

# Speak, For Your Servant Hears

*An open letter to Tyson of Hearing God with Tyson, on The Biblically Proven  
Way To Hear God*

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## Dear Tyson

This letter answers the video [The Biblically Proven Way To Hear God](#) by **Tyson** of *Hearing God with Tyson*. It is written to encourage, to confirm, and to add — not to tear down. And it is written to two readers at once: to Tyson personally, and to you who watched his video and want to hear God — an open letter is always read over the writer's shoulder, and this one is meant to be. Every quotation from the video is word-for-word, and every Scripture is quoted in full from the World English Bible.

Dear Tyson — and dear fellow listener,

I watched your video and then read every word of it again in transcript. Your five principles — God speaks and gives wisdom, believing His goodness opens the flow, we must listen in order to hear, obedience is required, and discernment is done through relationship — are biblical. All five. You have built your teaching on James 1:5, Jeremiah 33:3, John 7:37-39, 1 Samuel 3, Mark 1:35, John 10:27, Matthew 7:21, John 5:19, John 15:4-5 and Galatians 5:22-23, and you have handled them honestly. This letter is a brother saying: well done — and here is more gold from the same mine, with one place where I would set a guard-rail beside your road.

## 1. God speaks and gives wisdom

So one of the most powerful questions that you can ask is, "Lord, what do you want me to know about whatever the topic is, whatever the challenge is, whatever problem you have on your mind."

— Tyson, *The Biblically Proven Way To Hear God*

That question is prayer in its biblical shape. You noted that *wisdom* in the Hebrew and Greek points to discernment applied to life — exactly right: Hebrew *chokmah* חֵכְמָה<sup>H2451</sup> is not information but skill for living, the wisdom a craftsman has in his hands. And the promise you quoted, *James 1:5*, carries a word worth savoring: God gives *haplōs* ἀπλῶς<sup>G574</sup> — *liberally, single-heartedly, without holding back* — "and doesn't reproach". He will never make you feel foolish for asking. Your question "what do you want me to know?" is *Jeremiah 33:3* turned into practice: "Call to me, and I will answer you, and will show you great things, and difficult, which you don't know."

## 2. The flow is a Person

It's not something that you figure out logically. It's not something that you analyze the Scriptures long enough and all of a sudden you come up with the solution. What it is is that you will know the answer and it will become from within you.

— Tyson, *The Biblically Proven Way To Hear God*

John tells us plainly what that river is: "this he said about the Spirit" (*John 7:39*). And here is the enhancement: the flow is not a feeling — the flow is a **Person who is Himself listening**. Look at how Jesus describes Him:

**John 16:13, WEB** · However when he, the Spirit of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.

Even the Spirit "will not speak from himself" — He speaks what He hears. The very flow you teach people to receive is a listening Person passing on what He hears from the Father. That is why hearing God is safe for those who are His: "For as many as are led by the Spirit of God, these are children of God" (*Romans 8:14*).

### 3. "Speak, Lord" — the whole weight of Samuel's night

And this time Samuel knows it is God, and he says, "Speak, Lord. Your servant is listening."

— Tyson, *The Biblically Proven Way To Hear God*

This is the right posture, and you told the context well — Israel was not listening:

**First Samuel 3:1, WEB** · The child Samuel ministered to Yahweh before Eli. The word of Yahweh was precious in those days; there was no frequent vision.

But let me add the full weight of that night, because it strengthens your point in three ways.

**First, Samuel's hearing was audible — the rare kind.** The boy ran to Eli three times because the voice sounded like a man calling in the dark. This was not an impression in the heart; it was a voice in the ears — and verse 7 tells us why he could not sort it: "Now Samuel didn't yet know Yahweh, neither was the word of Yahweh yet revealed to him." The audible voice happens — Scripture and living believers testify to it — but it is the exception, not the school. The ordinary schooling of God's children is the written Word and the Spirit's quiet witness within (*Romans 8:16*). So the one watching your video should not be discouraged if no voice ever reaches the ears: Samuel's *posture* is for everyone; Samuel's *volume* was for a prophet being commissioned.

**Second, the first word Samuel ever heard was a hammer.** That night God gave the listening boy a message of judgment on Eli's own house (*First Samuel 3:11-14*) — and in the morning Eli, to his honor, insisted on hearing all of it. True listening signs a blank page: it receives the hard word as well as the kind one. You said rightly that shame is never His voice — and Scripture agrees: "There is therefore now no condemnation to those who are in Christ Jesus" (*Romans 8:1*). But hold the other edge too:

**John 16:8, WEB** · When he has come, he will convict the world about sin, about righteousness, and about judgment;

Conviction is not condemnation. Condemnation crushes and points away from God; conviction cuts clean and points home. A generation that learns to hear God must be taught to expect both His comfort and His correction — Samuel's first message was correction, and it was still love.

**Third, Samuel is not alone — Scripture is full of listeners, each showing another facet:**

**First Kings 19:11-12, WEB** · He said, Go forth, and stand on the mountain before Yahweh. Behold, Yahweh passed by, and a great and strong wind tore the mountains, and broke in pieces the rocks before Yahweh; but Yahweh was not in the wind: and after the wind an earthquake; but Yahweh was not in the earthquake: and after the earthquake a fire; but Yahweh was not in the fire: and after the fire a still small voice.

Elijah teaches the *volume*: after wind, earthquake and fire — a still small voice, demamah דְּמָמָה<sup>H1827</sup>, a thin silence. God can shout, but He prefers to whisper, because a whisper requires nearness.

**Habakkuk 2:1-2, WEB** · I will stand at my watch, and set myself on the ramparts, and will look out to see what he will say to me, and what I will answer concerning my complaint. Yahweh answered me, "Write the vision, and make it plain on tablets, that he may run who reads it.

Habakkuk teaches the *method* — and it is your method: he stations himself deliberately, he watches for what God will say, and when the answer comes, **he writes it down**. Your instruction to capture what is received is not a coaching technique; it is the prophet's own discipline, commanded by God Himself.

**Isaiah 50:4, WEB** · The Lord Yahweh has given me the tongue of those who are taught, that I may know how to sustain with words him who is weary: he wakens morning by morning, he wakens my ear to hear as those who are taught.

Isaiah shows the *rhythm*: morning by morning, the wakened ear — the very pattern you pointed to in Jesus at *Mark 1:35*, up before the light, alone with the Father.

**Luke 10:41-42, WEB** · Jesus answered her, "Martha, Martha, you are anxious and troubled about many things, but one thing is needed. Mary has chosen the good part, which will not be taken away from her."

Mary of Bethany shows the *priority*: she "sat at Jesus' feet, and heard his word" (*Luke 10:39*) while service clattered in the next room — and Jesus called listening "the good part."

**Acts 13:2, WEB** · As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them."

And Antioch shows the *company*: the Spirit spoke while they worshiped and fasted **together**. Hearing God is not only a closet discipline; some words He reserves for the gathered church.

## 4. Shama — in Hebrew, hearing and obeying are one word

So, it's not just about listening. Whenever we listen for wisdom, God often pairs with that wisdom something to do.

— Tyson, **The Biblically Proven Way To Hear God**

Here is a gift for you: in Hebrew your third and fourth principles are **the same word**. shama שמע<sup>H8085</sup> means both *to hear* and *to obey* — the language of Scripture does not know a hearing that stops at the ear. And the boy who said "Speak; for your servant hears" grew into the prophet who spoke the sharpest sentence ever uttered about that word:

**First Samuel 15:22, WEB** · Samuel said, Has Yahweh as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Behold, to obey is better than sacrifice, and to listen than the fat of rams.

To obey — *shamoa* — is better than sacrifice. Samuel's whole life ran from "your servant hears" to "to listen is better than the fat of rams." That is the arc you are inviting your viewers onto. And Jesus binds hearing, belonging and following into one breath:

**John 10:27, WEB** · My sheep hear my voice, and I know them, and they follow me.

And notice the middle clause: "*I know them*." The Hebrew mind calls this yada ידע<sup>H3045</sup> — the deep, covenant knowing, the word Scripture uses both for knowing God and for the most intimate human belonging. Hearing His voice is not a technique that stands alone; it flows out of being known by Him. Sheep do not learn the shepherd's voice from a manual — they learn it by belonging to him.

## 5. Discernment — the fruit test, and the noble question

Your fifth principle — abide in the vine, and judge what you receive by the fruit of the Spirit (*John 15:4-5; Galatians 5:22-23*) — is sound and pastoral. Here is the one place I would set a guard-rail beside your road:

The only reason why we ever question, is it me is it God, is because we're afraid.

— Tyson, *The Biblically Proven Way To Hear God*

Often, yes — fear does paralyze listening, and you are right to free people from it. But not all questioning is fear. Scripture *commands* a kind of questioning, and calls it faith:

**First Thessalonians 5:19-21, WEB** · Don't quench the Spirit. Don't despise prophecies. Test all things, and hold firmly that which is good.

Look where "test all things" lives: wedged between "don't quench the Spirit" and "hold firmly that which is good." Testing is not the enemy of the flow — it is the flow's bodyguard. The same apostle who forbids quenching commands testing, in the same breath.

**First John 4:1, WEB** · Beloved, don't believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world.

**Acts 17:11, WEB** · Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily to see whether these things were so.

The Bereans questioned *the apostle Paul himself* against the Scriptures — and the Holy Spirit calls them **noble** for it. So I would put it to your viewers this way: the fruit test you teach is one of three cords. **Fruit** (*Galatians 5:22-23*) — does it produce love, peace, self-control? **The Word** — the voice within will never contradict the Book He wrote: "To the law and to the testimony! if they don't speak according to this word, surely there is no morning for them" (*Isaiah 8:20*). **The body** — let others weigh it (*First Corinthians 14:29*), as the word to Antioch came in company. A threefold cord is not quickly broken. With those three in place, your counsel to step out and act is not naïve — it is safe boldness.

## A witness from Norway

I write this as someone who knows your subject from the inside. The day I confessed Jesus as Lord, driving home from the meeting, the Holy Spirit spoke to me very directly — a strong warning to speak life and not death (*Proverbs 18:21*). It was not audible in my ears, but it was unmistakable in my spirit, and it has marked my speech ever since. Four years later, on 7 May 2012, a small group of praying believers laid hands on me and

spoke words from God over my life — and they were written down, Habakkuk-style, on a note I still have. Year after year I have watched those written words come to pass: the tool no one had made before, the doors opening, the work assigned. Prophecy spoke "edification, and exhortation, and consolation" (*First Corinthians 14:3*), the Word tested it, and the fruit confirmed it. Rare things happen too — I have received visions I did not seek — but the daily bread has been exactly what you teach: ask, be still, listen, write, obey, and test everything against the Book. My full testimony — with what Jesus Himself said about being born again, and a chapter on *yada*, being known by Him — is here: [Born Again](#).

So, brother: keep teaching people to say "Speak, Lord — for your servant hears." Teach them the whisper of Elijah, the watchpost of Habakkuk, the morning ear of Isaiah, the good part of Mary, and the noble question of Berea alongside it. The God who spoke to a boy in the dark at Shiloh has spoken finally in His Son (*Hebrews 1:1-2*) — and His sheep still hear His voice.

And to you who watched: do not let this stay a video you enjoyed. Do what Tyson asked of you — tonight, take his two questions to the Father: *what do you want me to know? what do you want me to do?* Open the Book while you ask, because the Voice and the Book are one Author and never disagree. Write down what you receive, as Habakkuk did. Test it — by the fruit, by the Word, by a trusted believer — and then obey it, because in the Hebrew of Scripture you have not truly heard until you have obeyed. And if the room stays silent, you have not failed: the Shepherd knows His sheep before the sheep learn His voice, and He has already spoken more to you in His Son than one evening can hold. Begin there, and keep beginning.

And for you or any of your viewers who want to walk further: [Through the Waters](#) follows the Shepherd's voice into its first public command — baptism; [Jesus in Scripture](#) shows the One all other voices must sound like; and [Olam](#) traces *olam* — eternity, the Way, and the Seal — through the letters of the text itself.

With joy and respect,

**Jørn André Halseth** Publifye — [junifye.publifye.pro](http://junifye.publifye.pro)

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## How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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