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Faith BY DESIGN

A SERIES FOR THE MATURE DISCIPLE AND NOT FOR
THE WEAK OF CONSCIENCE

Presented by Bill Ireland



What is Faith?

Word-of-Faith

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word-of-faith, which we preach; (Romans 10:8)

This study will use scripture giving preference to the King James version of the Bible

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Foreword

Faith is not merely a concept to be studied — it is the very framework through which the disciple of Christ learns to live, breath, and walk in obedience to God. *Faith by Design* invites the reader into a deeper understanding of biblical faith: its origins, its purpose, and its powerful effect in the life of the believer. This study challenges believers to examine the difference between great faith and little faith, to understand the role of prayer and worship, and to recognize the supernatural design God has placed within every believer to hear his voice and respond in obedience to His will.

This study is crafted for the mature disciple — the one who desires to grow beyond surface-level belief and into a life shaped by the Word of God, empowered by the Holy Spirit, and a will submitted to the will of the Father. May this workbook guide you into a richer walk of faith, a clearer understanding of God’s Word, and a deeper commitment to living by the faith that pleases Him.

Summary

The document explores the biblical **faith**, emphasizing its divine origin, its essential role in salvation, and its necessity for pleasing God. It distinguishes between **faith**, **great faith**, **little faith**, and **lack of faith**, using Greek lexical studies (*pistis*, *megalē pistis*, *oligopistos*, *apistia*) to deepen understanding.

Key themes include:

1. Faith as a Gift From God

Faith originates from God and enables humans to respond to His call. Salvation is by grace through faith, not by works. Faith is “now” — active, responsive, and essential for obedience.

2. The Word-of-Faith

The study emphasizes the creative and transformative power of spoken words aligned with God’s Word. Hearing, speaking, and acting on God’s Word are central to living by faith.

3. Prayer and God’s Will

The Lord’s Prayer reveals the believer’s responsibility to bring God’s will “into the earth.” Prayer is not passive; it is an act of obedience that invites God’s grace and power into human circumstances.

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4. Fairness, Judgment, and Mercy

God ensures all people have access to the Gospel. His judgment is just, and His mercy is available to all who respond in faith.

5. Great Faith vs. Little Faith

Examples of great faith (the centurion, the Canaanite woman, the woman with the issue of blood) contrast with examples of little faith (Peter sinking, the disciples in the storm). Great faith is bold, persistent, and confident in God's authority; little faith is hindered by fear and doubt.

6. Faith in Worship

True worship is defined not as singing or praise but as **bowing in humility**, submitting one's will to God. Worship positions the believer to receive God's grace and walk in obedience.

7. The Impact of Faith

Faith determines the extent to which God's power is manifested in a believer's life. Unbelief can hinder miracles, while faith opens the door to God's intended grace.

8. Gratitude and Thanksgiving

The healing of the ten lepers illustrates the connection between gratitude, worship, and faith. True thankfulness is rooted in humility and recognition of God's grace.

9. The Call to Maturity

The disciple must grow from acceptable to good to perfect in discerning God's will. Faith matures through hearing God's Word, obeying it, and walking in the Spirit.

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Believe the Word

God demonstrates to us that words matter. In fact, His words created all matter. He speaks things into existence. There is a heavenly language of authority and power and majesty. The Bible describes wondrously the word was with God and was God. The Greek rendering of the word “word” is the “logos.” This one term “logos” is one of several Greek words translated as “Word.” Considering the logos there is reasoning and a choice set before us. One needs to decide if the Bible is true. One needs to decide if it is relevant. One needs to decide to connect these preserved words that are quick and powerful so that they can be activated in our lives in obedience to God’s plan for our lives.

In the New Testament book of Hebrews we learn that Faith comes by hearing and hearing by the Word of God. Words spoken in faith can release the power of God in our lives. They can transform our lives as it renews our mind. Call it a mystery but consider that the Book of Revelation says that there is a blessing to the reader who reads the book of that prophecy aloud, see Revelation 1:3 and additionally, the warning that one should not add or take away any of the book recorded by John, Revelation 22:18.

(Revelation 1:3)

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(Revelation 22:18)

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book.

Word-of-Faith

The sanctification process and maturation of a disciple of Christ includes an ever-increasing understanding and application of the word-of-faith. The creative power as spoken and as used in prayer engages the creator and creature in actions of obedience to accomplish God’s will on earth. The “Lord’s prayer” contains the revelation of our responsibility and God’s readiness to have us accomplish His will in our lives. What is required is to be humble and submit our will to serve by faith and please Him – Consider the Lord teaching us to pray from Matthew 6:10 in part – “Thy will be done on earth as it is in heaven.” These are not wasted words empty of meaning. How are we to account of an obvious limitation of God’s will in the earth expressed in the Lord’s prayer? Why pray for His will to be done on earth and at the same time acknowledge that His will is done in Heaven? Why the obvious short coming about God’s will failing to be on earth and how it points to us to ask for this? When we pray, “thy will be done on Earth” it is saying, God use me as your servant to bring your will into the earth. His word includes the instructions to ask, seek and knock as described in Matthew 7:7-14.

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Fairness: The Judgement and the Mercy of God

The gift of faith that first leads a sinner to a place to be saved shows the power of God to reach the lost. His goodness leads us to repentance for our sin. The scriptures make it clear that we have all sinned against God. Christ who died for our sins reveals a way of escape from sin and death proclaimed in the scriptures. It says that God will leave man without excuse at judgement day. Likewise man can receive mercy under the sacrifice of Christ's blood. We will have a decision to make, either live by the flesh or by faith in the Son of God. No longer in service to the law of sin and death but serve rather the law of the Spirit of life in Christ Jesus, Romans 8:2.

Some bring their excuses – we have all heard them or made them ourselves in our prior habitation in the flesh. That God is unfair by making Jesus the only way unto God. How can God reach everyone with the Gospel? How can Jesus be the only way to heaven? What about those having died in eons past or in any land far away or at any age it would seem unfair to prevent these earthlings from receiving the Gospel and avoid the wrath of God and hell for their sins. This excuse denies God's power in the Gospel's reach to all. The victory where Christ led the captives free out of Hell after Christ's death and resurrection is but one record that He can reach all with the Gospel and help avoid the consequence of sin. On the other hand, denying Christ's sacrifice that paid for the debt of sin requires a choice to believe or not. This is about your choice between life and death.

The scriptures say that even the Heavens declare the glory of God. This certainty of all hearing the Gospel and having a chance to believe as a free will choice is God's doing and is merciful. This is fairness for all to be presented the Gospel wherein one could make confession to come to the knowledge of Christ and obtain mercy and transform from death to life and from slavery in sinfulness to a slave of righteousness as stated in part in Romans 10:9-10. All resting on faith that allows one's free will to love evil or to love God.

When choosing to study the Bible a true disciple needs to make a choice that the Bible is true. Consider all of John 1 with the first part in verse :1 – “In the beginning was the Word, and the Word was with God, and the Word was God.” When we are to study the scriptures and more specifically the word of God that will not pass away, see Matthew 24:35, we seek to understand the meaning of God's word and His will.

One might say – Oh, you can make the Bible say whatever you want. This may be true in one sense if someone wants to use scripture in a deceptive way (like Satan when he tempted Christ in the wilderness). Fortunately, God made a way for the believer to discern spiritual truth. First by God affirming that His word will prosper where He sends it. Second, sending the Holy Spirit to lead the believer into all truth that is also convicting as to sin. That same Spirit is sent to dwell in us to help us who believe in living a life by that same faith. That saving grace that is by the love of God gives an inner peace with God and a peace that passes our understanding. This is certainly true in when forgiveness includes the removal of guilt as the sinner transitions to child of God.

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These are only a few of the safeguards wherein we can believe God's word in scripture is true. Consider the Bible states the words are of no private interpretation, see II Peter 1:20-21. Consider Hebrews 8 and Jeremiah 31 that states that the Word of God will be written on our hearts.

(Jeremiah 31:33)

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people.

(Hebrews 8:10-11)

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

We know from scripture that the Holy Ghost inspired holy men of God to write the books of the Bible. Then the question for the disciple is how is it discerned? Specifically, we have the Holy Spirit that was given by breathing on them and then as one believes in Christ after his ascension. The gift of the Holy Spirit is to comfort us, as believers, and lead us into all Truth and tell us of things to come, consider first John:

(John 1:13)

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

That these words are not to be treated as a collection of moral teachings as it is much more. There is power, supernatural power at work changing the heart and mind of the believer. This new man has been given faith ever persuaded by the Word of God sufficient and powerful to the pulling down of evil spiritual strongholds and effectuate God's will in the earth. Consider the idea that God's Words are alive full of meaning and possess all the treasures of wisdom and knowledge that are hidden in Christ see Hebrews 4:12 and Colossians 2:3. These hidden things are for us to find and live by nurturing our most holy faith and this faith is not the faith in the world but in the power of God.

(I Corinthians 2:5)

That your faith should not stand in the wisdom of men, but in the power of God.

The study of the Word of God is essential as God's Words are mighty to the dividing between soul and spirit. This is the intersection we find ourselves when accepting the Gospel and having our confession that Jesus is Lord. Becoming disciples of Christ follows that we are to overcome

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the world and be enabled as saints to use rightly the word-of-faith in obedience and righteousness in this life. It is the living by faith that pleases God as he imputes righteousness or right standing with the Father.

Faith in New Testament Greek

The word "faith" in the New Testament derives from the Greek term pistis (πίστις), which encompasses meanings such as trust, reliance, and conviction. It signifies a relationship of trust between the believer and God, with an emphasis on loyalty and steadfastness where scriptures indicate that it is impossible to please God without it and more significantly the lost are saved by that faith through believing the Gospel.

Great Faith in New Testament Greek

The term "great faith" is expressed using the Greek word megalē pistis (μεγάλη πίστις). Megalē implies extraordinary or surpassing, highlighting faith that goes beyond ordinary trust to reliance on God's sovereignty.

Little Faith in New Testament Greek

The term "little faith" is rendered from the Greek word oligopistos (ὀλιγόπιστος). Oligopistos combines oligos (small or few) with pistis (faith), denoting a deficiency or wavering in trust.

Definition of Lack of Faith

The Greek word for lack of faith is ἀπιστία (apistia), which signifies a state of disbelief or unfaithfulness. In the context of Matthew 17:20, Jesus uses this term to describe the disciples' unbelief, indicating a failure to trust in His power and promises. The verse suggests that faith is essential for overcoming challenges and achieving God's will in the earth. ὀλιγόπιστος (oligopistos) describes a lack of faith, particularly in the New Testament where it appears in various passages where Jesus rebukes the disciples for their unbelief.

The Greek Word Ὀλιγοπιστίαν

From the Strong's Concordance reference 3641 /oligos, "little in number, low in quantity" and 4102/pístis, "faith". Occurs five times in the NT, each time with Jesus rebuking the problem of failing to hear his voice (cf. Jn 10:3,4,27). "Little-faith" (3640 /oligopistos)

Etymology of /Pístis, "Faith"

From πιθ- (pith-), the root of πείθω (peíthō), + -σις(-sis), which remained -τις (-tis)

Strong's Greek: 3640. ὀλιγόπιστος (oligopistos) -- Little faith, of ...

ὀλιγόπιστος exposes a divided heart—one that has already tasted divine authority yet left the faith caring more for the things of the world.

And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the ...

Greek: ἀπιστία, apistia, G570

King James Version (KJV) Bible verses with Greek word ἀπιστία, apistia (Strong's G570) meaning: faithlessness, i.e., (negatively) disbelief (lack of Christian faith), or (positively) ...

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Faith, Great Faith, and Little Faith

Introduction

The Bible often characterizes great men and women of faith. These individuals exhibited faith in ways that reveal spiritual truths concerning God's will and the nature and supernature (being born again) of man designed to live by faith and thereby please God. If we are to gain an understanding of the Word of God in these matters and how it may apply to our life as believers and disciples, it will require we study and meditate on God's word. Further, we are not to lean on our own understanding but by the peace of God and be led into all truth by the Holy Spirit.

What is Faith?

Faith is a trust and reliance on God. Faith is a gift. We find in James 2:1 we see that Christ had faith. Some have referred to faith is associated with commitment. As such walking by faith is walking within your commitment. The reality of God then receives your commitment as to its truth. In the verse below we see we can share in the faith that was Jesus. It is an agreement with truth in this sense as Jesus was the way the truth and the life being the only way to the Father.

(James 2:1)

2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

While James is dealing with the issue of man looking on the outward appearance while God looks upon the heart, we see Jesus as the author and finisher of our Faith. Therefore faith is of the Lord Jesus Christ. In his earthly role, Jesus had to live by faith to live in obedience to the Father. Living by faith is not merely intellectual assent or even belief in God's existence, but a close relationship with God characterized by confidence in his words, commands, promises, and character. Consider that Christ said that his sheep know his voice. We, alive unto God are like a tuning fork that when God's voice is heard we can, by design, respond. We hear it and know Him and can respond of faith in him and to be obedient serving the law of the Spirit of liberty in Christ. We must believe and acknowledge that God is a rewarder of those that rightly and diligently seek Him. The Apostle Paul provides a foundational definition in Hebrews 11:1: "**Faith is now** the substance of things hoped for, the evidence of things not seen." This verse encapsulates faith as having assurance and conviction — a belief in the unseen reality of God's will to work His good pleasure in us in our present lives.

I take a sincere liking to the fact that faith is in the NOW. Faith is not in the past as it enables us to respond to God's will for our lives. Unlike faith, hope has the future intertwined whereby we can look to the finished work of God, but it is not in the now. Therefore, hope is not faith. Faith is the responsive motive enabling of God's will in our lives. A disciple of Christ when he has bowed down or submitted his will to God's. We can also see the impact of living by faith by its record of

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accomplishment from our obedience that follows by our faith in God's word at work in us to do His good pleasure.

The Origins and Nurturing of Faith

Faith originates as a gift from God, enabling believers to trust in Him and realize His promises and obey His commands. Ephesians 2:8–9 states, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." This passage clarifies that salvation by faith is not a human achievement, but a divine gift granted through grace where in this case the salvation miracle takes place, the saving of a soul from death to life in Christ, a repentance, a forgiveness, and then a righteousness.

Romans 10:17 further explains the development of faith: "So then faith comes by hearing, and hearing by the word of God." Faith is nurtured in an individual's life by hearing and being obedient to God's Word. It may be of interest to inspect the English word "Word" as found in scripture. The Greek word in first John we have called the Logos as discussed in the introduction to these studies. There is another important variant (Rhema) that appears about seventy times in the New Testament. The Rhema, when referring to God's word is alive and active in its intent and directional nature to fulfil God's will in us. This hearing by faith the spoken word then causes us to walk in steps prepared for us for God's glory and our benefit. As disciples this is simply walking by faith.

A believer is to rightly divide the word of Truth. This ability starts with having clarity knowing what is meant by the two variants of the Greek word we translate into English as the "word," see Hebrews 11:1.

Recall, Romans 12:2 "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Some view this as repeating the same thing as all elements of this alliteration are equal words where good equals acceptable and acceptable equals perfect with respect to the Will of God. Think on this, the God that made the universe from nothing to something and made us within that creation also numbers the hairs on our heads and knew us even in the womb and in Christ in heaven will give us a new name. Therefore, it seems operationally consistent and more accurate to consider knowing God's will in a continuum from acceptable to good to perfect based on our sanctification progress.

Knowing God's perfect will is not unrealistic in Christ. This refers to our level of submitting our will to God's. The difference can be observed by where we are in the sanctification process. First floundering gaining a knowledge of the acceptable will of God. Even being able to flee from youthful lusts. The to use the armor of God and being able to stand firm as in the good will of God. Then in full victory of faith to exercise maturity in Christ to resist the devil and the devil flees so we may hear and respond fully to God's perfect will where we can speak the "Rhema" of God. The believer must submit their will to God to choose to heed the call and to choose to use the gift of faith and to know and do God's will. Obedience to God's will is then able to be

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accomplished through the disciple. The Greek definitions are presented here is a side-by-side description of the specific attribute of the Logos and the Rhema.

Comparison

Attribute	Logos	Rhema
Definition	The divine, eternal, and unchanging Word of God.	The spoken or revealed word of God.
Meaning	Refers to the overall message, logic, and reasoning behind God's Word.	Refers to specific, individual words or phrases spoken by God.
Usage	Used to describe the entire Bible or God's overall revelation.	Used to describe specific verses, prophecies, or personal messages from God.
Context	Often used in theological discussions and understanding the nature of God's Word.	Often used in personal encounters, spiritual experiences, or prophetic revelations.
Interpretation	Requires careful study, analysis, and understanding of the Scriptures.	Requires discernment, personal revelation, and understanding of the Holy Spirit.
Examples	John 1:1 - "In the beginning was the Word, and the Word was with God, and the Word was God."	Matthew 4:4 - "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

Is Faith Essential for Salvation?

Faith is undeniably essential for salvation. Scripture repeatedly affirms the role of faith as how individuals receive God's grace and are redeemed. Recall Romans 1:17, "For in it the righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith." Commonly referenced in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in him should not perish but have everlasting life." This well-known verse highlights belief in Christ, or faith, as the only way to eternal life.

Paul echoes this truth in Romans 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." Justification, the act of being declared righteous before God is achieved through faith and not living a good life. It is not by human effort or adherence to laws but by the forgiveness of sins and a life lived by faith that can be free from sin. In fact, whatever is not of faith is sin, reference Roman 14:23. We are not to deny the power of God but to know Him and the power of His might experientially. Sanctification is the process of maturation for the disciple to grow in grace and the knowledge of God. We then know initially, the young disciple is instructed to flee from youthful lusts. Then, being a mature disciple one can resist the Devil and the Devil does the fleeing.

The operation of faith being first for salvation as emphasized in Acts 16:31, where Paul and Silas proclaim to the Philippian jailer, "Believe on the Lord Jesus Christ, and you will be saved, you

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and your household." Faith is the key that opens the door to redemption and eternal relationship with God. And that gift of faith is sufficient in obedience to the Gospel.

Is Faith Necessary to Please God?

Faith is essential not only for salvation but also for pleasing God. Remember the first brother conflict where Cain killed Able. We have that Able pleased God (indicating his offering was by faith) and Cain did not please God (indicating his offering was not by faith). Cain chose anger that led to sin, and he did not avail himself to God's mercy to make things right, but he could have. Hebrews 11:6 asserts: "But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him." To not live by faith to the end is then one of impotence and risks missing out.

This verse highlights two critical aspects of faith. First, that faith responds to God's goodness that leads to repentance. Second, we see that another outcome of faith of the believer is where he seeks to secure by all diligence God's will. With God's will revealed there is a blessing poured out to reward the believer. This is more fully developed in the lesson on prayer where God hears from his secret place and rewards openly. We are to apply faith by hearing God's word and speak to the challenges and trials of life by that word-of-faith. The words are mighty and are in us to overcome sin and to live righteously. God speaks it and we hear it. Hearing that Word leads to righteous actions that accomplishes its work in the now. Living in faith is one of asking, seeking, knocking and doing!

Faith reflects a heart posture that submits to God's sovereignty and goodness. It recognizes His majesty and authority. Examples of individuals who pleased God through faith abound in scripture, including Noah, Abraham, and Moses, all of whom trusted God's promises and obeyed His commands obtaining the imputed righteousness that comes by faith and the works that followed. These were not perfect people, but they were able to worship and obey God wherein God's word affected their lives. We find how in these who believed in God fulfilled God's will in the earth. On an urgent and somber sense, and while God wishes to reach all with His love (salvation that avoids eternal judgement), sadly not all will accept His offer. An offer disciples have been commissioned to fulfill.

As the ungodly whose deeds are evil and that they love darkness they fail to choose life. In this life we have a choice – one between instant gratification and earthly mindedness and a choice delayed gratification and heavenly mindedness that looks to God rather than self for our being.

The Role of Prayer and Faith

Faith enables good works such as obtaining a knowledge of God's will from prayer seeking the will of God or from making your petitions known unto God as we are not to be an anxious people but cast our cares on Him in all things that would make us anxious, recall Philippians 4:6.

The Bible discusses the relation of prayer and faith and the word-of-faith. The fervent prayers of a righteous man availith much. However, if one doubts even a little (little faith) or are double minded with respect to God's word or the Scriptures we are instructed that we should not even

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think we will receive our petitions. Consider the teachings on prayer that inform us that if you ask anything in my name [Jesus], I will do it. If two of you pray and agree as touching anything I will do it. That if you had faith of a grain of a mustard seed if you spoke to this mountain, it would be removed; and from Hebrews 4:16, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” It focuses on having standing – being saved; on having asked according to the will of God; and about having access requiring that one is asking in faith or walking by faith and not by sight, 2 Corinthians 5:7. When we study prayer, it will be noted that our asking may not come to anything because we ask amiss.

As a disciple, there are common deceptions put in our path by the Deceiver or the Devil. When we rely on traditions handed down that are not in Holy Scripture, we are no longer relying on God’s word as recorded in scripture for doctrine and instruction. We are extra biblical and as such easily led astray. There are many deceptions where the only remedy is study and ask the Holy Spirit for the truth. A deception is being fooled. You may not know you are fooled and it is easy to go along with the deception as if it was meaningful, but it is not. This is when one is not mature and is of a weak conscience, it may sound good or ok but it is not. For example, in my reading of the Bible I do not see any silent prayers. Why? In fact, this is a common practice as we hear as in a cultural setting where we might hear an announcer in a stadium say let us have a moment of silence or to pray silently? In contrast, the scriptures state the importance of spoken words when acting in faith. We were even taught how to pray and in one case Jesus said to his disciples cannot you pray one hour. What is required through prayer to really know and obey God’s will. God wants you to know His will and do it. This is discipleship and He has preserved His word and given you the sufficient gift of faith to be obedient until the end.

The topic of prayer is covered in more detail in the chapter on “Effective Prayer.” Suffice it to say in this study I find it particularly interesting that there are no silent prayers being found in scripture. Some will point out that Hanah prayed silently but there is the rest of the story when read in context. It was the priest Samuel who thought Hanah was drunk – it was more inaudible as Hanah’s lips were moving – quietly not silently. It is a deception to accept as intuitive that there is a silent prayer. There is a meditation of the heart that one might not sin against God, but this example does not support the idea of silent prayer. One verse does state that God knows what we want before we ask – but He is still desiring us to ask – making your prayers/requests known unto God.

There is no substance in silent prayers in Christ’s example or teaching or in the Old or New Testament. In general, we are to pray in secret and find God who is in secret and then He will reward openly. This is rightly dividing the word of truth required in our desire to walk by faith.

The Role of Faith in Worship

Faith and worship or true worship arises from a heart that trusts and reveres God. We acknowledge his holiness, power, and love when we humble ourselves and bow down to God. While praise is a part of honoring God for what he has done we must consider what Scripture records as worship and it is not praise. Praise may proceed or follow worship, but it is not

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worship. Worship is recorded in scripture as a humbling with posture that shows man's will submitted to God and in the fear of God. This is the beginning of wisdom.

Jesus reveals this in John 4:24, stating, "God is Spirit, and those who worship Him must worship in spirit and truth." This is what I have called the supernature of a man – one that is alive unto God and walking humbly with his God walking not in the flesh but having a new nature that is free to obey God's will and walk in the spirit. This is the new man and one that finds by the Spirit and within a man's spirit then the disciple may commune with God in worship Him and Him alone. While individual or corporate singing, giving and service may accompany worship it is not worship. Actions are more aligned with faithful behaviors and are not the same as bowing down before a Holy God as found throughout scripture.

The believer's reliance on God motivates gratitude and adoration as the evidence of obedience by faith with works that are pleasing to God. As a doer and not only a hearer of the word do we find living by faith. Here we might gain some wisdom from the Greek behind the English translation when we examine the word for thanksgiving or gratitude - εὐχάριστος **eucharistos**, see appendix A. It surprised me when looking into thankfulness that it is a very elevated word that comes from the practice of the communion with remembrance of Christ's sacrifice. We are to remember Christ's sacrifice solemnly when believers come together – communion. Consider the scripture that talks of one of ten lepers who returned to give "thanks." In this scripture in the Greek the word for thanks is eucharistos. We cannot garner favor by works but living by faith, giving by faith, receiving by faith by the word-of-faith, that was preached to us as the Good News.

Examples of Great Faith

- The Centurion's Faith (Matthew 8:5–13): In this account, a Roman centurion approaches Jesus to heal his servant, expressing complete confidence in Jesus' authority to command healing even without his physical presence. Jesus marvels at this man's faith, declaring, "Truly I tell you, I have not found anyone in Israel with such great faith" (Matthew 8:10).
- The Canaanite Woman's Faith (Matthew 15:21–28): The persistence of this woman in seeking healing for her daughter, despite initial dismissal, demonstrates remarkable faith. Jesus commends her, saying, "O woman, great is thy faith: be it unto thee even as thou wilt."
- Remember Matthew 5:20-22, where the woman is healed by an issue of blood? This woman likely understood and believed in the coming Messiah. What she may have relied upon was the Word of God that was prophesized in Malachi 4. She touched the "hem" of his garment which is the same as the "wings." Jesus went on to say that she believed and received her healing by faith. To know more about this event see also Mark 5:25-34 and Luke 8:43-48. While the verses around this healing were not specified as "great" faith it is certainly a wonderful example of faith for one's needs for healing.

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(Matthew 5:20-22)

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Note: Greek: κράσπεδον kraspedon, kras'-ped-on; a margin, i.e. (specially), a fringe or tassel: — border, hem.

Examples of Little Faith

- Peter Walking on Water (Matthew 14:28–31): Peter initially demonstrates faith by stepping onto the water at Jesus' command. However, he begins to sink when he notices the wind and waves. Jesus rebukes him, saying, "You of little faith, why did you doubt?" (Matthew 14:31).
- The Disciples in the Storm (Matthew 8:23–27): During a storm, the disciples panic, waking Jesus to save them. Jesus calms the storm and admonishes them: "You of little faith, why are you so afraid?" (Matthew 8:26).

Application and Reflection

The concepts of great faith and little faith challenge believers to evaluate the depth and steadfastness of their trust in God. Great faith inspires boldness and persistence in prayer, while little faith prevents us from receiving God's intended grace.

Jesus' teachings in the Gospels collectively reveal the power of faith in a believing heart in God's promises and commands. The word of God challenges believers to submit their will to God's will. At the same time, one is warned of the reality of little faith, and as such getting closer to God's word and encouragement is the only remedy. To apply the word-of-faith by the enabling gift of faith led by the Spirit the disciple can respond to God's commands and walk in victory as joint heirs of Christ.

Studying the Greek terms pistis, megalē pistis, and oligopistos provides insights into the nuances of faith as portrayed in scripture and encourages believers to better respond to the Word of God by faith that reflects confidence in God's promises and power.

The Hall of Faith, as described in Hebrews 11, witnesses the lives of individuals whose faith in God made them righteous in God's eyes. They believed God. Recount the events where people by faith were declared righteous, including Abel, who offered a better sacrifice; Noah, who built an ark in obedience to divine warning; and Abraham, who ventured into unknown lands, trusting in God's promise. These are just a few of the individuals who choose to believe in God's word

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and accomplished mighty deeds by faith. Consider your name among them as this is Christ in you.

Impact of Great Faith and Little Faith

In the Gospels, Jesus frequently identified when there were acts of faith and great faith. The Gospels also reveal instances where Jesus' ability to perform miracles was adversely affected by the lack of faith in certain towns. In Matthew 13:54–58 and Mark 6:1–6. Jesus' visit to his hometown of Nazareth where the people's lack of faith hindered the many miracles Jesus had hoped to perform. As a result, "He could not do any miracles there, except lay his hands on a few sick people and heal them" (Mark 6:5). There were a cause and effect that illustrates that miracles required faith to receive or even if some believed on behalf of another that needed healing. It was also a controversy to see the close connection to sin and healing miracles where Jesus said your sins be forgiven and saying to the Pharisees that considered it blasphemous to forgive sins. Jesus asked them which is easier to say rise up and walk or your sins be forgiven?

In contrast, when faith was abundant, Jesus performed astonishing signs and wonders, such as healing multitudes, feeding of thousands, and raising the dead. These miracles came by Jesus' obedience as revealed by the Father. Jesus' ministry revealed the true purpose to glorify the Father and gives us a fore taste of heaven amongst the struggles. The relation between a person's faith and receiving of miracles may be delayed while unbelief inhibits the manifestation of God's power. No matter how far our understanding maybe we are to be more like the words "tho you sleigh me I will serve thee."

The Significance Between Faith and Little Faith

The distinction between faith and little faith characterized in scripture reveals that a faith in God can change one's circumstances that are affected by the evil that is in the world. Unbelief or little faith stands in the way of God's intended grace even when Christ purposed to heal but he could do no mighty work. This should concern the disciples about their relationship to God and their desire to please God who saved them from the wrath to come.

Little faith is rooted in fear or doubt that fails to receive God's goodness and blocks God's working in the disciples' life. It is not just the absence of belief but also a wavering trust that interferes with receiving these miracles and the needs that are for the believer. Jesus' rebukes those with little faith as they fail to experience God's love. We are not to expect anything from the Lord if we entertain doubt as discussed in the book by James. Then there is a need to learn how to submit to God who has good gifts towards a life by faith, righteous before God. We can possess goodliness with great contentment whether we have a little or a lot.

Conclusion

Faith is a gift from God given to all men. That faith can respond to God's call, and this allows a man by his free will to believe in the Word of God, the will of God, and to the Gospel. This is how God elected the gift of salvation to come to man through faith. The choice to accept Christ

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is tied to the confession that speaks to the need of a savior. The way man accepts the free gift of salvation is first through God's goodness that leads to repentance. Then the confession when sinful man accepts by confession that Christ died for them to save them from the consequence of sin and being made alive unto God. This conversion of the heart is to be born again and to be changed. And lastly, as Christ in resurrection put on incorruptible flesh so will we who endure to the end. We will meet Him in the air and likewise having overcome death put on incorruption.

In addition, once saved by faith and then continuing to grow in the knowledge of God then words by faith spoken by a believer will reveal the victory God intends. That through the hearing and meditating on God's word there will be faith in action that manifests the promises and character of God and enables the works God intended for the believer. The disciple is fit to walk in obedience in a way that pleases God. As Hebrews 11:1 reminds us, faith is both the assurance of our hope and the evidence of the reality of God's will being accomplished in the earth.

Worship is the direct act of a faithful man in reverence and humility toward the one true God. Humility occurs when we are in worship where we are submitted in awe of God's holiness and sovereignty. It is an intimate experience where the believer humbles their will to God's in total submission. This act of worship has a physical response such as bowing and kneeling to reflect the inward and humbled posture of the heart that exalts God's majesty. Works of faith can then emerge as the outward manifestation of an inward faith. While worship focuses on emptied, humbled adoration, works of faith are responses to that adoration, walking in obedience, service, and the application of God's commands in daily life.

It would not be possible in so few pages to fully define faith but living unto God whereby at the last you hear, "Thy good and faithful servant" is the call for the disciple that endures to the end and not the words "I never knew you."

In Christ we will experience the fulfilment found in the faith and oneness with God by obedience and in worship communing with God.

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Jesus Heals Lepers

The healing of people with leprosy is recorded in the three synoptic Gospels: Matthew, Mark, and Luke. The historical accounts are found in Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16 and then the healing of the ten lepers found in Luke 17:11-19.

(Matthew 8:1-4)

Large crowds followed Jesus as he came down the mountainside. Suddenly, a man with leprosy approached him and knelt before him. "Lord," the man said, "if you are willing, you can heal me and make me clean. Jesus reached out and touched him. "I am willing," he said. "Be healed!" And instantly the leprosy disappeared.

(Mark 1:40-41)

Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You can make me clean." Then Jesus, moved with compassion, stretched out his hand and touched him, and said to him, "I am willing; be cleansed."

(Luke 5:12-16)

In one of the villages, Jesus met a man with an advanced case of leprosy. When the man saw Jesus, he bowed with his face to the ground, begging to be healed. "Lord," he said, "if you are willing, you can heal me and make me clean." Jesus reached out and touched him. "I am willing," he said. "Be healed!" And instantly the leprosy disappeared.

(Luke 7:11-19)

Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. And he was a Samaritan. So Jesus answered and said, "Were there not ten cleansed? But where are the nine? Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well."

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Discussion on Gratitude

These passages come to mind when asked what is gratitude (similarly as grateful) because it is Jesus' point of view on thanksgiving revealed. When investigating the text from the English translations from the original Greek the term is interchangeably used as thanksgiving or thankfulness and on occasion gratitude. Personally, I have never studied the origins of the Greek and English rendering for thankfulness or gratitude. When considering the healing of people with leprosy by Christ in the four references found in Matthew, Mark, and Luke.

Given the findings in the Bible usage relating the ten lepers we get insight into what the word "thanks" means using Christ's response to the one who returned to give thanks. This man heard Jesus then say to him alone, "Your faith has made you well." This man not only received his healing he was given knowledge of the gift of faith within to apply to any other struggles in this life. In general, the definition shows an expressive response to the giving of grace, referring to the Greek meanings discussed later in this chapter.

In the exchange between Christ and the leper who returned there was a thanksgiving for the healing. At the same time we do not want to miss the closeness of worship and giving of thanks. We can in all the cases of the healing of the lepers individually or as a group they all worshiped by the bowing or kneeling before Christ. This was a total humbling before the Christ while making their request for healing. They each expressed a faith in Christ for their healing in their encounter. The act of worship in scripture reveals the posture of man when engaged in worship. By taking a deeper look into worship from Genesis to Revelation, that worship includes a bowing down - except in one case where a group stood up and worshiped after first having bowed down. In all scripture the event of worshiping is one of bowing before the one worshiped. Even Satan, asked Jesus in the temptation in the wilderness to bow down first and be in a state of worship to Satan. Jesus overcame this temptation by declaring rightly the word of God to not give worship to another.

When studying the act of worship in scripture one finds that praise and thankfulness often precedes or follows accounts of worship with worship being distinct in absolute humility of man subjecting his will unto God. But the bowing down is central. It speaks in its own way being in awe and submitting one's will to God's will. Complete humility to God. This worship positions a worshiper into a state of grace where God could then work with the faithful and thereby accomplish God's will. To please God by faith so fully obedient. The cousins of faith, obedience, thanksgiving, humility hang out together reserved for the victorious life God wants a disciple to experience.

When reading the Book of Job there is no other place in the Bible where there are such positive affirmations from God to the servant. God speaks to Job as speaking truthfully about God unlike his so-called friends who were not recognized as tellers of truth with respect to God. No matter

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how much of a complainer Job was, no matter that he had no idea if his children were good or evil as he offered sacrifice concerning their behaviors preemptively to God. These actions of Job on behalf of his children were a true waste of time as it says he did this in fear. The most powerful event that God's servant Job accomplished is in Job 1:21-22 "Then Job arose, and rent his mantle, shaved his head, and fell down upon the ground, and worshipped, "... This was not in the declarations of Job's relationship to God given in Job 1:1 "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And as said in the court of heaven Job 1:8 Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

In the case of the leper who returned and proclaimed true thankfulness shows that he is a man that humbles his will to the will of God for who God is and it is more significant than what God has done for us. Worship is our expression towards who He is as creator and us a creature. God gives good gifts by his grace while we are undeserving for which we should be thankful. It is like the debt Jesus paid that we can never repay. Considering this deeper meaning of thankfulness or gratitude one can see it as a response to the creator God who loves us undeservedly.

Further study could look at being unthankful and being fearful or of little faith and being proud or selfish in our response to God's grace.

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Select Versus

(Ephesians 2:8-9)

8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast.

(Galatians 5:5-6)

5 For we through the Spirit eagerly wait for the hope of righteousness by faith. 6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

(Matthew 17:20)

20 He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”

Note: Compare in original Greek: (though many translations say small in reference to the mustard seed – it is not in the Greek. We see sureness instead of faith below, but this is just one being persuaded as a noun (person, place, or thing) and as a verb, it is an action word (I will show you my faith by my works). Have you been persuaded that Christ in you is the Hope of Glory? The sense of work is often associated with the word faith – there is a kinetic attribute within faith exercised, through love, to the impossible becoming possible.

Greek Study Tools – Matthew 17:20 – The word small is not in the Greek with respect to the mustard seed and may have more to do with the expanse of the mustard plant and the seed having the full DNA for such impressive growth.

MATTHEW 17:20

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.

ο	δε	ιησους	ειπεν	αυτοις	δια	την	απιστιαν	υμων	αμην	γαρ	λεγω	υμιν	εαν	εχητε	πιστιν	ως
the	-	Jesus	he said	to them	through	the	dubiosity	of you	Amen	for	I say	to you	if	you may have	sureness	as
def art	conjunction	noun (name)	verb	3rd-p pers pron	preposition	def art	noun	2nd pers pron	Hebrew term	conjunction	pres-act-ind	2nd pers pron	conditional	pres-act-sub	noun	adverb
nom-si-mas		nom-si-mas	2aor-act-ind	dat-pl-mas		acc-si-fem	acc-si-fem	gen-pl	indeclinable		1st-p si	dat-pl		2nd-p pl	acc-si-fem	
ο	δε	ιησους	ειπεν	αυτοις	δια	την	απιστιαν	υμων	αμην	γαρ	λεγω	υμιν	εαν	εχητε	πιστιν	ως
kernel	of mustard	you will say	to the	to mountain	to this	you pass on	from here	there	and	it will pass on	and	nothing	it will be impossible	to you		
noun	noun	verb	def art	noun	dem pron	verb	adverb	adverb	conjunction	verb	conjunction	adjective	verb	2nd pers pron		
acc-si-mas	gen-si-neu	fut-act-ind	dat-si-neu	dat-si-neu	dat-si-neu	2aor-act-imp				fut-mDe-ind		nom-si-neu	fut-act-ind	dat-pl		
		2nd-p pl				2nd-p si				3rd-p si			3rd-p si			

(Malachi 4:1-2)

For, behold, the day cometh, ...

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.

Note: The reference to the Sun of Righteousness is considered Messianic. Additionally, the “wings” are not a metaphor as the wings mentioned in Malachi 4:2 are the fringes or tassels (tzitzit) that are attached to the corners of the garments of the priests. This will be found in the section on great faith in this study.

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Lexical Summary

2170 εὐχάριστος **eucharistos: Thankful, grateful**

Original Word: εὐχάριστος

Part of Speech: Adjective

Transliteration: eucharistos

Pronunciation: yoo-KHAR-is-tos

Phonetic Spelling: (yoo-khar'-is-tos)

KJV: thankful

NASB: thankful

Word Origin: [from [G2095](#) (εὖ - well) and a derivative of [G5483](#) (χαρίζομαι - forgiven)]

1. well favored
2. (by implication) grateful

Strong's Exhaustive Concordance

From [eu](#) and a derivative of [charizomai](#); well favored, i.e. (by implication) grateful -- thankful.

HELPS Word-studies

Cognate: 2170 *euxáristos* (from [2095](#) /εὐ, "well" and [5483](#)/*xarízomai*, "grant freely") – properly, *thankful* for God's *grace* working out what is (eternally) *good*; *grateful*, which literally means "grace-ful (*thankful*) for God's *grace*" (what brings His eternal *favor*). 2170/*euxáristos* only occurs in Col 3:15. [See 2168](#) (*euxaristeō*).

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Prayer: of Faith

Our Father which art in heaven,

Hallowed be thy name. Thou art the Lord God Almighty, holy and righteous, whose Word shall not pass away, and whose will is good, acceptable, and perfect

Thy kingdom come. Thy will be done in earth, as it is in heaven.

*Write thy law upon my heart and in my mind,
that I might not sin against thee. Cause me to hear thy voice,
for thy sheep hear thy voice and follow thee.*

*Use me, O Lord, as a vessel of obedience,
that thy will be accomplished in the earth through me by faith.*

Give us this day our daily bread.

Feed me with every word that proceedeth out thy mouth oh God.

Let faith come by hearing, and hearing by the word of God.

*Strengthen me with might by thy Spirit in the inner man,
that my faith should not stand in the wisdom of men,*

but in the power of God. That my testimony declares your mighty works.

And forgive us our debts, as I forgive our debtors.

I confess that in me, that is, in my flesh, dwelleth no good thing.

Cleanse me by the blood of thy Son,

who was made sin for me, though He knew no sin,

that I might be made the righteousness of God in Him.

Deliver me from the guilt of sin, and from the condemnation that belongs to the flesh.

And lead me not into temptation, but deliver me from evil.

*You have deliver me from the law of sin and death,
and draw near to me walking not after the flesh, but after the Spirit.*

For the law of the Spirit of life in Christ Jesus hath made me free.

*Your grace allows me to mortify the deeds of the body,
and to stand fast in the liberty wherewith Christ hath made me free.*

For thine is the kingdom, and the power, and the glory, forever.

For with faith it is possible to please thee

and thou art a rewarder of them that diligently seek thee.

*Receive my worship as I bow before thee in humility and truth,
and you have shown me that faith works by love, obeying until the end where
thy voice will say, "Well done, thou good and faithful servant."*

Amen.

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Scripture Index	Verse(s)	Section Name
Romans	10:08	Word-of-Faith
Matthew	6:10	The Lord's Prayer – Lord Teach Us to Pray
John	17:15	The Lord's Prayer – Lord Teach Us to Pray
Romans	3:20	The Lord's Prayer – Lord Teach Us to Pray
1 Corinthians	12:09	The Lord's Prayer – Lord Teach Us to Pray
Romans	12:03	The Lord's Prayer – Lord Teach Us to Pray
Romans	10:9-10	Fairness: The Judgement and the Mercy of God
John	1:01	Fairness: The Judgement and the Mercy of God
Matthew	24:35:00	Fairness: The Judgement and the Mercy of God
2 Peter	1:20-21	Fairness: The Judgement and the Mercy of God
Hebrews	8	Fairness: The Judgement and the Mercy of God
Jeremiah	31:33:00	Fairness: The Judgement and the Mercy of God
Hebrews	8:10-11	Fairness: The Judgement and the Mercy of God
John	1:13	Fairness: The Judgement and the Mercy of God
Hebrews	4:12	Fairness: The Judgement and the Mercy of God
Colossians	2:03	Fairness: The Judgement and the Mercy of God
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James	2:01	What is Faith?
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John	3:16	Is Faith Essential for Salvation?
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Job	1:21-22	Discussion on Gratitude
Job	1:01	Discussion on Gratitude
Job	1:08	Discussion on Gratitude

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Workbook By Design - Faith

A. Multiple-Choice Questions

1. According to the study, faith originates from:
 - A. Human effort
 - B. Religious tradition
 - C. God as a divine gift
 - D. Personal discipline

2. The Greek word *pistis* primarily means:
 - A. Fear
 - B. Trust and reliance
 - C. Doubt
 - D. Obedience

3. “Little faith” (*oligopistos*) is characterized by:
 - A. Bold confidence
 - B. Persistent prayer
 - C. Wavering trust
 - D. Complete surrender

4. According to Romans 10:17, faith comes by:
 - A. Fasting
 - B. Hearing the Word of God
 - C. Good works
 - D. Worship music

5. True worship, as defined in the document, is primarily expressed through:
 - A. Singing loudly
 - B. Bowing in humility
 - C. Giving offerings
 - D. Serving others

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3. In what ways does worship position the believer to receive God's grace?
4. Why is spoken confession emphasized in the Word-of-Faith teaching?
5. How does understanding the Greek terms for faith deepen a believer's spiritual maturity?

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Answer Key

Multiple Choice

1. C
2. B
3. C
4. B
5. B

Fill in the Blank

1. **faith**
2. **substance**
3. **megale pistis**
4. **Logos and Rhema**
5. **do** (or *obey*)

Group Discussion Question

In your own life, where do you see evidence of “great faith,” and where do you see “little faith”? How might understanding the Word-of-Faith, the role of prayer, and the posture of worship help you grow into a disciple who consistently walks in great faith?

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Notes: