



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

## Examining the text & our hearts:

*Bible Reading: Eph. 6:12-17; Heb. 4:12; 2 Tim. 3:16-17*

1. "The Spirit's Sword, God's Word" "Take...the sword of the Spirit—which is the word of God." (Eph. 6:17)
  - a. Sword –most important: "Each piece of the armor is significant...however, 60% of [our] survey participants selected the sword of the Spirit as the most important..." [C. L Trammell, Jr., *Need for Solid Teaching on Spiritual Warfare*, p. 120]
    - a. 'Sword' Gk. machaira: short, straight sword used by Roman soldiers vs. rhomphaia: large, heavy, broad sword (Rev. 1:16).
    - b. "The sword is...of the Spirit.' The genitive is most likely not a genitive of apposition...because the sword is not the Spirit itself, but the 'word of God'. Neither is it attributive as the spiritual sword of the word...Rather [it's] a genitive of origin or source ('sword given by the Spirit')...Possibly it could be possessive genitive...[sword] 'belonging to the Spirit'...'The word of God'...ultimately refers back to the whole phrase 'the sword of the Spirit,' as an explanatory clause." [Hoehner, Eph., p. 852]
  - b. Old Testament Background (Isaiah 11:4-5; 49:1-2)
    - a. "Eph. 6:14...refer[s] to Is. 11...the girdle ['belt'] of truth...Maybe Paul is again refer[ring] to [Greek] Is. 11 [where]... Messiah will smite the earth with the word (logos) of his mouth &...the breath (pneuma) of his lips." [H. Hoehner, Eph., p. 852]
    - b. Messiah "will strike the land with the [Heb. 'rod'/Gk. 'word' (logos)] from his mouth, &...kill the wicked with a command['breath'] from his lips. Righteousness will be a belt around his hips; faithfulness...a belt around his waist." (Is. 11:4-5 CSB)
2. God's Word as a Sword—Two Functions (Heb. 4:12; Eph. 6:17)
  - a. God's Word as a 'Surgical Sword' for Heart-operations (Heb. 4:12)
    - a. "The word of God is living & effective & sharper than any double-edged sword [machaira], penetrating as far as the separation of soul & spirit, joints & marrow. It is able to judge the thoughts & intentions of the heart." (Heb. 4:12 CSB)
    - b. Note: Here, in Heb. 4:12, the "metaphor...is drawn from the medical...theater [with] a patient...stretched out...before the eyes' of a benign surgeon [Heb. 4:13] who skillfully wields the sharp, scalpel-like blade ['sword,' to reach] the heart...[Note also that] in Eph. 6 believers are called to wield the sword...while in Heb. 4:12-13 the instrument is used upon the believer." [Gene R. Smillie, "[The Word of God] in Heb. 4:12-13," *Novum Testamentum*, Vol. 46 (4) pp. 338, 347]

- b. God's Word, the Spirit's Sword, is the Believer's Weapon (Eph. 6:17b)
- a. "The sword of the Spirit is the...weapon, the spoken word of God to be used against the spiritual wickedness of the devil. Christ demonstrated its use during his...encounters with the devil in the wilderness...This is not the preaching of the gospel, but speaking God's word to his foes...In the present context it is not used to make advances, but rather to enable the believer to firmly stand in the midst of spiritual warfare." [Harold Hoehner, Ephesians, p. 853]
- c. Scripture [Gk. *graphe*]: an 'Armory' (storehouse for weapons) contains God's Word (~gospel)
- a. Hymn: "The [Bible]'s like an armory, where soldiers may repair; & find, for life's long battle-day, all needful weapons there. O may I find my armor there, Thy Word my trusty sword; I'll learn to fight with every foe the battle of the Lord."
  - b. "All Scripture is inspired by God [Lit. 'God-breathed'] & is profitable for teaching, for rebuking, for correcting, for training in righteousness, 17 so that the man of God may be complete, equipped for every good work." (2 Tim. 3:16-17 CSB)
  - c. God's word in Scripture: 100x "The word of the LORD [*dabar* YHWH] came to..." Abram, Isaiah, Jeremiah, Ezekiel, etc.
  - d. 'Word of the LORD'=Gospel: "the word of the Lord endures forever...This word is the gospel...proclaimed to you' (1 Pt. 1:25)
  - e. "Still today, whenever Moses [Scripture Gen.- Dt.] is read, a veil lies over their hearts, 16 but whenever a person turns to the Lord, the veil is removed. 17 Now the Lord is the Spirit, & where the Spirit of the Lord is, there is freedom" (2 Cor. 3:15-17)
  - f. "Present yourself to God as...approved, an [unashamed] worker...correctly teaching the word of truth" (2 Tim. 2:15 CSB)
  - g. "The [Bereans] received the word [Gk. *logos*; Paul's gospel message] with eagerness & examined the Scriptures [*graphe*] daily to see if these things were so. 12 Consequently, many of them believed (Acts 17:11-12)
  - h. "Do not make the mistake...The Bible is not the sword of the Spirit it is the armory, or storehouse for weapons. There are thousands of swords in [the Bible] & every one of them is powerful & two-edged."—Harry Ironside (1876-1951; b. Toronto)
- d. Jesus used the Sword, God's Word, (from Scripture's 'Armory') against Satan (Mt. 4:4, 7, 10)
- a. "The Spirit & the Word work together as a powerful combination. The best e.g....is Jesus in the wilderness. Wielding God's word effectively means it must be understood, believed, & obeyed." [William F. Cook, *Spiritual Warfare in... Scripture*, p. ]
  - b. "Jesus was led...by the Spirit...to be tempted by the devil...3 [He] said, 'If you're God's Son, tell these stones to become bread.' 4 He replied, 'It's written: 'Man must not live on bread alone but on every word...from God's mouth'." (Mt. 4:1-4)
  - c. Note: Jesus' reply here (& the other temptations) begins...'It is written,' followed by a quote from Deuteronomy [ESV]
  - d. "Scripture's divine origin is its supreme authority. If the Bible enshrines the discourse [i.e., word] of God, it must thereby express the will of God. Jesus reveals this perspective...saying 'it is written,' a formula used to summarize the belief that Scripture...is the incontrovertible foundation for...faith and life." [Scott W. Hahn, *For the Sake of our Salvation*, p. 24]
- e. Complementary Spirit & Word (Eph. 6:17; 1:13; John 6:63)
- a. "The Spirit & the Word work together as a powerful combination."—William Cook
  - b. "The divine gifts: the Spirit of God and the word of God...here...[are] complementary"—Bo Young Kang
  - c. Jesus: "The Spirit...gives life...The words [*rhemata* (pl.)] that I have spoken to you are spirit & are life." (Jn. 6:63 CSB) The Holy Spirit works powerfully...through Jesus' words [which] are spirit & life...they awaken genuine spiritual life. ESV
  - d. "Take...the sword of the Spirit—which is the word of God." (Eph. 6:17)
  - e. "You...were sealed with the...Holy Spirit when you heard the word [*logos*] of truth, the gospel...& believed." (Eph. 1:13)
  - f. "The Spirit & the Word work together as a powerful combination. The best e.g....is Jesus in the wilderness. Wielding God's word effectively means it must be understood, believed, & obeyed" [William F. Cook, *Spiritual Warfare Scripture*, p]
  - g. "It may be that ['the sword of the Spirit—which is the word of God' in]...Ephesians...implies two items to take...which may function as aggregate weapons...Just as previous verses focus on divine gifts [to] explain the [armor items]... Eph. 6:17b focuses on the divine gifts: the Spirit of God and the word of God...Here the 2 [are] complementary...[So.] the meaning of 'the Spirit' & 'God's word' & [their] relationships mustn't be arbitrarily over-interpreted as if [to] imply [the 'proclamation of the gospel' or 'Spirit-led proclamation' as Fee [ & Co.] contend." [Bo Young Kang, *Heralds & Community*, pp. 123-124]

## f. Faithful Holding to God's Word &amp; God's Spirit

- a. 'Receive, take up' (Eph. 6:17a) "in Paul's letters...is almost always associated with a passive sense denoting reception or acceptance...Aggressiveness is not implied in terms of the Christian wielding the weapon under the Spirit's empowerment (e.g. speaking of the message...inspired by the Spirit)...What is exhorted in the command ['receive'] for the Ephesians is not the proclamat[ion] of the word of God, but faithful holding on or fidelity to what is given: the Spirit of God and the message of salvation ['word of God'] that yields the defeat of Satan." [Bo Young Kang, Heralds & Community, p. 124]

## g. Not for Evangelism or Attack, but for Spiritual Defense

- a. In Eph. 5:19-20, 26 "the Spirit & the Word of God (or Christ) complementarily sanctify & mature the Body of Christ. They are not...something to be proclaimed for outsiders...[So, in Eph. 6] the sword...is not viewed as the means for the spread of the gospel, but...for combat that fights against the evil attack & ultimately defeats Satan as the church becomes mature and holy by the Spirit & the Word." [Bo Young Kang, Heralds & Community, p. 124]
- b. "We would think that...the sword would be [for]...the soldier [to]...attack the enemy, but this is not really the case...As with all the other pieces of armor, the short sword was primarily used for defense. It was not used to advance against an enemy army, but was used to defend a position...which had already been gained...Paul has stated numerous times...that our number one task in spiritual warfare is to stand our ground...For the Roman soldier, even the sword...was not primarily a weapon for attacking or advancing, but was simply to defend the soldier as he stood his ground. This tells us...how the sword works for the Christian [in] spiritual battle. [Jeremy Myers, Taking Up the [Spirit's] Sword...(Eph. 6:17b)]

## 3. Satan's Strategy—Deceitful Doctrinal Winds (Eph. 4:14-15)

- a. "We will no longer be little children, tossed by the waves & blown around by every wind of teaching, by human cunning with cleverness in the techniques of deceit. 15But speaking the truth [Lit. 'truth-ing'] in love, let us grow." (Eph. 4:14-15)
- b. "Paul...evidenced a concern...that the Ephesian disciples stand firm in the sense of not being 'tossed back and forth by the waves, and blown here and there by every wind of teaching & by the cunning & craftiness of people in their deceitful scheming' " [Gary Tyra, "Paul's 'Armor of God' Discussion," Journal of Spiritual Formation, Vol. 13(1) p. 122]

## 4. A Doctrinal Wind—RHEMA vs. LOGOS (Eph. 4:14-15)

## a. Driving a Wedge between Logos &amp; Rhema

- a. "Some preachers are driving a wedge between the 2 Greek words: logos & rhema." [David Watson, Grow & Flourish, 183]
- b. "Both logos & rhema are the Word of God, but the former [logos] is God's Word objectively recorded in the Bible, while the latter [i.e., rhema] is the word of God spoken to us at a specific occasion." [Watchman Nee, Glorious Church, (1939-42) p. ]
- c. "A Rhema Word is 'a word God speaks to you out of the written Word.' [Tony Evans, Victory in Spiritual Warfare, p. 128]
- d. It could also mean when 'Holy Spirit supernaturally drops into a believer's mind, thus causing it to supernaturally come alive & impart special power or direction to that believer.' [Rick Renner, Spiritual Weapons to Defeat the Enemy, p. 25]

## b. Logos—Rhema: Distinguished only in older (outdated) NT Dictionaries

- a. "Rhema (as distinct from logos) is exemplified in...Eph. 6:17; here the reference is not to the whole Bible as such, but to the individual scripture which the Spirit brings to our remembrance for use in time of need, a prerequisite being the regular storing of the mind with scripture." [W. E. Vine, Expository Dictionary of NT Words (1st ed. 1940) Vol. 4, p. 230]
- b. "Logos occurs 331 times in the NT (in all the writings except Philemon & Jude), & rhema occurs 67 times (32 by Luke)... logos can often designate the Christian proclamation as a whole in the NT, rhema usually relates to individual words & utterances." [C. Brown (ed.) DNTT, V.3 (1967) p. 1121]...[Yet,] in no [contemporary] NT dictionary or Greek lexicon of any substance can the claimed distinction between these 2 words be found. [David Watson, Called & Committed, p. 111]

## c. Did Jesus defeat Satan with a 'Rhema Word'?

- a. He replied, "It is written: 'Man must...live on every word [rhema] that comes from the mouth of God' (Dt. 8:3)." (Mt. 4:4)
- b. Greek OT: "the LXX treats logos & rhema as synonyms & uses both for [the Heb.] dabar." [G. Bromley (ed.) TDNT, p. 508]

- c. “The Rhema Word of God is empowered by the Spirit to combat...the enemy...E.g...Christ in the wilderness...was tempted by the enemy. Jesus responded using the Rhema Word of God...saying, ‘It is written.’ In the example, Jesus demonstrated how to overcome Satan with the Word. For the believer to use the Rhema Word of God, the written Word must be in the believer’s heart. Once the Word is implanted & a spiritual battle is eminent, a divine Rhema Word will rise as a sword in the realm of the spirit, leaving the enemy defeated.” [C. L Trammell, Jr....Solid Teaching on Spiritual Warfare, pp. 120-1]

#### 5. An Invalid Dichotomy—Logos & Rhema are Synonyms

- a. Logos & Rhema are Synonyms “They mean the same thing...Logos and rhema are synonyms.” –J. Draper, K. Keathley
- b. Greek OT: “the LXX treats logos & rhema as synonyms & uses both for [the Heb.] dabar.” [G. Bromley (ed.) TDNT, p. 508]
- c. “Logos & rhema together mean ‘word’ or ‘speech.’...Since...the 2 nouns can be used as the rendering of the [Heb.] dabar, in reality there is little semantic difference between them...They’re used interchangeably also in the NT, as Col. 3:16; Rm. 10: 17; 1 Pet. 1:23 demonstrates...The ‘word (of God)’ in the original [Gk.] is logos or rhema. In reality the 2 Greek nouns are used for the same meaning in the NT & in the [Gk. OT].” [Sung-Jong Oh, “Word of God’ as...NT Term,” Choi, Fire in Soul,]
- d. “Rhema & logos are about communication...Altho’...there’s...much made of a distinction between [them by] charismatic[s], ...there’s not good support for...differentiation...The meanings...overlap in the Gk. NT.” [Randy Clark, Authority to Heal,p]
- e. “Making the distinction between the logos & rhema...has...problems...It cannot be justified by a careful study of how the Bible uses the two words. Any reputable [contemporary] Greek dictionary or lexicon will verify that in both the Bible & extra-biblical literature, the words are used interchangeably. The correlation of logos and rhema is comparable to the relationship between the English words ‘stated’ and ‘said’. They mean the same thing. Simply put, logos and rhema are synonyms.” [James T. Draper, Kenneth Keathley, Biblical Authority: Critical Issue for the Body of Christ, pp. 113-4]
- f. “The synonymous relationship between the nouns rhema and logos must also be accounted for (e.g. 2 Cor. 2:17; 4:2; Eph. 1:13; Col. 1:25; 1 Thess. 2:13; Tit. 1:3).” [Mark D. Owens, “Spiritual Warfare...Eph. 6:10-17,” Tyndale Bull., V. 67.1, p. 101]
- g. “Logos & Rhema “are very close synonyms, and we must not force on them a distinction in meaning. Often a change is made from one word to the other simply to give literary variety...This matter is of more than academic significance.” [Anthony D. Palma, “Word...Word,” Advance (May 1977) p. 27]
- h. Allegedly “a ‘logos’ is a verse from the Bible, while a rhema word is a personal message for you, applicable to your life. Through...revelation it’s said that the ‘logos’ becomes a ‘rhema’ when you realize its relevance to your life. Although there is a truth underlying this, the word study on which it is based is flawed, because the words rhema and logos are used interchangeably in the NT for stylistic reasons.” [Robert I. Bradshaw, “Language,” BiblicalStudies.org (1997) p. ]
- i. Examples: Logos & Rhema used Interchangeably
  - a. “The one who rejects me & does not receive my words [rhemata (pl.)] has a judge; the word [logos] that I’ve spoken will judge him on the last day.” (John 12:48 ESV) Note: Logos & rhema [rhemata (pl.)] are used interchangeably
  - b. “You’ve been born again...through the living & enduring word [logos] of God. 24 For ‘All flesh is like grass...25 but the word [rhema] of the Lord endures forever’ [Is. 40:6-8] & this word [rhema] is the gospel that was proclaimed to you. Therefore ...2 Like newborn infants, desire the pure milk of the word [logikos]” (1 Pet. 1:23-2:2) Note: Logos & rhema each used 2x.
    - a. T. Schreiner observes that, “The word of God is identified as logos in [1 Pet. 1] v. 23 & rhema in [1 Pet. 1] v. 25. The latter is likely used in v. 25 because it occurs in the citation from Isaiah 40:8. Therefore we should not try to establish a different meaning for the 2 terms. They are synonyms, both referring to the gospel.” [Thomas R. Schreiner, 1, 2 Peter, Jude, p. 97]
    - c. “While Peter was still speaking these words [rhemata], the Holy Spirit came down on all those who heard the message [logos, ‘word’ (KJV, ESV)]” (Acts 10:44 CSB) Note: Logos & rhema used interchangeably here
    - d. At Sinai Israel heard: “the blast of a trumpet, & the sound of words [rhemata (pl.)]. Those who heard it begged that not another word [logos] be spoken to them.” (Heb. 12:19 CSB) Note: Again Logos & rhema used interchangeably here

#### 6. ERROR: ‘Rhema Word of Faith’ doctrine alleges there are 2 Distinct Swords—Logos & Rhema

- a. “Two Swords from the Lord...Logos & Rhema...Did you know that every believer has 2 swords?”—Ed. Delph, David Lak
- b. “There are not two Words of God, but only one.”—Gerhard Kittel –Hence: ‘Unique Sword of the Spirit: God’s Word’

- c. “To try to build...an entire theology based on a single word [rhema] & its use is a doubtful enterprise” [Carson, *Script.*, p.41]
- d. “Take...the sword of the Spirit—which is the word [Gk. rhema] of God.” (Eph. 6:17)
- e. “The word [Gk. logos] of God is living & effective & sharper than any double-edged sword...” (Heb. 4:12)
- f. “Did you know that every believer has two swords?...[Heb. 4:12] informs us about Logos, while...[Eph. 6:17] informs us about Rhema. Logos is the Bible, the written Word of God—the solid, unchangeable, complete Word of God...Logos is one of the swords...But, God decided that believers...need another sword too... Rhema is God speaking...to a person or through a person a now-word, for a now-time, in a now-circumstance...Rhema is a powerful sword too...We need both swords...” [Ed. Delph, David Lake, *Redefining Rhema*, Ch. 9 (2017) pp.]
- g. “Two Swords from the Lord...Logos & Rhema” [Ed. Delph, David Lake *Redefining Rhema*, Title of Ch. 9 (2017) p.]
- h. Referring to ‘the Word of God’ in Heb. 4:12; Eph. 6:17, [etc.] Kittel asserts, “There are not two Words of God, but only one (Heb. 1:1-2).” [G. Kittel, “Logos,” pp. 115-6; G. Bromley (ed.) *TDNT*, p. 511] Hence Unique Sword of the Spirit: God’s Word

## 7. Damaging Effects of the ‘Rhema Doctrine’

- a. It wrongly equates the ‘Logos’ with Scripture [Graphe]—the Bible’s Written Word
  - a. “Proponents [contend that] the logos is the written word of God, i.e., the Bible...while the rhema is the personal revelation that the Holy Spirit gives to the individual believer.” [James T Draper, K Keathley, *Biblical Authority: Critical Issue*, p. 113]
  - b. “Logos is the Bible, the written Word of God—the...complete Word of God” [Ed. Delph, David Lake, *Redefining Rhema*, p.]
  - c. “It has been taught that rhema is the spoken Word from God to each individual or to a people today, whereas logos is God’s written Word as we have it in the Bible.” [rhema-vs-logos-a-scholars-perspective.pdf; Anointing.Files]
  - d. “Some have mistakenly taught that logos refers to the written Word while rhema is the spoken word. In actuality, the Greek word graphe refers to the written Word. It’s usually translated ‘writings’ or ‘Scripture’.” [quartermasterministries.com]
  - e. “We...store up the written word of God (logos in Greek) [to]...be ‘eaten’ as a life-producing spoken word (rhema in Greek). Through reading, studying, [etc.]...the written word, we accumulate an enormous resource...A quickening work of God occurs & the written logos becomes actuated into a present-tense, spoken, rhema word of God. The term logos (written word) is used 331 times in the Gk. NT rhema...70+ times.” [J. W. Goll, *Hearing God’s Voice*, p] Note: logos = ‘written word’
- b. The Bible: Scripture (Gk.: Graphe) is distinguished from Logos (e.g. John. 2:22)
  - a. “When...[Jesus] was raised from the dead, his disciples remembered that he had said this, & they believed the Scripture [graphe] and the word [logos] that Jesus had spoken.” (John. 2:22 ESV) Note: logos: spoken word vs. (written) Scripture
  - b. “In the Bible itself ‘the word of God’ is not necessarily identical with Scripture.” [D. Carson...*Writings on Scripture*, p. 22]
- c. The ‘Rhema Word’ allegedly Superior to the ‘Logos Word’
  - a. “Among some who promote this distinction...a danger exists that the so-called spoken or contemporary word [‘Rhema’] will be esteemed more highly than the Scriptures.” [Anthony D. Palma, “Word...Word,” *Advance* (May 1977) p. 27]
  - b. “There is also the belief that the spoken [‘rhema’] word has more power than the written [‘logos’] word, but there is no biblical basis for such a belief.” [“What is the Rhema word?” *GotQuestions.org*]
- d. The ‘Rhema Doctrine’ undermines the Bible’s Authority
  - a. “The...problem [with the ‘Rhema doctrine] is...that it has the effect of undermining the authority of the Bible.” [James T. Draper, K. Keathley, *Biblical Authority: Critical Issue for the Body of Christ*, pp. 113-4]
- e. Establishing a ‘False Doctrine’
  - a. “Very often failure to recognize when terms are...used synonymously leads to a misunderstanding of a biblical text, & even in some cases to the establishment of a false doctrine...An...e.g. is the alleged difference between a rhema word & a logos word. [Allegedly] a ‘logos’ is a verse from the Bible, while a rhema word is a personal message for you, applicable to your life. Through...revelation it is said that the ‘logos’ becomes a ‘rhema’ when you realize its relevance to your life. Although there is a truth underlying this, the word study on which it is based is flawed, because

the words rhema & logos are used interchangeably in the NT for stylistic reasons." [Robert I. Bradshaw, "Language," BiblicalStudies.org (1997) p. ]

- f. Restoring the OT Prophet's Role (1 Sam. 10:14-16; cf. Jer. 31:34; Heb. 8:11)
  - a. The rhema doctrine "redefines the 'rhema' word as a distinct category of (untested) modern prophecy, separate from the Logos written word...[and] rais[es] modern prophetic words to the level of the written word of God." ["Bill Hamon's Strongholds of the End Time Delusion," Watchman's Cry Ministries (Jan. 2, 2009)]
  - b. "Some believe that the direct ['rhema'] words of God to the individual can also be imparted through the words of others, such as a preacher in a worship service or a friend who counsels them. Through these avenues, the Christian experiences God's direct leading." ["What is the Rhema word?" GotQuestions.org]
- g. Paul's Pattern: He rejected the "prophetic ['Rhema'] word" of Agabus & Co. (Acts 21:10ff)
  - a. "Agabus was a prophet...but he was...anxious to display his guidance for Paul...The prophetic voice, however, should never come before the voice of the Spirit to an individual...The Holy Spirit...may speak to another &...to us through him. But He cannot ignore us; He cannot fail to inform us...by giving us the witness in our spirit...This guidance cannot be contrary to any light He's already given us...There will be the confirmation in our spirits...Having a prophet come to us first & tell us what God wants us to do is part of the OT dispensation, not the NT dispensation... Agabus's act was contrary to God's way of guidance in the NT...[so,] Paul did not go along with his suggestion." [W. Nee, Collected Works, V. 46, Ch. 18, St. 1]

## QUESTIONS:

1. Of the armor items listed (or implied) in Eph. 6:14-17—the belt, breastplate, shoes, shield, helmet, sword:
  - a. Which item do you consider most important? Why? (Discuss)
  - b. Thinking about the attributes they represent—truth, faith, etc. Do you reach the same conclusion? Why? Why not?
2. The 6th armor item is "the sword of the Spirit...the Word of God"
  - a. How do you understand this statement (description)? Is the emphasis on the Spirit, the Word, or both? Why?
  - b. How would you relate this "sword" to (i.) Scripture (the Bible), (ii.) the gospel, (iii.) the Spirit's anointing?
3. Hebrews 4:12 also relates God's word to a sharp sword.
  - a. Compare Eph. 6:17 & Heb. 4:12 (in their respective contexts).
  - b. What are the differences? ...the similarities?
  - c. Are these 2 Scriptures are talking about two different "swords"? Or the same "sword," different functions. (Discuss)
4. Expositors point to Jesus' temptation in the wilderness (Matt. 4:1-4) as an e.g. of using the 'sword' to counter Satan.
  - a. What can we learn from this?
  - b. Did Jesus use a Spirit-inspired word ('dropped into his mind') as a sword?
  - c. Did Jesus use God's written word of Scripture as his 'sword'?
  - d. Or, did Jesus use some combination of these? (Discuss)
5. Some pastors, Bible-teachers, etc., emphasize that "word" in Eph. 6:17 is the Greek term, "rhema." They contrast this with the Greek term, "logos" used for "word" in Heb. 4:12. Have you heard of this "logos" –"rhema" distinction before?
  - a. If so, what was your understanding? What is a "logos-word"? ...a "rhema-word"?
  - b. What are the suggested/proposed differences—(e.g. logos—written; rhema—spoken, etc)
  - c. What is the Biblical basis for the proposed differences (in b. above)?
  - d. Scholars tell us that the Greek OT "treats logos & rhema as synonyms & uses both for [the Heb.] dabar." How does this fact affect your evaluation of this issue?
6. Based on the "logos" –"rhema" distinction, some assert that "two swords" are available to believers.
  - a. In this case, what might each of the "two swords" represent?

b. What is your response (if any) to this assertion?