.

Maybe Christ said all this more simply in John 14:21: "I . . . will manifest myself to him." For what have we been laboring here but the sublimely simple New Testament teaching that the Triune God wills to dwell in the redeemed man's heart, constantly making His presence known? What on earth or in heaven above can be a greater beatitude?

Wigglesworth

The Spirit quickeneth the mortal body and bringeth us into like-mindedness with Jesus till the whole heart and mind are transformed and so made pure that God can bring into us all his revelation, all his life, and all his purity, till everything we move amongst is changed. As he was, so are we in the world to glorify and magnify the Lord of hosts amongst the heathen.

Beloved I see that this gift of knowledge by the Spirit always brings joy, which is the second fruit of the Spirit. And knowledge is that which comes from above. We will look into the perfect liberty of God where we have the unfolding of the majesty of heaven, where Christ is so revealed in all his divine fullness that we see from the



beginning to the end one ideal through and the whole canon of scriptures. God hath set him over all. And God is manifesting in us himself, for in us all this truth has to be, and the truth is that we should know the scriptures which make us wise unto salvation (2 Ti 3:15) which open the depths of the Kingdom of heaven, and reveal all his divine mind to us (1 Co 2:10) which is strengthened by the might of the Spirit in the inner man (Ep 3:16) till the whole man is changed. The mysteries are by the spirit revealed unto us and we know that God is bringing us into this glorious fact of having the mind of Christ and the knowledge of God.

Examples of Word of Knowledge in Scripture

1. Moses by direct revelation from God recorded the events of the Garden of Eden
2. Daniel by word of knowledge told king **** what his dream had been
3. Elisha by word of knowledge told Gehazi, his servant, that Gehazi had chased after Naheim and asked for money.
4. Peter told Ananias and Sapphira that they had lied about their gift of money to the church

Derek Prince:

Yesterday I pointed out that there's a close relationship between wisdom and knowledge and yet they are distinct. And I tried to define the difference in simple terms. I said this, "Wisdom is directive; knowledge is informative." Knowledge gives us the facts; wisdom tells us what to do about the facts. In each case it's a word, a word of wisdom or a word of knowledge. God has all wisdom and all knowledge. Praise to His name. He doesn't dump all His wisdom and all His knowledge out on us because we would collapse under the strain. But when we are in a situation where we need to know something or need direction and it is not available to us through our natural ability or education or through our senses, then God in His sovereignty gives us a word of wisdom or a word of knowledge. Just a little part of His total wisdom or His total knowledge.

Now I want to give just a couple of examples from my own personal experience of how the word of knowledge has operated in my experience. I remember some considerable number of years ago now, I was introduced to a Christian lady. I didn't know anything about her. There was nothing very strange or peculiar about her appearance. In actual fact, she had deep problems. She was a diagnosed schizophrenic. But I knew nothing about that. Normally, I would have just greeted her, but before I knew what I was saying, before I spoke another word to her, out of my lips came these words, "Your problem is your mother."

Now I am normally a fairly well conducted person and I wouldn't greet a stranger with those words. Afterwards I felt embarrassed. I thought, "How wrong of me to come out and make that assertion to a woman I didn't even know." But actually that was the key to her total deliverance and healing. It transpired later that it was a wrong relationship and a wrong attitude to her mother that had opened the door to all her personal and emotional problems. And by the Spirit of God, without even understanding what I was doing myself, I put the finger right on the problem. And when she saw the nature of her problem, she was open to the subsequent counseling and prayer that brought her to complete restoration.

I met her again a number of times later and she was a perfectly normal healthy woman. No evidence of schizophrenia left in her life. But it took the diagnosis of the Holy Spirit to go to the root of her problem.



In the gospels, the Holy Spirit is called “the finger of God.” That is one of the titles. And you see how God, through that Holy Spirit finger, through the word of knowledge, reaches out and touches an area in a person’s life or background that is just the key area which has to be opened up before real help can come.

Now let me give you just one more example in my own experience of how I was helped myself through the word of knowledge. Just recently I was conducting a conference in Jerusalem. I had concluded my teaching and I had suggested to the people that they could come forward for prayer if they had personal needs of healing or other needs. While we were standing there just waiting to see what the people would do, a sister in the Lord whom I knew and respected said this, “There’s a man here with a problem in his right eye. It’s a chronic problem and he’s taking medication for it. If he will come and be prayed for he will be healed.”

Well, there was a kind of pause. Who was the man with the problem in his right eye? And I was just looking around at the people wondering who it was. Suddenly, I thought to myself, “That could be me. I’ve certainly had a chronic inflammation in the corner of my right eye and I’ve been taking one of these medications for it. I really believe it must be me!” So I just said to the lady and the other ministers there, “You know, I think that’s me. I’m the one with the problem in my right eye.” And I just asked them to pray for me. Nothing very dramatic happened, but by the next day my eye was completely healed. So you see God again reached out with the finger of the Holy Spirit through the word of knowledge in that sister and just showed me my problem, brought it to my attention, and showed me that that was the moment for me to be healed. That created the faith in me to receive the healing which God wanted me to receive.

Discernment

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