

Faith Unleashes Power

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The Hebrew verb, aman,¹ (*aw-man'*) (believe) is what made Abraham and Sarah famous, for Abram and Sarai amaned [believed] in what Yahweh promised them,—so Yahweh reckoned it to them, as righteousness (Gen. 15:6). Aman is a verb, which requires action as confirmed in James 2:17; faith without works [action] is dead. Abraham & Sarah, by believing the words Yahweh spoke to them, unveiled a spiritual power, that is not of this world; by believing in Yahweh's words, they brought into fruition, the impossible (Isaac); words that natural science would call, 'impossible;' The same words of Yahweh, as promises in his Word, are as available to us as they were to Abraham and Sarah. Our decision is whether to aman (believe) these promises, as they did, thereby receiving the promised fruit or to disbelieve his promises, as did the ten spies sent out by Moses, who lived a life less than fruitful; a life of regret.² This spiritual power, is not of this world; it can not be seen until a promise of Yahweh is believed upon; once done, a force unknown to the natural world is unleashed; a force when beheld by men, glorifies the Creator, as did Pharaoh's sacred scribes, who said, "The finger of Elohim, it is!"³ Was this spiritual power reserved for Moses only? Apostles? Prophets? No, for Yahweh has promised, "And what [is] the surpassing greatness of his power unto us who believe,—according to the energy of the grasp of his might..." (Eph. 1:19). This promised spiritual force is the thread that runs through the Word of Yahweh, the thread that states, 'Faith unleashes Power!'

Power is defined as the ability to do or effect something or anything, or to act upon a person or thing.⁴ This article is for people who have already received the indwelling power,⁵ the power that is not of this world, which is the ruah (spirit) of Yahweh;⁶ ruah and power go hand-in-hand.⁷ The phrase, spirit (ruah) and power is a figure of speech called, Two for One (Hendiadys); two words used, but one thing meant. The two words are of the same parts of speech; two nouns or two verbs joined together by the conjunction, 'and.'

¹ 0539 אמן 'aman *aw-man'*

² Now, as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land, they died—the men who gave out an evil rumor of the land,—by the plague, before Yahweh. (Nu. 14:36-37)

³ Ex 8:19 Then said the sacred scribes unto Pharaoh, The finger of Elohim, it is! But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.

⁴ OED

⁵ Lk. 1:17, 35, Lk. 4:14, Acts 1:8, Acts 10:38, Rom. 1:4, Rom. 15:13, 19, 1 Co. 2:4, 1 Co. 5:4, Eph. 3:16, 1 Thess. 1:5, 2 Tim. 1:7

⁶ And Peter said unto them—Repent ye, and let each one of you be immersed, in the name of Yahoshua Christ, into the remission of your sins,—and ye shall receive the free-gift of the holy ruah (spirit); (Acts 2:38)

⁷ Lu 4:14 And Yahoahus returned, in the power of the ruah (spirit), into Galilee; and, a report, went out along the whole of the region, concerning him; Lu 9:1 And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases; Lu 10:19 Lo! I have given you the authority—to be treading upon serpents and scorpions, and over all the power of the enemy, and, nothing, unto you, shall in anywise do harm; Lu 24:49 And lo! I, am sending forth the promise of my Father upon you; but tarry, ye, in the city, until ye be clothed, from on high, with power.

You can accurately rephrase, 'spirit and power,' to, 'ruah, that is to say, power,' is upon me.⁸ Yahoshua manifested this power, which I will call, 'spiritual (heavenly) power,' in contrast to the power that is natural (earthly).⁹ John 8:23 demonstrates what I am attempting to communicate; "And he was saying unto them—Ye, are, of the realms below, I, am, of the realms above: Ye, are, of this world, I, am not of this world." There is natural (earthly) power that is of this world and there spiritual (heavenly) power that is not of this world. Ruah (spirit), that is to say, Power, is an invisible force, which was poured out, from heaven, by Christ, upon all those that made him their Lord.¹⁰

Aman means certainty. Certain means determined, fixed, settled; not variable or fluctuating; unfailing; sure, unerring, not liable to fail. The faith, this article is addressing, means more than trust, but rather a certainty that what was promised absolutely will appear. We have a certainty that the sun will appear each day, so much so, we would bet our life's savings on it's reappearance. Our certainty of the sun arising each day is used as an example of the certainty we should have on the promises of Yahweh coming to pass in our lives. We are confident, fixed and settled on that what he has promised, which we presently do not see, will absolutely come to pass. This faith is the confidence to think, speak and act on the words of Yahweh, although these words may appear to be contrary to natural laws. It's believing in what is not presently seen but promised by Yahweh. The manifestation of this absolute certainty appeared when Yahoshua and Peter were walking upon the water. The beginning of unbelief arising in the thoughts of Peter was also manifested by him beginning to sink. Doubt is uncertainty.¹¹ Our preparatory future actions line up exactly with what Yahweh has promised us. We are never surprised or amazed that the sun has reappeared but we are always thankful. Likewise, if we actually believe Yahweh's promises, we will never be surprised or amazed when they come into fruition, but we are always thankful. Being surprised or amazed is an indicator that we did not believe; we were not certain. The term, 'leap of faith,' is a misnomer because acting on Yahweh's words is a leap of certainty, which is no leap at all. Actions of certainty will always follow one who actually believes Yahweh's promises. The order of this event called

⁸ Ac 10:38 How Yahweh anointed him with holy ruah and with power, [with holy ruah, that is to say with power] who went about doing good and healing all that were oppressed by the adversary, because, Yahweh, was with him. 1Co 2:4 And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of ruah and power [ruah, that is to say power]: Lu 1:35 And answering, the messenger said unto her—The holy ruah, shall come upon thee, and, the power of the Most High, [the holy ruah, shall come upon you, that is to say, the power of the Most High] shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of Yahweh.

⁹ The adjective, supernatural, does not express this power correctly because the prefix, super (on, above, over) added to natural (from native = to be born) is stating that the power is natural but that it is above, over, hence beyond or more than natural.

¹⁰ The same Yahoshua, hath Yahweh raised up, whereof, all we, are witnesses! By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah, having received from the Father, He hath poured out this which, yourselves, do see and hear. (Acts 2:32-33)

¹¹ Mt 14:31 And, straightway, Yahoshua, stretching forth his hand, laid hold upon him and saith unto him—O little-of-faith! why didst thou doubt?

Mt 21:21 And Yahoshua, answering, said unto them—Verily, I say unto you, If ye have faith, and do not doubt, not only, this of the fig-tree, shall ye do,—but, even if, unto this mountain, ye shall say, Be lifted up, and be cast into the sea, it shall be done. Mr 11:23 Verily, I say unto you—Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his.

faith is as follows; first, one acknowledges the promise of Yahweh; secondly, one receives the presently, unseen promise, giving thanks; thirdly, one prepares for the appearing (manifestation) of the promise.

Throughout this article, I will substitute the word, believing, for the word, faith, because the word, faith, can mean many different things to different people. When I use the word, 'believing,' rather than faith, it goes without saying that full bodily action upon what a person believes is exhibited, otherwise they do not believe. James 2:14-18 illustrates this truth by saying, "What profit, my brethren,—if one should be saying he hath, believing, but hath not, works; can his believing save him? If, a brother or sister, should be naked, and coming short of the daily food, And one from among you should say unto them—Withdraw in peace, be getting warmed and fed, but should not give them the things needful for the body, What the profit? So, also, believing, if it have not works, is dead, by itself. But one will say,—Thou, hast believing, and, I, have works, show me thy believing apart from thy works, and, I, unto thee, will shew, by my works, my believing."

Hebrew 11:6 states, "But, apart from faith [pistis (noun)], it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must believe [pisteuo (verb)], that he is, and that, to them who seek him out, a rewarder he becometh." We are called, believers, because we believe in and obey the words of the unseen Creator, Yahweh! Some people believe Yahweh's words on receiving salvation, which they act upon and receive but doubt other revelations, such as the promises that result from financially giving (tithing). (For more information on giving and receiving, read the article, 'Money in the life of the Believer;' Teleios Book, Vol. 1.) Others act upon Yahweh's words concerning giving financially and they receive the promises but they doubt Yahweh's words concerning speaking in tongues. Others believe the words of Yahweh concerning speaking in tongues and prophesying and receive the promises but they do not arise to the fullness of believing Yahweh's words on healing the sick, rebuking storms, etc. Others believe all of these promises and more, such as did Stephen and Phillip, men who were not Apostles, but who rather were men who believed what Yahweh spoke and with an assurity that what Yahweh promised would come to pass, acted accordingly; Stephen began doing "...great wonders and signs among the people (Acts 6:8) and Phillip went "...down unto the city of Samaria, proclaimed unto them the Christ. And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs which he was working. For, from many who had impure spirits, shouting with a loud voice, they were going out, and, many that were paralysed and lame, were cured. And there came to be great joy in that city" (Acts 8:5-8).

Nicodemus and Joseph from Arimathaea were believers in Christ, who were well-pleasing to Yahweh because they believed but it appears that they did not rise in their believing to

the degree that Stephen and Phillip did.¹² This article's intention is not to judge people but rather to encourage people to believe and act upon more of the promises of Yahweh, thereby bringing deliverance to themselves, to the Body of the Christ and to the world, bringing more Glory to Yahweh and Christ, as is what occurred when Stephen and Phillip believed.¹³ We must realize that there is spiritual work to be done, which can not be accomplished in the natural realm. Christ, as the Head of the Body, is limited by our lack of believing and/or fear; we being his hands, feet and mouth. Stephen and Phillip were our examples of how Christ's Body should operate, which is why two chapters of the Word of Yahweh detailed their service to Christ. Our under-performance to Christ might be attributed to ignorance, wrong teaching, fear, apathy and/or unbelief. My purpose is to enlighten, which takes care of ignorance; correct, which handles wrong teaching and encourage, which deals with fear and apathy, which leaves behind, unbelief.

Unbelief

We must remember that Yahweh is not blessed or exalted when we doubt his words, which is doubting his ability. For example, Moses doubted his ability to speak to Pharaoh, even after Yahweh reassured him that he would be with his mouth. Yahweh said, "Now, therefore, go,—and, I, will be with thy mouth, so will I direct thee, what thou shalt speak. And he said—Pardon, O My Lord! send, I pray thee, by the hand of him whom thou wilt send—Then was kindled the anger of Yahweh against Moses..." (Ex. 4:12-14). Christ also upbraided his disciples for their unbelief; "Now, as they were sailing, he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled, and to be in peril. And, coming near, they roused him up, saying—Master! Master! we perish! And, he, roused up, rebuked the wind, and the surging of the water; and they ceased, and it became a calm. And he said unto them—Where was your believing" (Lk. 8:23-25)? Not believing the words of Yahweh, spoken through Moses, kept the children of Israel in the wilderness for 40 years, when Yahweh's will was to have them live in the land of Canaan, a land flowing with milk and honey. Yahweh was angry with the Israelites who were disbelieving his words, which not only stunted their lives but also impacted the lives of the next generation.¹⁴ We do not want Christ to marvel at our unbelief because he can not do many mighty works, because of our unbelief (Mt. 13:58)¹⁵ but rather we want him to marvel at our great believing of his words.¹⁶

¹² Joh 19:38 But, after these things, Joseph from Arimathaea, being a disciple of Jesus, but having kept it secret for fear of the Jews, requested Pilate, that he might take away the body of Jesus; and Pilate gave permission. He came, therefore, and took away his body.

¹³ For, from many who had impure spirits, shouting with a loud voice, they were going out, and, many that were paralysed and lame, were cured. And there came to be great joy in that city. (Acts 8:7-8)

¹⁴ Wherefore,—according as saith the holy spirit—Today, if, unto his voice ye would hearken, do not harden your hearts,—as in the embitterment, in the day of testing in the desert, When your fathers tested by proving, and saw my works forty years. Wherefore I was sore vexed with this generation, and said, Always err they in their heart; -howbeit, they, learned not my ways: So I swear in mine anger—they shall not enter into my rest!—Be taking heed, brethren, lest at any time, there shall be in any one of you, a wicked heart of unbelief, in revolting from a Living Elohim. (Heb. 3:7-12)

¹⁵ And he marveled because of their unbelief. And he was going round the villages in a circuit, teaching. (Mk. 6:6)

¹⁶ Lu 7:9 And, hearing these things, Jesus marveled at him; and, turning to the multitude following him, said—I tell you, Not even in Israel, such faith as this, have I found!

A Note concerning Hebrews 11

(The context of Hebrews 11 is not dealing with the believing (faith) that moves mountains (believing in the impossible) as is Mark 11:12-24, Matthew 21:18-22 and 1 Corinthians 13:2, which we will be addressing but rather this section of scripture is teaching hope and endurance; "For, of endurance, ye have need, in order that, the will of Yahweh having done, Ye may bear away, the promise" (Heb. 10:36); "...with endurance, let us be running, the race that is lying before us, Looking away unto our faith's Princely-leader and perfecter, Yahoshua,—who, in consideration of the joy lying before him, endured a cross, shame, despising! And, on the right hand of the throne of Yahweh, hath taken his seat. For take ye into consideration—him who hath endured, such contradiction..." (Heb. 12:1-3). Other examples would be Hebrews 11:13-16 and 35b-40. I will be referencing sections of scriptures from this chapter that do pertain to our discussion but as a whole this chapter was not about power but rather endurance, even though spiritual power was on display.

Also, we must not confuse faith with hope. Hope¹⁷ is the expectation for something desired. For example, it was said of Abraham, "...he was awaiting the city having foundations, whose architect and builder is, Yahweh" (Heb. 11:10). Our hope is for the awakening of the dead, receiving life age-abiding and to live with our Father and Lord upon the new earth (Tit. 1:2, Acts 23:6). We believe these truths and set our hope upon them. These promises are not presently available for our taking, which means we need hope but there are promises that are presently available, in which we do not need hope, but rather believing, because they can come into fruition today, such as health, prosperity, speaking in tongues etc. Hebrews 11 illustrates faith (power), endurance, and hope: faith (By faith, the walls of Jericho, fell, having been surrounded for seven days); endurance (Others, again, of mockings and scourgings, received trial, nay! further, of bonds and imprisonments); hope (Yahoshua,—who, in consideration of the joy lying before him, endured a cross, shame, despising!))

Faith

The faith I am addressing is the faith, of things hoped for, a confidence, of facts, a conviction, when they are not seen (Heb. 11:1). The faith of Abraham is the foundation upon which we will build our study. The first usage of aman is in Genesis 15:6, which states, "And he [Abram] had faith [aman (*hiphil perfect*)] in Yahweh,—so he [Yahweh] reckoned it to him, as righteousness." This foundational scripture has aman in the Hiphil stem. (See Appendix A for Hiphil stem.) "In the Hiphil (causative), aman basically means 'to cause to be certain, sure' or 'to be certain about,' 'to be assured.' In this sense the word in the Hiphil conjugation is the biblical word for 'to believe' and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something

¹⁷ Hebrews 3:6; 6:11, 18; 7:19; 10:23; 11:1

possible, hopefully true, but not certain."¹⁸ The Hebrew word, 'amen,' translated as verily, truly and amen, is a root of aman, which also means certainty. (Appendix A gives you other examples of the usage of aman in the Hiphil stem.)

In the NKJV of the Bible, the translators used the word, faith, 247 times; 2 times in the Old Testament and 245 times in the New Testament; the Greek noun, pistis, being translated faith in the New Testament. This occurs also in the NASB Bible; 252 usages of faith in their translation, only 4 usages being in the Old Testament. The eleventh chapter of the book of Hebrews, the chapter dealing with the faith of the Old Testament believers, uses the noun, faith, 32 times but this term is not used in the Hebrew Old Testament concerning these same believers. What are we to make of this apparent disconnection between the Hebrew language of the Old Testament and Greek language of the New Testament? This disconnection between the two languages is not uncommon. The name, Yahweh, used over 6,800 times in the Old Testament, is never used in the New Testament but rather it was replaced with the Greek words, Theos (God) and Kurios (Lord). Yahweh is present in the Greek New Testament but not as Yahweh, so it is with aman (believe) that is represented by the Greek verb, pisteuo,¹⁹ translated as believe. The Old Testament uses the Hebrew verb, aman, (believe) as was illustrated in Genesis 15:6 (Abraham had faith in Yahweh), while the New Testament uses the verb, pisteuo, (believe) to represent, aman, in Romans 4:3, Galatians 3:6 and James 2:23 (Abraham believed in Yahweh).

A verb typically expresses action, state, or a relation between two things. Aman (believe), in the Hiphil stem, is an action verb. In this article, I will be speaking of aman, in the context of dealing with the unseen, believing in the words of the Creator that defy what we perceive as natural. This context of believing is not asking us to believe that the sun will rise each day nor that planting a seed will produce a plant but rather is asking us to step through the natural world (seen world) and into, what science would call, the world of the impossible (unseen world). Peter operated this kind of believing when he walked upon the water and when he told a dead person to arise, both requiring action upon his part.

Different Levels of Believing in the Words of Yahweh

It appears that Abram and Sarai displayed three different levels of believing in Yahweh's words. Their journey began when Yahweh asked them to leave their city and come into a land that Yahweh was giving to them; "By faith, being called, Abraham obeyed—to come forth into a place he was destined to receive for an inheritance; and he came forth, not well knowing whither he was coming" (Heb. 11:8). This level of believing is simple to follow but can be frightening. We, like Abraham and Sarah, have also been called, by Yahweh, to leave this world behind, following his lead and instructions. We demonstrate our believing, as did Abram and Sarai, by obeying his instructions, examples of which would

¹⁸ TWOT

¹⁹ 4100 πιστεύω pisteuo pist-yoo'-o

be giving financially, putting off the deeds of the flesh, putting on the new man, accepting Yahweh as our provider, etc.

The second level of believing, exhibited by Abraham, was when Yahweh said, "...take, I pray thee, thy son, thine only one, whom thou lovest, even, Isaac, and get thee into the land of Moriah,—and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee" (Gen. 22:2). This level of believing is more difficult than the first. Yahweh had promised Abraham that he would make of Isaac a great nation. Isaac had no children and if he died, this promise would be void, unless Yahweh raised (awoke) Isaac from among the dead; "By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted,—Even him of whom it had been said—In Isaac, shall there be called to thee, a seed: Accounting that, even from among the dead, Yahweh, was able, to egeiro²⁰ [awaken] him, -whence, even in similitude, he bare him away (Heb. 11:17-19). Abraham believed and obeyed the words of Yahweh by being absolutely confident that Yahweh would bring him back to life after he sacrificed him.

The third level of Abraham's and Sarah's believing was believing in the impossible. Believing Yahweh by leaving your family and the security of a city is difficult but not impossible. Believing him to sacrifice your only son and seeing him raised (awoken) from among the dead is extremely difficult. Asking a barren, ninety year old woman and a one-hundred year old man to produce a child is not asking them to do something extremely difficult but rather it is asking them to do the impossible; the term difficult does not apply! Christ, the seed of Abraham and Sarah, walked in this third level of believing although it appears that Abraham and Sarah were the first. It is said of Abraham, "Who, past hope, upon hope believed, so that he became father of many nations,—according to what had been said—So shall be thy seed; — And, without becoming weak in his believing, he attentively considered his own body, already deadened—he being a hundred years old, the deadening also of Sarah's womb; In respect, however, of the promise of Yahweh, he was not led to hesitate by unbelief, but received power by his believing, giving glory unto Yahweh" (Rm. 4:17-20). It is said of Sarah, "By believing, even Sarah herself, received power for founding a seed, even beyond the season of life's prime,—seeing that, faithful, she reckoned, him that had promised" (Heb. 11:11).

It was said of Abram, "And he had aman [faith] in Yahweh,—so he [Yahweh] reckoned it to him, as righteousness" (Gen. 15:6). What was Abram actually believing in? He was believing in the words that were spoken to him by Yahweh; a message that appeared to be impossible in the natural realm. What made this message different is that it came from the Creator of all things; a Creator, who is not bound by natural laws (seen world); one who speaks matter into existence. The message was, "...This one, shall not be thine heir; But, one who cometh forth of thy body—he, shall be thine heir. And he brought him forth

²⁰ 1453 ἐγείρω egeiro eg-i'-ro to arouse from sleep, to awake

abroad, and said—Look steadfastly, I pray thee, towards the heavens, and number the stars, if thou be able to number, them, And he said to him, Thus, shall be thy seed" (Gen. 15:4-5). Abram was not asked to believe in Yahweh's existence, which he already did, but rather to believe for Sarai's reproductive organs (and possibly his) to be regenerated, enabling them to produce a child, which, in the past, had been impossible for them. Abram fastened onto Yahweh's words of promise (unseen world) rather than upon natural laws (seen world) and past experiences. We are told that Sarai was barren.²¹ (At the time Abram received this revelation he was not infertile which was illustrated by him producing Ishmael.) What then was Yahweh asking them to do? They were to keep having sexual intercourse, which they did for approximately the next twenty-five years before Sarah²² fully believed the words of Yahweh; "By faith [believing the promise of Yahweh made to her], even Sarah herself, received power for founding a seed, even beyond the season of life's prime,—seeing that, faithful, she reckoned, him that had promised" (Heb. 11:11). Yahweh came and spoke his words of promise directly to Sarah, who had already gone through menopause,²³ by saying, "...As to Sarah thy wife. ... And he said, Lo! she is in the tent. And he [Yahweh] said, I will, surely return, unto thee, at the quickening season,—and lo! a son, for Sarah thy wife. Now, Sarah, was hearkening at the opening of the tent, it, being behind him...So then Sarah laughed within herself, saying: After I am past age, hath there come to me pleasure, my lord, also being old? And Yahweh said unto Abraham,—Wherefore, now, did Sarah laugh, saying, Can it really and truly be that I should bear, seeing that, I, have become old? Is anything, too wonderful for Yahweh? At the appointed time, I will return unto thee, at the quickening season, and, Sarah, shall have a son" (Gen. 18:9-14). Abram, although he was not infertile when he received this promise of Yahweh at age seventy-five, very possibly became infertile at age ninety-nine because Romans 4:20 declares, "Who, past hope, upon hope believed, so that he became father of many nations,—according to what had been said—So shall be thy seed; —And, without becoming weak in his believing, he attentively considered his own body, already deadened—he being a hundred years old, the deadening also of Sarah's womb; In respect, however, of the promise of Yahweh, he was not led to hesitate by unbelief, but received power by his believing, giving glory unto Yahweh, And being fully persuaded (that), -what he hath promised, able is he also to perform" (Rm. 4:18-21). This story is about two people who never gave up on the promise that came to them from the mouth of Yahweh, as neither should we, even though the world could mock us and science deceive us. They both received a power, which is not of this world, by their believing in Yahweh's words.

²¹ Ge 11:30 And, Sarai, remained, barren,—she had no child.

²² Abram was or became fertile as was illustrated by him producing Ishmael.

²³ "But, Abraham and Sarah, were old, far gone in days,—it had ceased to be with Sarah after the manner of women" (Gen. 18:11). Menopause is a normal part of a woman's aging process. Most women experience menopause around age 50, though it can occur before then. The usual age range is 45-55. With menopause:1.) The ovaries stop making the hormones estrogen and progesterone. 2.) The ovaries also stop releasing eggs (ova). After menopause, you can no longer become pregnant. Your menstrual periods stop. You know you have gone through menopause after you have had no periods for one year.

Yahweh's Unseen Power for His Children

The majority of us were not reared with a knowledge of the unseen power Yahweh had given to his servants and sons but rather we have been reared in the world of science, the world of the seen, the world of the godless; the only powers that exist are what science has validated. We were reared upon seeing is believing, which means that we are developmentally behind (retarded, stunted) where we should be. The Hebrews, beginning with Moses leadership, were introduced to Yahweh's full power (the world of the unseen) through the powers displayed by Moses. Exodus 9:16 declares, "but, in very deed, for this purpose, have I let thee [Pharaoh] remain, for the purpose of showing thee my might [koach (power)],—and that my name may be celebrated in all the earth." The cleaving of the Red Sea became the hallmark of Yahweh's power to and for his servants.²⁴ This power is not of this world but never-the-less is in this world when believed upon by his children. The children of Israel, thereafter, were reared upon the teaching of Yahweh's power that is given to the sons of Abraham who walk in justice, righteousness and lovingkindness. For example, Yahweh commanded the Israelites not to plant their fields in the seventh year but rather to let it rest for one year. They then asked, "...What shall we eat in the seventh year? Lo! we are not to sow, neither are we to gather our increase" (Lev. 25:20)! Yahweh replied, "Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; and ye shall sow, the eighth year, and eat of old store,—until the ninth year, until the coming in of the increase thereof, shall ye eat old store" (Lev. 25:21). Yahweh promised them they would receive, in their sixth year harvest, a yield that was triple their normal yield. Could natural laws validate this promise? Could a scientist predict such results by examining weather patterns? Absolutely Not! Never-the-less, the righteous Hebrews confounded their scientific neighbors by obeying and believing this promise of Yahweh. Generation upon generation witnessed Yahweh's unseen power given to those who obeyed his commandment. Another example is the promise that "...ye shall chase your foes,—And they shall fall before you, by the sword; And, five, of you shall chase, a hundred, And, a hundred, of you shall put ten thousand to flight,—So shall your foes fall before you, by the sword" (Lev. 26:7-8). Does this promise fall within the laws of science? Unseen power issues forth from those who meet the conditions specified in Yahweh's Word. These are just a few examples of the power we are addressing. By reading Deuteronomy 28 and Leviticus 26, you will learn of many more powers, that are not of this world, that are promised to those who will walk in obedience to Yahweh with believing.

There are three powers (koachs) that I will discuss;²⁵ Yahweh's power which created the Universe;²⁶ Yahweh's power that has been given to his servants and children (unbelievers

²⁴ Exod. 10:19, Exod. 13:18, Exod. 15:22, Exod. 23:31, Num. 14:25, Num. 21:4, Num. 33:10-11, Deut. 1:40, Deut. 2:1, Deut. 11:4, Jos. 2:10, Jos. 4:23, Jos. 24:6, Jdg. 11:16, 1 Ki. 9:26, Neh. 9:9, Ps. 106:7, 9, 22, Ps. 136:13, 15, Jer. 49:21, Acts 7:36, Heb. 11:29

²⁵ 03581 כח koach ko' - akh 1) strength, power, might

²⁶ Ex 15:6 Thy right hand, O Yahweh, is splendid in power [koach],—Thy right hand, O Yahweh, dasheth in pieces a foe;

do not have this power) and the natural power that has been given to all mankind.²⁷ I will be discussing Yahweh's power that has been given to his servants and children.²⁸ This is the power that the unbelievers can and have witnessed. This power is exhibited when a righteous believer hears the promise and then acts upon the promise spoken in the Word of Yahweh. For example, the Word of Yahweh, in Leviticus 26:7-8 states a promise; "But you will chase your enemies and they will fall before you by the sword; five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword." Joshua 23:10, reiterates this promise by saying, "One man of you, can chase a thousand,—for, Yahweh your Elohim, is he that fighteth for you, as he spake to you." This power is not natural. This promise was believed and acted upon by Shamgar, son of Anath,²⁹ Sampson,³⁰ Saul, David³¹ and Adino the Eznite.³² At least three of these believers had received the ruah (power) of Yahweh before they became mighty.

In the Hebrew Old Testament, the power ('koach' (*ko' - akh*))³³ of Yahweh for his servants takes it's development, beginning with Moses. Moses proclaims, "Thy right hand, O Yahweh, is splendid in power [koach],—Thy right hand, O Yahweh, dasheth in pieces a foe" (Ex. 15:6). We are also told that his power has been given to his servants; "and lest thou shouldest say in thy heart,—Mine own strength [koach] and the might of mine own hand, have gotten me this wealth. But thou shalt remember Yahweh thy Elohim, that it was, he, who had been giving thee strength [koach] to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day)" (Deu. 8:17-18). Sampson's great power came from the ruah of Yahweh that was upon him.³⁴ Oz (*oze*) is another Hebrew word that expresses power. Yahweh bestows strength on men: the king; "...That he may give strength [oz] to his King, And exalt the horn of his Anointed One" (1Sa 2:10); his people; "As for the El of Israel, he, is giving strength [oz] and abundant might [ta'atumah] to the people. Blessed be Elohim" (Ps 68:35); and on Zion; "Awake,

²⁷ Le 26:20 And your strength [koach] shall be spent in vain,—And your land shall not yield her increase, And, the trees of the land, shall not yield their fruit.

²⁸ Jud 16:6 So Delilah said unto Samson, Do tell me, I pray thee, wherein lieth thy great strength [koach],—and wherewith thou mightest be bound, to humble thee.

²⁹ Jud 3:31 And, after him, was Shamgar, son of Anath, who smote of the Philistines, six hundred men, with an ox-goad,—and, he also, saved Israel.

³⁰ Then found he the jawbone of an ass newly-slain,—so he thrust forth his hand, and took it, and smote therewith, a thousand men.

³¹ 1Sa 18:8 Then was Saul exceeding angry, and this saying was offensive in his eyes, and he said,—They have ascribed, to David, ten thousands, but, to me, have they ascribed thousands,—What, more, then, can he have but, the kingdom?

³² 2Sa 23:8 ¶ These, are the names of the mighty men, who belonged to David,—The president a Tachmonite head of the charioteers, the same, was Adino the Eznite, for eight hundred, slain at one time.

³³ 03581 כֹּחַ koach ko' - akh or (#Da 11:6) כֹּוַחַ kowach ko' - akh; When applied to Yahweh, this term suggests that he is indeed omnipotent. His power is seen in creation, {#Jer 10:12 Jer 32:17; etc.} in the Exodus events, {#Ex 9:16 Ex 15:6; etc.} in his capacity to subdue his enemies {#Job 36:19} and deliver his people. {#Isa 63:1} As compared to his power, human strength is nothing. {#2Ch 20:6 Job 37:23 Ps 33:16 Am 2:14; etc.} The folly of relying upon human strength alone is seen both in Job and in the story of Samson. He is strongest who has discovered the finite limitations of his own capacities in the light of the limitless resources of Yahweh through his ruah (spirit). {#Job 36:22 Isa 40:31 Mic 3:8 Zec 4:6}

³⁴ Jud 14:6 And the ruah of Yahweh, came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done. Jud 16:6 So Delilah said unto Samson, Do tell me, I pray thee, wherein lieth thy great strength [koach],—and wherewith thou mightest be bound, to humble thee.

awake, Put on thy strength [oz], O Zion,—Put on thy beautiful garments, O Jerusalem—thou holy, city, For there shall not again, come into thee any more, the uncircumcised and unclean" (Isa 52:1). But not only is strength a quality given by Yahweh, he himself is that strength. Frequently the personal possessive pronouns are attached to strength in the Psalms to show this; "Yahweh, is my strength [oz] and my shield, In him, hath trusted my heart, and I have found help,—Therefore hath my heart danced for joy, and, with my song, do I praise him" (Ps 28:7).³⁵ In seeking his presence, strength is found; "Search out Yahweh and his strength [oz], Seek diligently his face at all times" (Ps 105:4). Yahweh exercises this strength on behalf of his people against their foes. This is particularly well illustrated in the Exodus; "Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—Thou hast guided them in thy might [oz], into the home of thy holiness" (Ex 15:13).

In the Greek New Testament, the foundation of power begins with the verb, dunamai,³⁶ which means 'being able,' to be capable, strong and powerful. From the verb, dunamai, we receive the noun, dunamis,³⁷ which means strength power, ability and we also receive the adjectives, dunatos,³⁸ which means able, powerful, mighty, strong, which we translate as 'possible,' and adunatos (a-dunatos), which means without strength, impotent, powerless, weakly, disabled, which we translate as, 'impossible.' Examples of the verb, dunamai and the noun, dunamis being in the same sentence is in Mark 6:5; "and he could [dunamai] not, there, do so much as a single mighty work [dunamis],—save, on a few sick, he laid his hands and cured them," and Ephesians 3:20; "Now, unto him [Yahweh] who is able [dunamai] to do, above all things, exceeding abundantly above the things which we ask or conceive,—according to the power [dunamis] which doth energise itself within us." Mark 9:23 uses the verb, dunamai and the adjective, dunatos together; "And Yahoshua said unto him, If thou canst [dunamai]! All things are possible [dunatos] to him that believeth. Matthew 19:26 uses both adjectives together; "And, looking intently, Yahoshua said unto them—With men, this is, impossible [adunatos], but, with Yahweh, all things are possible [dunatos]," as also does Romans 15:1; "We are bound, however, we, who are strong [dunatos], the weakness of them who are not strong [adunatos] to be bearing, and not, unto ourselves, to give pleasure."

Unleashing the Power through Believing

Our Lord, Yahoshua, as our teacher, demonstrated the full power of ruah unleashed through believing the words of Yahweh. Abraham and Sarah began this walk into the impossible world of the unseen when they conceived Isaac. Moses took this walk to an

³⁵ Ps 81:1 [H 2]; #Ps 118:14

³⁶ 1410 δύναμαι dunamai doo'-nam-ahee; Mt 3:9 and think not to be saying within yourselves,—As our father, we have, Abraham; for, I say unto you, that Yahweh is able [dunamai], out of these stones, to raise up children unto Abraham.

³⁷ 1411 δύναμις dunamis doo'-nam-is; Mt 22:29 And Yahoshua answering, said—Ye are deceiving yourselves, knowing neither the Scriptures, nor yet the power [dunamis] of Yahweh.

³⁸ 1415 δυνατός dunatos doo-nat-os'; Mt 19:26 And, looking intently, Yahoshua said unto them—With men, this is, impossible [adunatos], but, with Yahweh, all things are possible [dunatos].

even higher plain by cleaving the Red Sea. Yahoshua (Joshua) succeeded Moses by teaching others to walk in this power promised by Yahweh, when he said, "One man of you, can chase a thousand,—for, Yahweh your Elohim, is he that fighteth for you, as he spake to you" (Jos. 23:10). Hebrews 11:32-35 continues this discussion by saying, "And what more can I say? For, time, will fail me while I go on telling—concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets,—Who, through believing—prevailed in contest over kingdoms, wrought righteousness, attained unto promises, shut the mouths of lions, Quenched the power of fire, escaped the mouths of the sword, were made powerful from weakness, became mighty in battle, overturned, camps of aliens; Women received, by resurrection, their dead..."

Yahoshua demonstrated this power after he received the ruah of Yahweh, turning water into wine, healing the sick, rebuking storms and awaking the dead, to name just a few of the many manifestations of this power. He then gave this power to the twelve and then the seventy-two, who did likewise because they believed his words, which were the Father's words.³⁹ He instructed his disciples, "Verily, verily, I say unto you—He that believeth on me, the works which, I, am doing, he also, shall do; and, greater than these, shall he do, because, I, unto the Father, am going,—And because, whatsoever ye shall ask in my name, the same, will I do, that, the Father, may be glorified, in the Son: If anything ye shall ask in my name, the same, will I do" (Jn. 14:12-14).

Activating the Power

The world was Yahoshua's classroom and his disciples were his students. Yahoshua was and still is the image of Yahweh. He taught his students that they also can be the image of him, who is the image of Yahweh. When Yahweh speaks the creation responds. When Yahoshua spoke (when he was on the earth) the creation also responded. How did he acquire this ability? Yahoshua studied his Father, through his Word, for twenty-nine years before he was activated into service, equipped with the ruah of Yahweh. He then spent another forty days, in the wilderness, in training, before he appeared in the world with power. He now was fully activated. During his ministry, he activated his apostles and many of his disciples. On the day of Pentecost, he activated all those who would believe.

Yahoshua, the image of Yahweh, demonstrated that he had the faith of Yahweh or Yahweh's believing, when he, at two different times, cursed a fig tree, resulting in its demise.⁴⁰ He did this to teach his students, which includes us, what is possible when one believes the promises of Yahweh. He told them in Mark 11:22, "Have the faith of Yahweh," or Yahweh's faith. The majority of the Christian world can not believe this

³⁹ And, calling together the twelve, he gave them power and authority over all the demons, and to be curing, diseases; (Lk. 9:1) And, after these things, the Lord appointed seventy two others, and sent them forth, two and two before his face, into every city and place whither, he himself, was about to come. (Lk. 10:1)

⁴⁰ Mt 21:19 and, seeing one fig-tree by the way, he came up to it, and nothing, found he thereon, save leaves only,—and he saith unto it—No more, from thee, let fruit spring forth, unto times age-abiding,—and the fig-tree, instantly withered away. Mk. 11:14 And, answering, he said unto it—No more, unto times age-abiding, let anyone of thee, eat fruit. And his disciples were listening.

statement so they have changed this verse to, "Have faith in God," which is another example of their unbelief. Yahweh told the children of Israel that they could conquer the land of Canaan, but the ten spies could not believe these words of Yahweh and changed them to fit their natural world, just as many Bible translators, pastors, teachers, etc. have also done to Mark 11:22; all of which are manifestations of their unbelief. (For more information, read, 'Speak unto the Mountain,' in Teleios Vol. 1.) By doing so, they have also thrown out 1 Corinthians 13:2, which confirms what was promised in Matthew and Mark, by reiterating, "...and though I have all faith, so as to be removing mountains..." Unbelief will always deactivate spiritual power.

Building a Reciprocating Relationship

One common attribute of those who walk in power is that they have an exceptionally strong relationship with Yahweh and Christ, meaning they spend a considerable amount of time with them (Yahweh & Christ) in communion; with them includes reading and meditating upon the Word of Yahweh and not upon the doctrines of men. These words are then acted upon and not only the written words of Yahweh but also the revelations they receive from Yahweh and Christ concerning their daily walk. Without exception, all of these people speak in tongues and prophesy, as commanded in 1 Corinthians chapter fourteen, which is the foundation of releasing spiritual power. Failure to do so is walking in unbelief. All of these people have also at times, failed to believe the promises of Yahweh, resulting in the fruit promised not appearing but they continued on their course, fearless and undaunted. (The apostles, at one time, could not cast out an impure ruah (spirit) but they were undaunted.)⁴¹ These individuals are not afraid to shoot at the target even though they have missed the mark many, many times. They focus on their hits rather than their misses. Fear of missing the target, freezes many believers into inaction. You will never miss the target if you never shoot but you are guaranteed never to hit the target. Yahweh is not disappointed with us missing the target because we are shooting in faith, which is well-pleasing to him but he is not well-pleased with those who, through fear, refuse to shoot.

Building a reciprocating relationship of trust with Yahweh and Christ takes time and effort. Yahoshua had a reciprocating relationship with his Father because he sought one. He daily communicated with his Father. To those who are new to this field of study, I will give you some exercises that will help you build a reciprocating relationship with Yahweh and Christ. Reciprocating means an alternating backward and forward motion. Marriage was designed to be a reciprocating relationship; giving and then receiving; speaking and then listening. The majority of Christians do have a relationship with Yahweh and Christ but it is not a reciprocating relationship. When they communicate⁴² with them, usually by

⁴¹ Mr 9:28 And, when he had gone into a house, his disciples, privately, were questioning him—Why, were, we, not able to cast it out?

⁴² I use the term, communications, rather than, hearing. Communication means the imparting, conveying, or exchange of ideas, knowledge, information, which does not have to be audible. Most people will not audible hear a message directly from the mouth of Yahweh or Christ because faith is then not required. Prophecy, is an audio method that Yahweh has devised to

prayer, they do not expect to receive a reply. In radio terminology, they are transmitting (broadcasting) but not receiving. If you ask them how many times a week do you receive communications from Yahweh, they will probably say, Never. Ignorance, wrong teaching and unbelief are usually the causes of their problem. We should be receiving daily communications from Christ because we are his servants, who need instructions from our Boss. We must have our receiver on, expecting messages each day.

Yahweh and Christ can communicate to us in many ways, first and foremost is the written Word of Yahweh. Another method is through our desires. Communications are given to us through the godly desires resident in our hearts. Christ abides and lives within us. He is our Head, our Boss, who is running an active business. We, as employees, must have instruction in order to perform our duties. If Christ is our Lord (Master) then we have chosen to be his servant, doing his will and not our own. Our Lord, who lives within us, directs our steps by the godly desires he has placed within us. These desires become our ambitions; the tasks that he has given us to perform. We are to pursue and accomplish these desires unless he communicates otherwise.

We must prove his promises in order to receive confidence in what Yahweh has written. For example, Malachi 3:10 states, "Bring ye all the tithe into the storehouse, that there may be food in my house, Yea, I pray you, put me to the proof hereby, saith Yahweh of hosts, whether I will not open to you the sluices of the heavens, and pour out for you blessing, until there be no room." Giving financially, as Yahweh has directed, and expecting to receive from him is believing a promise of Yahweh. This practice builds confidence and is a reciprocal relationship; giving and receiving which builds trust. Prophesying is another example of proving a promise of Yahweh.⁴³ (Read the articles, 'Speaking in Tongues,' and 'Be Zealous to Prophecy,' in the Teleios Book Vol. 1.) Prophesying builds a confidence, a trust in Yahweh that he will always be there for you. He promises us, if we will speak, he will give us the words that build up members of the Body of the Christ, which he delivers. We must be expecting to receive words of knowledge, words of wisdom and discerning of spirits. The final steps, which are more difficult, but always available are operating gifts of healings, energies of mighty works (powers) and faith.⁴⁴ These are the nine power instruments that we receive when we receive the ruah of Yahweh.

communicate with us through other the mouth of believers, as recorded in 1 Corinthians 14. Yahweh communicates, first and foremost, through his written Word. Yahweh also communicates to us by visions, perceiving, a internal confidence, a knowing and any other method that he chooses.

⁴³ But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you. (1 Cor. 14:25-26)

⁴⁴ "And, distributions of energies, there are, and the same Elohim—who energiseth all things in all. But, unto each one, is given the manifesting of the ruah, with a view to that which is profitable; For, unto one, indeed, through the ruah, is given, a word of wisdom, but, unto another, a word of knowledge, according to the same ruah; — Unto a different one, faith, in the same ruah, and, unto another, gifts of healings, in the one ruah, And, unto another, energies of mighty works, unto another, prophesying, unto another, discriminations of ruahs,—unto a different one, kinds of tongues, and, unto another, translation of tongues; — But, all these, energiseth the one and the same ruah, distributing unto each one, peculiarly, even as it is disposed." (1 Cor. 12:6-11)

Yahweh promised the children of Israel the land of Canaan, instructing them to take it but disbelieving his words, they acted in fear, which is unbelief.⁴⁵ Moses said, "...you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice." The same problem of not trusting and not hearkening occurs today. Yahweh has commanded us in 1 Corinthians 14:39. "So, then, my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues," but how many mistrust and do not hearken to this command? How many children of Yahweh are always waiting to see before they believe; waiting to receive confirmation and validation from the ruling body of the Church rather than from the Word of Yahweh. Joshua spoke to the Israelites, "...How long, will ye be too slothful, to enter in and take possession of the land, which Yahweh Elohim of your fathers, hath given unto you" (Jos. 18:3)? Christ can say to us, "How long will you doubt our Father's instructions and commandments." Let it not be said of us, but the word which they heard did not profit them, they not having been blended, by faith, with the things heard (Heb. 4:2). Let us, like Stephen and Phillip, rise up and believe the promises of Yahweh. Let us be the mighty hands, the swift feet and the glorious mouth of our Head, Christ, thereby bringing Glory to Yahweh!

⁴⁵ De 9:23 Also, when Yahweh sent you out of Kadesh-barnea, saying, Go up and possess the land, which I have given unto you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice.

Appendix A

Aman in the Hiphil stem

Ge 45:26 And they told him, saying—Joseph, is, yet alive, yea, indeed, he, is ruler in all the land of Egypt. And his heart became faint, for he believed them not.

Ex 4:8 thus shall it come to pass, if they will not believe thee, nor hearken to the voice of the first sign, then will they believe the voice of the next sign;

Nu 20:12 Then said Yahweh unto Moses and unto Aaron, Because ye believed not in me, to hallow me in the eyes of the sons of Israel, therefore, shall ye not bring in this convocation into the land which I have given unto them.

De 9:23 Also, when Yahweh sent you out of Kadesh-barnea, saying, Go up and possess the land, which I have given unto you, then quarreled ye with the bidding of Yahweh your Elohim, and trusted him not, neither hearkened unto his voice.

Jud 11:20 But Sihon trusted not Israel, to pass through his boundary, so Sihon gathered together all his people, and encamped in Jahaz,—and fought against Israel.

1Ki 10:7 Howbeit I believed not the words, until that I had come and mine own eyes had seen, and lo! there had not been told me, the half,—thou dost exceed, in wisdom and prosperity, even the report which I heard!

2Ki 17:14 Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their Elohim;

2Ch 9:6 Howbeit I believed not their words, until I had come and mine own eyes had seen, when lo! there had not been told me, the half of the fulness of thy wisdom,—thou dost exceed the report which I heard.

Ps 27:13 I believe that I shall see—The goodness of Yahweh in the land of the living,

Ps 78:22 Because, They believed not in Elohim, Nor trusted in his salvation;

Ps 78:32 For all this, sinned they still, And believed not in his wonders;

Ps 106:24 And they refused the delightful land, They believed not his word;

Ps 116:10 ¶ I believed that I should speak, I, was greatly depressed.

Ps 119:66 Good judgment and knowledge, teach thou me, For, in thy commandments, have I trusted.

Isa 53:1 ¶ Who, believed what we have heard? And, the arm of Yahweh, to whom was it revealed?

Jer 40:14 and said unto him—Dost thou, at all know, that, Baalis, king of the sons of Ammon, hath sent Ishmael son of Nethaniah, to smite thee to death? But Gedaliah son of Ahikam, believed them not.

La 4:12 Neither the kings of the earth, nor any of the inhabitants of the world, believed, that an adversary or an enemy, should enter, the gates of Jerusalem!

About Hebrew Verb Stems

A verb stem is an offshoot of the root that is used to indicate the properties of voice and aspect. In Hebrew there are seven major stems, each with its own characteristic spelling of the root that you will learn:

1. Qal Stem - Simple action, active voice
2. Nifal Stem - Simple action, passive voice
3. Piel Stem - Intensive action, active voice
4. Pual Stem - Intensive action, passive voice
5. Hifil Stem - Causal action, active voice
6. Hofal Stem - Causal action, passive voice
7. Hitpael Stem - Intensive action, reflexive voice

Note: The Qal stem is basic, the other stems are derived from it. Nearly 70% of verbs are Qal.



The shoresh is the root form of all of the verb stems