

*Messengers
For
Christ*

*Outreach Program
Handbook 9*

Heal Like Jesus

Luke 3:21-22: Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, ²² And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Jesus' ministry didn't begin until he was anointed with the holy spirit. After the baptism of John, Jesus received the holy spirit and heard God declare that he was His beloved Son; in whom He was well pleased. This is when Jesus was equipped for ministry. Shortly after the official opening of his ministry, Jesus publicly opened his ministry in Nazareth reading from the prophet Isaiah. He boldly applied the prophecy of Isaiah 61:1-2a to himself declaring:

Luke 4:18-19:

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ¹⁹ To preach the acceptable year of the Lord.

After this announcement of what his ministry would be like, Jesus sat down, and with the eyes of all them that were in the synagogue fastened on him, he said, "This day is this scripture fulfilled in your ears." What a magnificent declaration from the son of God. This was the public opening of his ministry, and Jesus announced that he had been anointed with the spirit of the Lord. Later in the Book of Acts, Peter described Jesus' ministry mentioning the same thing, saying,

Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Jesus' healing ministry was effective because God anointed him with the powerful holy spirit. Now, remember, Jesus said the works that he did we would be able to do also (John 14:12). We can heal like Jesus healed because we, too, have been similarly anointed.

II Corinthians 1:21-22:

Now he which stablisheth us with you in Christ, and hath anointed us, *is* God ²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.

From the very onset of his public ministry, Jesus saw his ministry in the scriptures. He knew and declared he was what the Word of God said he was and he could do what the Word of God said he could do. He did not act on his own words but the words of God.

John 5:31-38:

If I bear witness of myself, my witness is not true. ³² There is another that beareth witness of me [he is speaking about God]; and I know that the witness which he witnesseth of me is true. ³³ Ye sent unto John, and he bare witness unto the truth [of who I am]. ³⁴ But I receive not testimony from man: but these things I say, that ye might be saved. ³⁵ He was a burning and a shining light: and ye were willing for a season to rejoice in his light. ³⁶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. ³⁷ And the Father himself, which hath sent me, hath borne witness of me [in His Word]. Ye have neither heard his voice at any time, nor seen his shape. ³⁸ And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

If we want to heal like Jesus healed, we too will have to declare we are what the Word of God says we are and we can do what the Word of God says we could do. We have been called to walk in his steps. The key for us is to believe on him. Jesus healed when he walked the Bible lands, we must still believe he is able to do it as he works in us. Remember he did say, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father" (John 14:12).

Affirmations: I have been anointed with holy spirit. I am and can do what the Word says I am and can.

Recommended Reading: Day 1: John 5. Day 51: Luke 4.

Mark 14:35-36: And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. ³⁶ And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Jesus had an outstanding prayer life. He and His Father communicated prolifically. Jesus often withdrew so he could pray. He did it in the morning, rising up a great while before day (Mark 1:35). He withdrew into the wilderness (Luke 5:16) and into the mountains (Matthew 14:23; Luke 9:28). Before he chose the twelve, he spent the entire night in prayer (Luke 6:12).

Jesus was very confident in his prayer life knowing God always heard his prayers (John 11:41-42). Specific prayers of Jesus are recorded from the cross (Luke 23:34) and while he was teaching (Matthew 11:25). The longest recorded prayer of Jesus is found in John 17. Hebrews 5:7 tells us that Jesus offered up prayers and supplications with strong crying and tears as was confirmed by his prayers in Gethsemane where His prayers were with such intensity that it was as if his sweat were great drops of blood (Luke 22:44).

Jesus was so noted and esteemed for his prayer life that his apostles asked him to teach them how to pray.

Luke 11:1-4:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. ² And he said unto them, When ye pray, say, Our Father which art in heaven, **Hallowed be thy name. Thy kingdom come. Thy will be done**, as in heaven, so in earth. ³ **Give** us day by day our daily bread. ⁴ And **forgive** us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but **deliver** us from evil.

Each of the boldface verbs in these scriptures is in the imperative mood which takes the form of a command. Jesus taught them that when they prayed, they were to demand what God has promised in His Word come to pass. God has promised His children healing (Psalms 103:3; Exodus 15:26). That gives us the right to pray for it and expect it to happen. Indeed, James 5:14-16 tells us to pray for healing. However, in the roughly 70 recorded healings that Jesus did I could not find one instance where it was recorded that he prayed for the healing of anyone. That does not mean that he never did so, it just means the Bible never provided an example of Jesus healing that way. Instead of praying for healing, Jesus operated manifestations of holy spirit and bestowed gifts of healings. Peter and John following Jesus' example in Acts 3 healed the lame man at the Beautiful gate of the temple by operating manifestations of holy spirit also. They knew by revelation that they had a gift of healing so instead of praying for the lame man they ministered to him.

Acts 3:1-10:

Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*. ² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³ Who seeing Peter and John about to go into the temple asked an alms. ⁴ And Peter, fastening his eyes upon him with John, said, Look on us. ⁵ And he gave heed unto them, expecting to receive something of them. ⁶ Then Peter said, Silver and gold have I none; but **such as I have give I thee**: In the name of Jesus Christ of Nazareth rise up and walk. ⁷ And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. ⁸ And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking and praising God: ¹⁰ And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

We can always pray for healing and praise God those prayers are answered. However, if we want to heal like Jesus healed, we must believe to operate manifestations and minister gifts of healings like he did.

Affirmations: I believe to operate gifts of healings. I want my prayer life to be as vital and passionate as Jesus'.
Recommended Reading: Day 2: Mark 16. Day 52: Acts 3.

Galatians 5:22-25:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³ meekness, temperance: against such there is no law. ²⁴ And they that are Christ's have crucified the flesh with the affections and lusts. ²⁵ If we live in the Spirit, let us also walk in the Spirit.

Jesus didn't start his ministry until he received holy spirit after the baptism of John. It is the gift of holy spirit that also equips us for ministry. When we are born again of God's spirit, we received God's spirit as an incorruptible seed. "*Incorruptible*" means "*unalterable*" or "*unchangeable*." There is nothing that is ever going to happen to that seed; it will not die, decay, or wither away. It cannot be lost or stolen away. We have forever been changed, being brought from death unto life.

Having the gift of holy spirit, the power of God in Christ in us, we partake of the divine nature and escape the corruption that is in the world (II Peter 1:4). The old man is dead, and we are freed from sin to live for God as a new man. The gift of holy spirit enables. We are empowered to live for God in newness of spirit (Romans 7:6). God gave us the gift of holy spirit not because we were so good, we deserved it, but because we so desperately needed it. God gave holy spirit to do in us and for us, that which we could not do in and for ourselves. There is nothing we can do to reform the old-man. He is dead. We cannot educate him, polish him up, or whip him into shape. God simply replaced him. He gave us a new man. Just as living the wrong way and succumbing to sin was inherent in the old man, doing the right thing and living righteously is inherent in the new man.

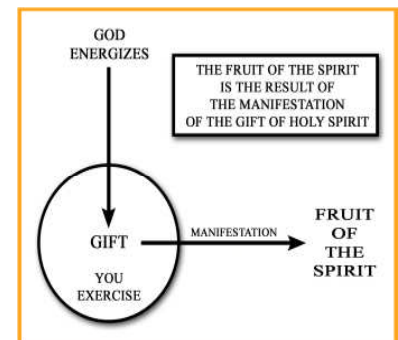
The gift of God in Christ in us is not an end in itself – it is the means to an end. The gift of holy spirit is what makes fellowship with God possible. We have a connection so we can commune with Him and develop our relationship with our loving, heavenly Father. God wants us to be conformed to the image of His son, and He gave us His gift so that we can. We can and should become more Christ-like day by day. This is accomplished as we renew our minds and walk by the spirit.

The magnificent realities called the fruit of the spirit are resident within the incorruptible seed of God in Christ in us and are the supernatural result or expression of life and growth when we walk in the spirit. God put in the seed everything necessary genetically to produce fruit. All the qualities of the cucumber are resident in the seed. The cucumber results from the growth of the seed. When the seed germinates, you get a plant, then blossom, and then fruit. The characteristics are inherent in the seed. When the seed develops and grows, its fruit is produced.

Every time we operate a manifestation, God energizes. When we act, God energizes. It takes us working together. It takes my free will to operate it, to do it; and then it takes God supplying what I need to do it. Without His energizing, the manifestations would not happen. Every time we operate manifestations it is evidence that God is working. He is doing something. He is actively involved in our life—His power is being manifested.

When we are born-again, we receive incorruptible seed. Inherent within that seed is everything necessary spiritually to produce the fruit of the spirit in our lives. The love of God, the peace of God, and the joy of God, all come from the seed. They are all part of the "spiritual gift package" we received when we were born-again.

This incorruptible seed germinates and a new life begins. As we operate the manifestations of the spirit, God energizes. With this invigorating work, growth proceeds, resulting in the very fruit of the spirit itself. I Thessalonians 5:19 commands, "Quench not the spirit." Doing so would retard or diminish the cultivation of the fruit of the spirit in our lives. So, quench not the spirit. Do not stop it. Let it flow! Let it go! When Jesus foretold of this, he said, "out of your bellies shall flow rivers of living water" (John 7:35). If we will not quench it, we will be amazed at how easily it flows. If we want to heal like Jesus, we must not quench the spirit.



Affirmations: I operate manifestations of the spirit. I cultivate the fruit of the spirit.

Recommended Reading: Day 3: Galatians 5. Day 53: I Thessalonians 5.

Galatians 5:16: *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Jesus is our prime example of walking by the spirit. If we want to heal like Jesus, we will need to walk by the spirit like he did. He went through his days seeking occasions to operate manifestations of the spirit. Walking by the spirit is not a mystical experience where one acquires some state of revelry or bliss and is led about without knowing what he is doing or where he is going. Nor is it the perfecting of technique or the memorization of formulas to apply as one lives. Neither is it losing control of oneself or giving control of oneself to someone or something else who directs one through life as a puppeteer.

Rather, it is a walk of liberty and grace by which one lives according to his new man operating the manifestations of the spirit and developing his relationship as a worker together with God, his Father (II Corinthians 6:1). “Walk” in Galatians 5:16 is a command in the active voice. It is something we are responsible to pursue actively. We are responsible to walk. God commands it, and we can do it. The responsibility is ours; we have been given the authority and ability to do so.

When we walk by the spirit, we walk in liberty. Psalms 119:45 says, “I will walk at liberty: for I seek thy precepts.” When we seek to perform God’s Word, which is His will, we will have liberty. We are free to pursue the things of God without any restraint.

People seem to have a tendency to gravitate to the extremes. One extreme is legalism. We have a problem; let us make a rule for it. Attempts at legislating spirituality within the church have never worked and never will work. Laying down the law—dictating what is right and wrong—neither empowers people to do what is right nor to stop doing what is wrong.

Walking by the spirit is not conforming to a religious standard of behavior. Great Christian disciplines such as Bible study, prayer, going to fellowship, and witnessing are good and helpful, but merely performing these activities does not guarantee a “spirit-filled” life.

Of course, the other extreme of license is not any more beneficial. Our liberty is not undisciplined freedom without accountability. This license provides an occasion to the flesh with its excessive and controlling appetites. This license usually leads to the abuse of privilege. Walking in the spirit does not mean we do everything we want to do! Yes, all things are lawful, but not all things are expedient or profitable—not all things will build us up (I Corinthians 6:12, 10:23).

So, what keeps us in balance? How do we stay put in our liberty and not swing between the extremes of legalism and license? The key lies in developing our relationship with our loving heavenly Father.

Christianity is a way of a Father with His family, and in every family, there are responsibilities and accountability. We cannot live meaningful lives without loving relationships. The foundation of all our relationships is the one we share with God. It provides the basis from which all others are built. God established a permanent relationship with us by putting His seed in us. Now, we can choose to do whatever we want, but how should we respond to such a loving heavenly Father?

What some people see as freedom, is not freedom at all. It is a return to bondage. That is why God exhorts us to stand fast in His liberty.

Galatians 5:1:

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Our freedom is in our ability to choose to live responsibly within the family of God. We are not independent “humanoid units.” God is our Father, and we have a family. Our freedom, our identity, our success, our fulfillment in life will come from our relationship with Him and other relationships within this wonderful family of God.

Walking by the spirit is an *active choice* we make and a *definite course* we pursue. It is the only way to maintain liberty and avoid the extremes of legalism and license. Walking is simple; let’s put one foot in front of the other and proceed at God’s direction. Can you hear Him calling cadence?

Affirmations: I walk by the spirit, and enjoy my liberty in Christ. I will avoid legalism and license at all costs.
Recommended Reading: Day 4: John 4. Day 54: Matthew 8

Romans 8:14:

For as many as are led by the Spirit of God, they are the sons of God.

Jesus is our prime example of being led by the spirit. If we want to heal like Jesus, we will need to be led by the spirit like he was. He was attentive to the voice of God and always did his Father's will. His obedience to the Word of God is what opened so many doors of service to him. What an honor and privilege God affords us to do the same.

Walking by the spirit and being led by the Spirit of God describe different aspects of the same reality. Walking by the spirit refers to the active role we take in operating the spirit and moving ahead with the things of God. Being led by the spirit refers to our response to God's direction via the manifestations of holy spirit. We walk; God leads. When we walk, we initiate; when He leads, He initiates. We learn to work together to bring God's will to pass. Since we know His will from His Word, we may initiate things of the spirit by doing as His Word directs. When He initiates the direction by revelation, we simply follow as He leads.

If we are ever going to walk in the steps of Jesus Christ and do the works that he did and greater, we are going to have to operate all the manifestations of holy spirit. Jesus Christ operated everything God had given him, and he made even more available to us. We need to utilize everything God has provided. To do so, we will need to know how to receive it and what to do with it after we have it. This is part of the more than abundant life that Jesus came to make available (John 10:10).

When it comes to learning more about things of the spirit (especially the revelation and impartation manifestations), it is essential to establish the proper motivation and set the purpose of our heart in a godly manner. Compassion is an important ingredient in developing a pure heart of service. Compassion will move us outside ourselves to serve and help others. Compassion changes our focus from "self" to "others," as we consider, "What can I do to help you?"

When God sees our heart to help, God will be there with us to provide the opportunities. Often times we want to help, but do not know what to do. That is where God can come in. If one really steps forward and gets involved in this field of the revelation and impartation manifestations, then it will be life-changing.

Matthew 14 describes Jesus' reaction to the horrible news of John the Baptist's death. John was not only a great prophet, but he was also Jesus' cousin. When Jesus heard of the execution of John, he departed by ship to a desert place, a place of solitude where he could have private time to grieve and be with his trusted disciples. Jesus was a man. He had feelings like we do, and he did not feel like ministering to others. He just wanted time for himself to heal his heart.

Matthew 14:13-14:

When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. ¹⁴ And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

The world does not stop when tragedy happens in our lives. One of the greatest ways to heal up is to reach out and help others. "Moved with compassion" means "to feel the bowels yearn; to have compassion; to pity." Compassion is a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate the suffering. Compassionate people are givers, even at times when it is not most convenient. They are also the receivers of God's revelation manifestations because God knows those who will hear His voice and act, even in difficult times.

Matthew 14:15-21:

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. ¹⁶ But Jesus said unto them, They need not depart; give ye them to eat. ¹⁷ And they say unto him, We have here but five loaves, and two fishes. ¹⁸ He said, Bring them hither to me. ¹⁹ And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. ²⁰ And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. ²¹ And they that had eaten were about five thousand men, beside women and children.

These healings and miracles were the results of Jesus coming forth and looking upon the people with compassion. He was moved within to serve even at a personally difficult time in his life. What an example he has set for us. Let's walk in his steps.

Affirmations: I am led by God's power. I am a fellow-laborer with God following His direction.

Recommended Reading: Day 5: Matthew 14. Day 55: Mark 6.

II Corinthians 3:17-18:

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. ¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Jesus modeled what a father/son relationship should be. Six times the King James Version uses the phrase “the God and Father of our Lord Jesus Christ (II Corinthians 1:3; 11:31; Romans 15:6; Ephesians 1:3; Colossians 1:3; and I Peter 1:3). This is to establish the standard of what a father/son relationship should be. Ephesians 4:6 also records the phrase “God and Father of all” to remind us that the standard is available to all of us. If we want to heal like Jesus, we should pursue our relationship with God like he did.

Jesus’ ministry was based on his relationship with his heavenly Father. He showed us that ministry is a relationship not regimen—family life not formulas. Within the confines of God’s Word and will, we are free to nurture a relationship with God, which is the essence of walking in the Spirit. We should nurture relationships with our brothers and sisters within the family, also. The love of God is the glue that keeps our relationships together, and the integrity of God’s Word in our lives provides the strength of the adhesion. The love of God unites and binds us in such wonderful relationships (Colossians 3:14).

This love of God has been shed abroad in our hearts by the holy spirit which has been given unto us (Romans 5:5). We simply renew our minds and manifest it. We can love with the love of God, just like Jesus did. We can love like Jesus Christ loved because his ability is in us, and we are **as he is** (I John 4:17). The more we recognize our identity in Christ and the more we are conformed to the image of God’s son (Romans 8:29), the more we can experience the freedom God desires for us. Trying to reduce walking in the spirit to a formula or regimen can only frustrate us.

We live in a new administration. This is a new day and time to which the world still has not awakened. I Corinthians 2:9 says concerning the great mystery that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things [concerning the great mystery of Christ in us the hope of glory] which God hath prepared for them that love him.” Our freedom in Christ allows us to walk into the experiential reality of the great mystery. **We are on the greatest adventure there has ever been.** We can discover the great realities of our new man and the power God has given us to live and give within His family.

II Corinthians 3:6 says, “God made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” The letter of the law could never effect the transformation of life that God’s spirit can. The gift of holy spirit within us has transformed us into new people. We can walk in newness of life (Romans 6:4). We can reign in life with Jesus Christ (Romans 5:17).

The Lord is that Spirit which transformed Moses on the mount. When he came down, they could not even look upon his face it was so brilliant (II Corinthians 3:7). We also are free to shine forth with the greatness of the brilliance of Christ in us. We are free to unlock the *dunamis* potential within us. We see ourselves in the pages of His Word, and we walk forth as more than conquerors conforming ourselves to the image of Christ, by the gift of holy spirit within us. We are changed from the inside out—not by rules and regulations—not by following the lusts of our flesh—but by operating the power of God within us.

Our freedom in Christ is most precious. We choose. We are no longer relegated to walk according to the flesh, nor are we compelled to walk according to the spirit. It takes a freewill decision to walk by the spirit. When we walk by the spirit, we stop striving. We are no longer *driven*; we are *led*. It is the lusts of the flesh that drive us. The Spirit of God leads us. God shed his love abroad in our hearts by the holy spirit that was given unto us, and that love activates us. The fruit of the spirit is the proverbial carrot in front of our nose.

Proverbs 3:5-6: Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶ In all thy ways acknowledge him, and he shall direct thy paths.

We acknowledge God by acknowledging His Word, and He directs our paths by the greatness of His Word. The Word includes instruction in the manifestations of holy spirit. Direction requires movement. If we do not move, God can provide no direction, because direction comes from movement. We put one foot in front of the other and march along to God’s cadence.

Although we want to be actively moving ahead with God, the “spirit-filled” life is not achieved through endless, exhausting activity, as if the harder we work for God, the more spiritual we will become. Sometimes activity is detrimental to relationships. Jesus certainly did much for God, but he also enjoyed quiet moments alone with His Father (Mark 1:35). Time for communication and fellowship are important and necessary.

We want to learn to walk according to God’s cadence, at His pace. We want to learn to avoid the extremes not sitting passively in inactivity or running ourselves into the ground by becoming too busy. Liberty and maturity will help us maintain balance as we learn. We can enjoy our freedom instantly, and when we maintain our liberty, we will be amazed at how quickly we grow.

Affirmations: I am free in Christ. I hear God calling cadence now. I know God as my loving heavenly Father.

Recommended Reading: Day 6: II Corinthians 3. Day 56: Proverbs 3.

I Corinthians 12:7:

But the manifestation of the Spirit is given to every man to profit withal.

The manifestations of the Holy Spirit are essential to the Christian walk. Their operation was key to the growth and development of the early Church. Their operation is *still* essential to the growth and development of the present-day Church. The present-day Church is dysfunctional to the extent that the manifestations are neglected. If we want to heal like Jesus, we need to operate manifestations.

Operating manifestations is not a “fringe” subject. They are *not* optional equipment or luxury items that are attained only by pastors or some “religious elite.” God Himself energizes all the manifestations in His people, as they will to receive. They are essential to building up the Church. To do *any* part of God’s work, we exercise our authority and ability to manifest the spirit and produce the fruit of the spirit in our lives.

The absence of manifestations has often caused people to doubt God’s Word. Men who walked with God wanted to see His power in operation. Remember when God called Gideon addressing him as a mighty man? Gideon asked God, “Where are all the miracles?” (Judges 6:12-13). Moses knew without demonstrating God’s power the people would not believe him (Exodus 4:1). This is why God told Joshua, “As I was with Moses so I will be with thee” (Joshua 1:5). This is why Elisha asked, “Where is the Lord God of Elijah?” (II Kings 2:14). This is why we are required to do the same things Jesus did and take up the work he left for us to do (John 14:12).

Every believer when he is born again gets the gift of holy spirit. With that gift comes the ability to manifest the spirit in nine different ways. Every believer born again of God’s spirit can manifest that spirit by speaking in tongues, interpreting tongues, prophesying, receiving word of knowledge, word of wisdom, and discerning of spirits, believing or having faith, working miracles, and imparting gifts of healings. These nine are all powered by the one gift of *pneuma hagion*, holy spirit in the new birth.

The manifestation of the spirit has been given to every man. Our verse for the day specifically tells us that it was given to profit withal. “To profit withal” is archaic English which means “for the common good.” The New International Version, the English Standard Version, the New American Standard, the International Standard Version, God’s Word Translation, and the Bible in Basic English all translate that phrase that way. The manifestation of the spirit, which may occur in nine different ways, is for profit. They are advantageous to the church. They are useful and accomplish the good God wants to happen. They are bestowed on all equally, but not primarily for one’s own personal profit; rather, they are for the welfare of the whole Church.

Serving in the body of Christ and giving to one another provides occasions for their use. We don’t learn to operate the manifestations just for our personal benefit. We operate them for the common good of the church to bring healing and deliverance to our brothers and sisters in Christ and indeed to all people. When our focus is on how we can serve, these supernatural manifestations will become commonplace. When our attitude is like Paul’s was during the storm at sea and we know whose we are and whom we serve (Acts 27:23), everyone around us, believers and unbelievers alike, will be blessed and benefitted.

II Corinthians 5:18-19:

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

God gave us the ministry of reconciliation and committed unto us the word of reconciliation so we can fulfill the ministry He has given us. Doing so will require operating the manifestations. God knows how to move His Word. Despite the weakness and frailty of mankind, the truth has reached every continent and touched every nation of the world. It’s a testimony to God’s magnificence that He can work with imperfect people like us and still accomplish His good and acceptable and perfect will in this world. What an awesome God we serve.

Affirmations: I seek the profit of my fellow believers. I have the ministry of reconciliation.

Recommended Reading: Day 7: II Corinthians 5. Day 57: I Corinthians 12.

Ephesians 6:18-20:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; ¹⁹ And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, ²⁰ For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The nine manifestations of holy spirit were designed to function as a unit. Each has its specific profits and purposes, and they work in conjunction with one another as we heal as Jesus heals. Of all nine, speaking in tongues is the most versatile and the most presently available. Because speaking in tongues can be spoken out loud or silently to oneself, it can be operated at almost any time. It is a means God has provided for us to express our love for Him and keep ourselves energized for ministry.

Speaking in tongues is a wonderful way to develop our relationship with God and our brothers and sisters in the family of God. It is our avenue of perfect prayer whereby we can give thanks well (I Corinthians 14:17). It provides an ever-present opportunity for praise, whereby we may speak the wonderful works of God (Acts 2:11) and magnify God (Acts 10:46). It is proof of sonship and God's working in us to will and to do of His good pleasure. It is a means of personal edification (I Corinthians 14:4) and brotherly intercession (Romans 8:27).

It is such a wonderful means of expressing our love for God and demonstrating our delight to acknowledge Him in all our ways. It is not illogical, magical, or mystical. Speaking in tongues is operated by choice. It is a freewill renewed mind decision to act on God's Word. After all, Jesus said I should speak in tongues (Mark 16:17), and Paul said I could speak in tongues (I Corinthians 14:5a).

Although speaking in tongues bypasses our understanding, it is not an unthinking endeavor. What we do with our minds directs the power of God where it needs to go. If I lift my heart in thanksgiving to God, I know I am giving thanks well. If I keep an image of my brother in mind as I speak in tongues, I know I am making intercession for him according to the will of God. When I speak in tongues, as I anticipate my activities for the day, I know it is perfect prayer. As I sing in tongues, I know I am making melody in my heart to the Lord.

What a unique and simple way God has made His power presently available to us. When we know the benefits of speaking in tongues and use it as God designed, for the purposes He intended, we are well on our way to walking by the spirit. Too often, speaking in tongues is just associated with trouble and crisis and not with opportunities for service.

Although I have used many techniques to increase the amount of time I spend speaking in tongues, it all comes back to my relationship with God. The love in the relationship activates us to do whatever we need to do to endear ourselves and enjoy the fellowship one with another. I do not know of many married couples who have not tried different techniques at times to improve their relationship. However, if after 15 years they are still awkwardly following a deliberate regimen of prescribed action, there has been little development in their relationship. At some point, we love enough to learn enough about each other so we do what blesses each other. Speaking in tongues blesses God and edifies us. That is a tough combination to beat.

Speaking in tongues magnifies God. It brings us closer to Him, and allows us to see more of His greatness and majesty. It is an exchange of mysteries (I Corinthians 14:2) whereby our communication with God is enriched, and we are built up in our most holy faith (Jude 20). Using our God-given ability, we speak in tongues and build a habit of operating holy spirit that provides a solid foundation for the operation of the rest of the manifestations. Just like we become versatile in using speaking in tongues for all the specific purposes and profit for which it was designed, we learn to use the other manifestations as they were designed to be used since each of them also has specific profits and purposes.

Paul specifically asked for prayer in the spirit for himself so that utterance may be given unto him, that he would open his mouth boldly, to make known the mystery of the gospel. He was an ambassador in bonds; he was bound by his love and commitment to God to make the mystery known. He knew that he ought to speak and asked for prayer so that he would pursue it boldly. Let's pray for one another and ourselves that we, too, do as we ought. Speaking in tongues is a wonderful lever in our prayer life that can help keep us focused on living the mystery and making it known.

Affirmations: I speak in tongues more all the time. I magnify God and bring myself closer to Him.

Recommended Reading: Day 8: I Corinthians 14. Day 58: Ephesians 6.

Hebrews 4:12: For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

It is obvious from the ministry of Jesus Christ that he was versatile in both the Word of God and the manifestations of the spirit. He demonstrated how the Word of God and the operation of the manifestations go hand in hand in the ministry of healing. Living the more abundant life to which God has called us requires both the Word of God and the operation of the manifestations. God's Word is not just information; it is revelation. It is the living Word of a living God. It is His very breath bringing life wherever it goes (II Timothy 3:16).

His Word provides the nourishment we need: milk for the young and meat for the more aged. Like Jeremiah, we would do well to find and eat those precious words (Jeremiah 15:16). It teaches us of the manifestations of holy spirit, and instructs us in their proper use. God leads us with His Word and His spirit. His Word lights our paths (Psalms 119:105) and directs our steps (Proverbs 3:6), and the manifestations allow us to walk precisely upon it.

Ezekiel 36:27:

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

His spirit enables us to do His Word. When our delight is to do the will of God, there is nothing that can stop us. God has provided everything we need. We simply walk and God fills in the specifics that we need as we go.

God is not a man that He should lie. What He says in His Word, He will do. If God promises in the Bible, "I will never leave thee nor forsake thee." then He will not. We can trust His written Word. We can also trust word of knowledge, word of wisdom, and discerning of spirits. We can do what He says we can do because He is Whom He says He is.

The Word of God is the only standard for godly living. Its presence in our hearts functions like a lie-detector against the devil. Filtering what comes to our minds through His wonderful matchless Word can keep us from being deceived. We learn to recognize God's voice because it flows with His written Word — not just the "letter" of it, but the "spirit" of it, also. It will never be condemning or disparaging.

It is during our time spent with God in His Word that we begin to learn how God speaks to our hearts. God's Word expressly declares God's will and lights our path so we can walk with Him. There is no substitute for being diligent to present ourselves approved unto God as workmen who need not to be ashamed as we rightly divide the Word of truth. When we know what the Word says, we know what God wants us to do. When we know what the Word says, we will be less likely to be surprised at His direction via the revelation manifestations.

For example, God's Word declares God's will that we prosper and be in health. We confess that promise from the Word of God expecting to manifest health and prosperity. However, when sickness occurs or financial decisions need to be made, sometimes we need further information — specific details, to bring God's will to pass. Sometimes the laying on of hands with the revelation and impartation manifestations provides specific direction and deliverance so we receive the wholeness God promised in His Word. Sometimes we need more information about making a purchase or an investment. We do the best we can to get as much information as we can so we can make an intelligent, informed decision, but God can provide further information that is impossible for us to know by our five senses. Then we can make the right decision and prosper as He directs.

We have enough direction to get going. God's Word sees to that. If we need additional specifics, God can supply them. If we need a course correction, He can supply that, too. We walk victoriously at liberty because we are *Bible Fed and Spirit Led*.

Affirmations: I am Bible fed and spirit led. God's Word has a home in my heart.

Recommended Reading: Day 9: Hebrews 4. Day 59: Ezekiel 36.

Psalms 103:2-5: Bless the LORD, O my soul, and forget not all his benefits: ³ Who forgiveth all thine iniquities; who healeth all thy diseases; ⁴ Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; ⁵ Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's.

There was no place for sickness and disease in the original plan of God. There is no mention of sickness or disease in Genesis until after the fall of man. Indeed, God's creation, in the beginning was very good (Genesis 1:31). God does not change (Malachi 3:6), and it has always been His desire for man to enjoy health in body, soul, and spirit (Exodus 15:26; 23:25; Deuteronomy 7:14,15; I Kings 8:56; Psalms 30:2; 103:1-5; 107:19-21; Isaiah 40:28-31; Malachi 4:2). If we are going to heal like Jesus healed, we, too, must be convinced that God's will is always to heal, and He wants us involved in ministering gifts of healings.

I Thessalonians 5:23: And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Did you notice the words "wholly" and "whole?" "Wholly" is the Greek word, *holotelēs*, meaning "perfect, complete in all respects." "Whole" is a related word, *holokleros*, which means complete in all its parts, in no part wanting or unsound, entire, without blemish or defect, complete in all respects, consummate. We are threefold beings of body, soul, and spirit, and it is God's will that we are preserved blameless in each part. We should not have physical sickness. We should not have mental diseases or weaknesses. We should not have spiritual problems. The repetition of these words "wholly" and "whole" from the same root is a figure of speech emphasizing our completeness in every category of life. We are to have and maintain this wholeness until Christ comes back for us. After that, there will absolutely be no more tears, no more sickness, and no more death (Revelation 21:1,4).

III John 2: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

You can understand why God would make a priority of these two because if you are sick or financially strapped you are not free to move with the things of God. God does not want us bound that way. He wants us to have to give (Ephesians 4:28). If these two things are taken care of, we are so much freer to do the things that we want to do with God.

God's will is health, and it does not vary. God is not fickle, at one moment wanting us healthy and at the next wanting us sick. We can be absolutely convinced that His will is health and healing at all times. Let me also make the point here that God's will is not only healing, but health. God's desire is for us to be in health. That is much better than getting sick and getting healed and getting sick again and getting healed again. Yes, healing is available when we are sick, but health is also available so that we do not have to get sick in the first place.

James 1:17: Every good gift [*dosis*, emphasizing the intention (aim) that motivates the giving and the chain-reaction of giving-and-responding] and every perfect gift [*dorēma*, a bestowment that benefits the receiver] is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Every time anyone is healed, they can thank God, because it comes from Him. He is the one Who made the body to heal itself. He built it into the very fabric of life, and we ought to be ever so thankful for it. God does not change. He does not vary. He does not want us healthy some times and sick other times. However, when sin came into the world, so did sickness and death.

Romans 5:12: Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Before sin came, nobody got sick; nobody died. However, when sin entered the creation fell and things changed. Sickness and death were then introduced.

Genesis 2:17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The Thief wants to steal and to kill and to destroy (John 10:10). Jesus came to destroy the works of the adversary (I John 3:8). He did it by teaching, preaching, and healing the sick (Matthew 4:23; 9:35). Sickness is from the devil, and the devil uses sickness and disease to oppress and to tempt (Acts 10:38; Galatians 4:13-15).

However, at Calvary, Jesus provided release from both sin and sickness. His blood was shed for our sin, and his body was broken for our healing. Through the work of the cross, the believer has the right to physical health, as well as the remission and forgiveness of sin. God has given us the privilege to help people enjoy and understand the fullness of our salvation.

Affirmations: God wants me healthy. I am making a difference.

Recommended Reading: Day 10: Psalms 103. Day 60: I Thessalonians 5

II Corinthians 5:20: Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

Jesus healed by operating gifts of healings, and we can do the same. He taught a continuity between his own ministry and what we are supposed to do, today. He said, "As the Father has sent me so send I you" (John 20:21)." He said, "The works that I do shall ye do also" (John 14:12). He said, "Ye shall receive power when the holy ghost is come upon you and ye shall be witnesses unto me" (Acts 1:8). We saw clearly that the authority Jesus had over sickness and disease he conferred upon those he taught. When Jesus sent out the twelve in Luke 9:2, "He sent them out to preach the kingdom of God and to heal." When he sent out the seventy in Luke 10:9 he commanded them, "Whenever you enter a town. . . heal the sick in it and say to them, 'The kingdom of God has come near you.'" We now function in his place, as ambassadors and *Messengers For Christ* [II Corinthians 5:20; 8:23].

Some say it was only the original apostles whom Jesus Christ taught and upon whom he conferred the power and authority to heal that could do so. The seventy that Jesus sent out included much more than the twelve. Furthermore, in the Book of Acts, it is not just the apostles who did signs and wonders. Two of the seven chosen "to serve tables" in Acts 6:5, Stephen and Philip, also do signs and wonders. Acts 6:8 says, "Stephen, full of grace and power, did great wonders and signs among the people." Acts 8:6 says, "And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did." Acts 9:10-11 describes Ananias as a certain disciple, and he ministers healing wholeness to Paul. One does not have to be an apostle; everyone has a ministry to perform. All we have to do is to be willing to do what God tells us. Healing is the responsibility of everyone born again of God's spirit.

Galatians 3:5 also notes that believers in Galatia were also working miracles. I Corinthians 12:7 states that the manifestation of the spirit was given to every man. I Corinthians 12:28 also distinguishes apostles from others who work miracles and heal when it says, "God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healings..." So, it seems pretty clear that there were gifts of healings and miracles that were not limited to the apostles. The question we should be asking ourselves is, do we desire it as much as the first-century believers did?

Gifts of healings are specific energizings of holy spirit in the believer by which a believer imparts healing in the name of Jesus Christ by the power and authority given unto him by Jesus (John 14:12; Mark 16:15-18). God has given us the power and authority to heal, and we must operate it by our free will by the renewing of our minds so that we bring God's good, acceptable and perfect will to pass (Romans 12:2).

When someone operates gifts of healings something real transpires in the life of the person ministered to. It does not involve sleight of hand or trickery. There will be conclusive proof that a healing has occurred that will stand up to medical tests. X-rays, MRIs, blood work, etc. will substantiate the reality of what has been wrought.

The energizing of the gift makes a noticeable impact that could be measured if we knew how to do so. A "24-hour" or a "48-hour" flu that leaves after you wake up from a short nap after having been ministered to is a gift of healing. Often times a gift of healing will also prevent or eliminate damage that is likely to occur naturally. For example, on occasion when someone drowns being dead for a prolonged period of time, the lack of oxygen that may normally cause brain damage, can be negated and reversed. Sometimes gifts of healing are ministered in succession one after another over a course of time, as people believe.

Not all gifts of healing happen immediately. When they do, they are also workings of miracles. Although most of the Biblical accounts record immediate healing. There are specific accounts that show how gifts of healing may occur over a period of time. Jesus ministered to a blind man who received his sight back in two stages (Mark 8:22-26). Hezekiah was healed in three days as Isaiah told him he would be (II Kings 20:5-7). Jesus also made allowance for gifts of healing to not be instantaneous with the phrase, "be it unto you according to your faith or believing" (Matthew 8:13; 9:29; 15:28). It is always available to be healed right now, but it is also always according to the person's believing.

One can operate impartation manifestations even when those around them are fearful or unbelieving. Jesus calmed a storm when all those on board with him were afraid (Mark 4:35-41). Elijah defeated the prophets of Baal, when everyone else was against him (I Kings 18:20-40). Paul brought deliverance to all that were on the ship with him, even though they had given up hope (Acts 27).

Although the impartation manifestations may not engage until we begin. There are several Biblical accounts where people knew by revelation ahead of time that the people to whom they were going to minister had the faith to be healed. Peter said to the lame man at the temple gate, Beautiful, "Such as I have I give. . . ." (Acts 3:6) Paul perceived ahead of time that the impotent man at Lystra would be healed (Acts 14:8-10). We must stay flexible, and not expect healings and miracles to always occur in the same manner. Then we may heal like Jesus healed.

Affirmations: I gladly operate gifts of healings. I love and follow my Lord Jesus Christ.

Recommended Reading: Day 11: II Corinthians 5. Day 61: John 14

John 14:12:

Verily, verily, I say unto you, He that **believeth on me**, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

John records that Jesus began important statements twenty-five times with the phrase, “Verily, verily, I say unto you.” Jesus used this emphatic expression to note significant, life-changing truths. This solemn declaration from the lips of Jesus Christ was meant to catch the attention of his disciples. This was something they would want to be sure to remember, and since we want to heal like Jesus, it is something we want to remember, also.

The key to doing the works of Jesus Christ is to *believe on him*. Jesus guaranteed that the one who *believed on him* would not only do what he did but would do things greater than he did. Greater in number, because his ministry was limited to about a year, and we can do more works than he did throughout our lifetime. It is also greater in magnitude. Leading someone to the new birth and eternal life and ministering the fullness of the spirit is something that Jesus Christ could not do because it required his death, resurrection, ascension, and giving of the holy spirit on the Day of Pentecost before it was available. He made it available, and we get to do these greater works because he went to his Father and fulfilled all that was necessary so we could.

It can be daunting to face this challenge, but we are able. We are not able in and of ourselves, but we are able because of Christ’s presence within us. He promised in John 14:17 & 26 that the spirit of truth that would dwell within us would teach us and bring to our remembrance all that Jesus taught. Jesus said in John 14:23 that if we love him, we will keep his words and that he and the Father would make their abode with us. It is God in Christ in us. Do we believe on that *Christ in us*? We may have trouble believing that we can do the works of Jesus, but certainly, we do not have any trouble believing he can do them. Well, he is in us. We are not alone; we have his help at all times.

Do we *believe on him*? Is the *Christ in us* able to handle all the challenges of life that we face? Was Jesus able to believe God and faithfully carry out his Father’s will? Indeed, Jesus said, “I always do those things that please Him.” When we were born again, we received the faith of Jesus Christ. We can believe to the uttermost just like he did! We have his faith; we can believe as he did. We simply decide. Make a freewill choice, to operate the power of God within us.

Paul said in Galatians 2:20, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” If we want to really live, we, too, must live by the faith of the Son of God, who loved us, and gave himself for us. We have the spiritual enablement, and we must decide to use it. Remember, we have been justified (Romans 3:24; I Corinthians 6:11) and the just shall live by faith (Romans 1:17; Galatians 3:11).

Peter, speaking for the rest of the disciples, said in John 6:69, “We believe and are sure that thou art that Christ, the Son of the living God.” If we believe and are sure we will see God’s glory manifested. Colossians 1:27 says that God wants to make known unto us the riches of the glory of the mystery — Christ in us, the hope of glory: The more we believe on him and manifest the *Christ in us*, the more we will see the glory of God in our walk day by day.

God has work for us to do. Jesus’ meat was to do the will of God and to finish His work (John 4:34). The Jesus that lives within us is just as determined. His meat is still to do the will of God and to finish His work. Let’s let him have his perfect work in us and finish the work he has called us to do. We are able because he is able. We can do because he can do. The key is to *believe on him*. Let’s not rely on our own power or strength; there is more available.

We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency *is* of God (II Corinthians 3:5). When we are tempted to think, “I cannot!” remember who can. Remember he is in you and you can do all things through Christ. God has also promised in Philippians 2:13 to work in us to will and to do of *his* good pleasure. It’s God’s good pleasure to work in us. Let’s make it our good pleasure to let Him.

Affirmation: I can do the works of Jesus Christ and greater. I believe on my lord and savior, Jesus Christ.

Recommended Reading: Day 12: John 14. Day 62: Galatians 2

Hebrews 3:7-8,15: Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness. . .¹⁵ While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

When we keep our hearts tender and pure, we are more predisposed to be a *Messenger For Christ* and heal like Jesus did. It is important that we keep our hearts tender toward God. A tender and a pure heart is “good soil” in which the Lord of the harvest loves to work. Freewill obedience comes from a tender and pure heart and is always available. We should never act grudgingly or of a necessity. If we want to hear His voice, we must keep our hearts pure and tender.

The voice of the Lord is heard both through the Word taught or read (I Samuel 15:19-22; I Kings 20:36; Isaiah 6:8; Acts 7:31-34) and through revelation (Exodus 15:26; Deuteronomy 13:18; 28:1, 2, 15, 45; 30:8, 10). If we want to hear God’s voice, we must not harden our hearts to it. God will not violate our free will. Willingness and obedience are very important.

Zechariah 7:11-13:

But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.¹² Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.¹³ Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

It is not literally that God did not hear their cry. He heard it. It was that He had already answered their cry, but they refused to receive it. There was no use to say it again for they had hardened their hearts against it. Their obstinacy and rejection of the Word of the Lord was a freewill decision and these were the consequences.

Leaders in the church are particularly charged to keep their hearts pure. It is one of the themes of the Pastoral Epistles.

I Timothy 1:5:

Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

I Timothy 3:9:

Holding the mystery of the faith in a pure conscience.

I Timothy 5:22:

Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.

II Timothy 1:3:

I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Paul did not do anything he was ashamed of. He knew nothing of which he was guilty. We keep our conscience pure. When we break fellowship, we get back in fellowship. When we are wrong, we say, “I am sorry.” to God and the people we need to.

II Timothy 2:22:

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

We do not want to be stiff-necked or hard-hearted. To heal like Jesus, we should maintain a heart that is pure and tender.

Affirmations: I keep my heart pure and tender. I flee youthful lusts and follow after righteousness.

Recommended Reading: Day 13: I Timothy 1. Day 63: Matthew 21.

Romans 1:16:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

I trust you have begun to establish some of the habits, and have gotten into a groove. [Not a rut!] Much of the great impact of these 100 days will come from the focus we maintain to heal like Jesus. I'm not suggesting that we should live this way the rest of our lives, but for these 100 days the focused push should be very rewarding. At different seasons we will have different focuses. It is essential, however, to evaluate and re-evaluate if God and I are determining the focus and therefore the impact of my life or if the world is. God needs people who are valiant for the truth.

We are not afraid of the world or intimidated by it. It's where we live move and have our being, walking in the spirit. It's where we carry out our Father's business. We are more than conquerors because, though we are in the world, we are not of the world. Our allegiance is to God, and we dedicate our lives to Him.

II Corinthians 5:15b teaches us that we should not live unto ourselves, but unto him who died for us and rose again. We walk in the steps of our Lord Jesus Christ, living by the faith of Jesus Christ, showing the world there is more available than what the five senses world offers them.

The Bible is replete with examples of men and women who did their Father's will. Men and women who dared to go beyond the limits of their natural abilities. . . men and women who dared to do the impossible and change the course of history. Our lives can make a difference. We may never know how big a difference, but we must be willing to dare valiantly in great causes for God.

Theodore Roosevelt said, "Far better is it to dare mighty things, to win glorious triumphs, even though checkered by failure. . . than to rank with those poor spirits who neither enjoy much nor suffer much, because they live in a gray twilight that knows not victory nor defeat." Cecil Beaton also said, "Be daring, be different, be impractical, be anything that will assert integrity of purpose and imaginative vision against the play-it-safers the creatures of the commonplace, the slaves of the ordinary." We are free to be whom God made us to be, and that's not just like everyone else. However, that will take some "grit."

Sometimes I wonder: "Do I have "true grit?" Am I made of the "right stuff?" If the Bible is right, the answer to both questions is affirmative. We have the wherewithal we need to accomplish great things for God.

Jeremiah so wanted to be with men *valiant for the truth*, but he lamented that there were none in Israel. That's where we can come in. We are among those who are valiant for the truth. We can walk in the footsteps of the master; we can demonstrate that we have what's required. We're made from the *right stuff*. We have *true grit*.

Jeremiah 9:2,3:

Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men. ³ And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

In the movie, *True Grit*, the elusive nature of "grit" is a theme spanning the full length of the film. Although the quality is never explicitly defined, it seems to be just the right combination of toughness and bravery to get the most dangerous job done. It may not appear outwardly until absolutely necessary, but those who have it will summon it when they truly need it. Quite naturally, it also includes a certain amount of self-sacrifice. In the movie, none of the characters, no matter how resourceful or upstanding, emerged untouched by pain and suffering. It was enough merely to survive. In the movie, escaping outright destruction seems to be the ultimate test of who has grit and who has none.

When the dust settles, are we still standing? When the faint of heart have vanished, do we still remain? When the call for help goes out, are we there to answer and respond? Invest yourself in people whom you love. Give of yourself to them and serve them wholeheartedly. As we have therefore opportunity, we are to do good unto all, especially unto them of the household of faith (Galatians 6:10).

Affirmations: I am valiant for the truth. I am made of the right stuff. I have true grit.

Recommended Reading: Day 14: Romans 1. Day 64: Jeremiah 9.

I Corinthians 13:9-12: For we know in part, and we prophesy in part. ¹⁰ But when that which is perfect is come, then that which is in part shall be done away. . . ¹² For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

God speaks today, and it is possible to hear His voice. I am just not sure that any of us are going to hear it with perfect accuracy of hearing or understanding 100% of the time. I Corinthians 13 tells us that we “know in part--and we prophesy in part—but when that which is perfect is come—then that which is in part will be done away with.” Until then—the best we have is part. . . And anyway you slice part, you do not have 100%. . . not until he who is perfection himself gets here.

We simply rest in the truth that if we need to know something, God can get through to us. . . in or out of fellowship, it does not matter. We have a perfect Word of God and a perfect God Who wrote it. However, that is no guarantee that we will have a perfect understanding of either. We are still fallible people and we should walk knowing that perfection is in the Lord.

I Corinthians 2:3-5: And I was with you in **weakness**, and in **fear**, and in much **trembling**. ⁴ And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: ⁵ That your faith should not stand in the wisdom of men, but in the power of God.

How can Paul say in verse 3 he was with them in “weakness” and then in verse 4 say his preaching was “in demonstration of the spirit and of power?” They must not be mutually exclusive. Just what is the “weakness” he is talking about? But before we look into that, let us first investigate “fear” and “trembling” from verse 3.

“Fear” and “trembling” are used in the oriental culture of reverence and obedience. We come before God with fear and trembling. Not because we are afraid, but because we honor and revere Him. As we revere Him, our obedience is spontaneous, voluntary, and without constraint. We cannot legislate obedience, because it needs to come from a willing heart. When we reverence God, obedience develops without external influence or force. We obey so unselfconsciously, so unaffected or unprompted by compulsion that it almost seems the natural thing to do.

Jesus said, “the spirit is willing but the flesh is weak.” As long as we live in these earthly bodies, we will be weak. The weakness Paul refers to comes from being human and not knowing all the answers. Paul did not know exactly what he was going to face when he went to Corinth, and that can breed a sense of weakness. If we had perfect understanding of God and His will all the time, we would not be weak. However, as long as we are in these bodies of flesh and blood, we will have that sense of weakness, because we are not perfect. We cannot plan out every detail to the nth degree.

II Corinthians 12:7-10:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. ⁸ For this thing I besought the Lord thrice, that it might depart from me. ⁹ And he said unto me, My grace is sufficient for thee: for my strength is made perfect in **weakness**. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.

It was a messenger of Satan who troubled Paul. Satan instigated people to obstruct Paul. Paul received great revelation, and yet, things did not go “perfectly” for him. The thorns in the flesh were not removed despite Paul’s repeated prayer. Rather, God’s answer was, “My grace is sufficient for thee. . . .” That truth has never changed. His grace is still sufficient.

Paul took solace in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: knowing that when he was weak, then he would be strong. Revelation did not always keep him out of the situations, but he was kept while in them. Like the old preacher said regarding Daniel in the lions’ den. “God did not keep Daniel **FROM** the den, but He kept him while he was **IN** the den.

The phrase “out of weakness was made strong” is the figure of speech oxymoron. An oxymoron is a figure in which what is said at first glance appears to be foolish, yet when we consider it in depth, we find it exceeding wise. Some things are so rich that language falls short in expressing the truth. Since language falls short God resorts to oxymoron to try to describe it, so we can understand it. God’s grace allowed Paul to be strong in situations in which he was without strength. When Paul felt “weak,” he realized at those points that God would make him strong. Paul took on life’s challenges “head-on.” Paul’s strength was made perfect in his being challenged to handle the situation. There is nothing that humbles one more than looking one of life’s biggest challenges in the eye and taking it on. When we know we cannot handle it by ourselves, we are much more likely to rely on God’s grace to pull us through.

God’s grace is always sufficient and we can be more than conquerors in every situation. Our strength does not come from being perfect, but from knowing our weaknesses and limitations. How annoying are the “super-spiritual” who always say, “God told me this -- God told me that -- God told me this other.”? They seem to think that their every thought is revelation from God. No one should be that presumptuous. God does speak to us, but He does not chatter away, day in and day out, the way some people claim He does. We are not the center of the universe. We are fallible and we will make mistakes, but when we stumble, we get back up and keep walking, realizing that perfection is in the Lord. God does not expect us to be perfect, and He is willing to work with us anyway. We do not need to be perfect to heal like Jesus; we just need to be faithful and never stop ministering,

Affirmations: God’s grace is sufficient for me. My faith stands in the power of God.

Recommended Reading: Day 15: I Corinthians 2. Day 65: II Corinthians 12

Psalms 50:14-15: Offer unto God thanksgiving; and pay thy vows unto the most High: ¹⁵ And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Opportunities to operate the power of God come all the time. We should be ready to jump on them as they arise. In our dialog with God we should make our desires known and act upon His Word to see results.

Matthew 14:22-26:

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. ²³ And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. ²⁴ But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. ²⁵ And in the fourth watch of the night Jesus went unto them, walking on the sea. ²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit

The sea that they were on was not calm. The boat was tossed and the waves were big. As someone looked out, he saw a figure on the water. At that time, Jesus was on the top of the wave. Then they grabbed their brother and said, "Look at this." But, by the time they looked, Jesus was down in the bottom of the wave, and they could not see him. When he was on the top of the wave, they could see him, but when he went down the wave, he disappeared from view. He kept appearing and then disappearing, and the disciples, not knowing what was going on, became afraid.

They had some real conflict in their hearts and minds. They knew Jesus told them to cross the sea, but why then this big storm? They were working hard to get to the other side, but they were not doing very well. They were doing the best that they could, but we know they were not doing very well, because Jesus walking catches up with them. They think they see Jesus, but they do not really know for sure. They think they see him, and then he disappears. Then he reappears, and they do not know what is going on. What is he doing on the sea? Who has ever heard of that?

Jesus saw the difficulty they were having and that is why he went. He knew they needed help, so he went to help. But when he gets there, Mark 6:48 notes that he made as though he "would have passed by them." He was going to walk right by them, but they saw him and cried out for help. What a great key! When you need help, ask for it. When we get in situations and are distressed and troubled, we should ask for help. Jesus went to them so that he would be able to help them, but he waited for them to ask.

Matthew 14:27-33:

But straightway Jesus spake unto them, saying, Be of good cheer [Have your thoughts well arranged; believe positively that which is right; grab hold of your minds.]; it is I; be not afraid. ²⁸ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. ²⁹ And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. ³⁰ But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. ³¹ And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? ³² And when they were come into the ship, the wind ceased. ³³ Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

They all had renewed respect for Jesus, the son of God. When he got into the boat the wind ceased, the storm stopped. Why did he wait until he was in the boat to stop the storm? If Jesus wanted to calm the sea, why not do it before, and walk across on a flat sea? If he was concerned about them before, why not calm it so that they could row easily to the other side? Life does not always work that way. Difficulties arise. Storms and opposition occur, and we have to make it through. Jesus did not leave them comfortless; he went unto them walking on the sea.

If you want to walk on water, you have to get out of the boat. Peter had the audacity to demand, "Lord, if it be thou, bid me come unto thee on the water." Then Jesus said, "Come." Peter got out of the boat and walked on the water. He gained a new level of intimacy with God and a greater understanding of the power of God. Once you get the promise, you still have to move—get out of the boat. Jesus said, "Come." Peter had the invitation, and then it was up to him. He acted, climbed out of the boat, and walked on the water to go to Jesus. So, what if he had difficulty and began to sink, when he cried out, "Save me!" Jesus immediately grabbed him. That is the kind of relationship we want to have. Then when we have need, we can cry out, knowing the Lord will be there. If we want to heal like Jesus, we must accept the invitation and get out of the boat.

Affirmations: I waste no time asking for help. When I see opportunities, I go for them.

Recommended Reading: Day 16: Matthew 14. Day 66: Psalms 50.

Isaiah 40:31: But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

When we are not clear on what God wants, there is protection in waiting. The flesh is usually in a hurry and wants instant gratification. It has little patience. Its focus is on “what I want” and not on “what God wants.”

Psalms 27:14:

Wait on the LORD: be of good courage, and he shall strengthen thine heart: **wait, I say, on the LORD.**

Psalms 37:9:

For evildoers shall be cut off: but those that **wait upon the LORD**, they shall inherit the earth.

Psalms 37:34: **Wait on the LORD**, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

Proverbs 20:22: Say not thou, I will recompense evil; *but wait on the LORD*, and he shall save thee.

Ahab did not want to wait on God in II Kings 6:33 when he decided to kill Elisha. When the flesh is denied, it will grow impatient and expose itself. It will suddenly become ugly and demanding, railing at us and condemning us. When that happens, we know it is not the voice of God. Waiting on the Lord exposes selfish and prideful desires. Servants should desire to carry out their master’s will not their own.

Psalms 123:2:

Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes **wait upon the LORD** our God, until that he have mercy upon us.

Eliphaz is the first miserable comforter to speak to Job. He uses his experience to justify everything that follows. He thinks it is God working in him, but he is very mistaken. Miserable comforters speak presumptuously.

Job 4:12-17: Now a thing was secretly brought to me, and mine ear received a little thereof. ¹³ In thoughts from the visions of the night, when deep sleep falleth on men, ¹⁴ Fear came upon me, and trembling, which made all my bones to shake. ¹⁵ Then a spirit passed before my face; the hair of my flesh stood up: ¹⁶ It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*, ¹⁷ Shall mortal man be more just than God? Shall a man be more pure than his maker?

Of course not! That is one way the adversary uses the Word against us. He starts with an obvious truth to get us agreeing, and then, goes off on some tangent. If we follow it all the way through, we will end up saying, “Good is evil, and evil is good.”

Job 4:18-21: Behold, he [God] put no trust in his servants; and his angels he charged with folly: ¹⁹ How much less *in* them that dwell in houses of clay, [people, human beings] whose foundation *is* in the dust, *which* are crushed before [sooner than] the moth? [The implication is that God considers us an annoyance and our time on earth as but that of an insect.] ²⁰ They are destroyed from morning to evening: they perish for ever without any regarding *it*. [God regards us, He knows the very hair of our heads. Is He unconcerned about us?] ²¹ Doth not their excellency *which is* in them go away? They die, even without wisdom.

The spirit encouraged Eliphaz to be suspicious of Job. How could anyone think they are right or righteous? Do you see the critical and condemning nature of the declaration this spirit made to Eliphaz? That is not the voice of God. When spirits speak, they will betray themselves.

Later on, in Job, Elihu finally speaks up, impelled by spirits, also.

Job 32:18-19: For I am full of matter, [He was full of it, alright!] the spirit within me constraineth me. ¹⁹

Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

God does constrain, but He does not cause us to explode like verse 19 describes. There are times when Jesus got angry, but he never lost control. He always knew what he was doing. He made deliberate decisions of will. If we ever lose control, then it is not God working in us. That is when we need to wait. Since we want to heal like Jesus we will need to stay in control of our minds and hearts and wait for guidance at times.

Affirmations: I wait on the Lord and stay in control. I run, and am not weary; I walk and do not faint.

Recommended Reading: Day 17: Jeremiah 42. Day 67: Job 4.

Acts 9:40: But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

When ministering to Tabitha, Peter did something he had seen Jesus do (Matthew 9:18-25). He removed people from the situation before ministering to her. God put these illustrations of Jesus' ministry in the Word so we could learn from them. Peter certainly did and was successful in his healing ministry, too. When we are directed to move or remove people and things in ministering situations we should not be surprised.

When Jesus went to heal the ruler's daughter, he was confronted with scorn and unbelief from the minstrels and people who were present. He simply told them to give place and put them out of the house before he healed the child. He put the people out because they were not helping the situation. Although the reason for his action seems quite clear in this account, it is not always that obvious. (Matthew 9:18-25).

Later in Acts 9, Peter used the same key in the healing of Tabitha (Acts 9:39-41). When Peter arrived, he found the believers weeping and in despair. He put them out before he raised her from the dead. These people were not unbelievers, but their great sorrow was not helping Peter any. These were great folks. They were just extremely hurt. Their sorrow turned to rejoicing, however, when Peter presented Tabitha to them again, alive.

When Gideon was about to lead the children of Israel to war, God told him to remove certain people from the ranks. First God had him send home everyone who was fearful and afraid; they lost more than two thirds of their fighting force at that time. Gideon let the people make that decision for themselves. Next God told Gideon to test the people and keep only those who used their hand to drink. This took the number of the people for the battle from 32,000 to 300. The Lord then promised Gideon that "by the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." Gideon was to "let all the *other* people go every man unto his place." (Judges 7:1-25.)

Sometimes it is things and not people that you have to remove. When Moses came down from the mountain with the tablets of stone with the Ten Commandments on them and found the people worshipping the golden calf, he dealt with it harshly. He "took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*." (Exodus 32:19,20)

There is also the example of the brass serpent, which at one time, was a godly and powerful symbol of God's healing presence among his people (Numbers 21:7-9). Jesus even used this as symbolic of himself (John 3:14). However, when it became unprofitable and devilish, it was time to dispose of it (II Kings 18:3-5). Hezekiah's actions must have been controversial, but he did as God directed him to do.

This principle also works in reverse, as when Paul separated the believers from those who wanted to argue and fight.

Acts 19:8-10:

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. ⁹ But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. ¹⁰ And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

This key is very flexible, and we may never know the reasons why God directs us to do this at times. However, our obedience will be necessary to bring God's will to pass. God may direct us to remove or move people or things when it will be beneficial to doing God's will. Since we want to heal like Jesus did, we may need to remember this example and be ready to do it.

Affirmations: I move and remove people and things when it's necessary. God brings biblical examples to my mind when I need the reminder.

Recommended Reading: Day 18: Judges 7. Day 68: Acts 9.

THE HEALING OF THE CENTURION'S SERVANT – MATTHEW 8:5-13; LUKE 7:2-15 DAY 19

Matthew 8:5-6: And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

Matthew 8 and Luke 7 record identical incidents. When there are different records of the same incident you can often learn additional information and more detail from each.

Luke 7:2-5: And a certain centurion's servant, who was dear unto him, was sick, and ready to die. ³ And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. ⁴ And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: ⁵ For he loveth our nation, and he hath built us a synagogue.

He was not an Israelite; he was a Gentile, but he loved the nation of Israel. He was a benefactor as were others. The Book of Acts says that Paul taught in synagogues throughout the Mediterranean Sea area. Well, how did they get there? These synagogues were not in Judea. The people who left in the dispersion established them. So, the elders went on behalf of the Centurion. The Centurion was not an Israelite but he believed in and supported the nation of Israel. When Jesus received the request, he said, "I will come and heal him."

Luke 7:6-8: Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ⁷ Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. ⁸ For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

The Centurion understood authority, and he believed that Jesus had the authority to speak the words of healing so that his servant would be healed. He understood that when one has authority he speaks and things get done. Something happens. He knew it happened when he did it. So, he knew that Jesus had authority, and he believed that when Jesus spoke, things would happen.

Matthew 8:9-10: For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. ¹⁰ When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Jesus had been preaching and teaching the gospel. He had been ministering to the people of Israel. He had healed the sick and diseased, cast out devils, and performed miracles. Jesus expected his Jewish brethren to rise up to believe his words like this. He wanted them to have faith in God, yet, they had not arrived at the level of this Gentile centurion. No wonder Jesus marveled. The centurion had just heard of Jesus, and he had no doubt that he could heal his servant if he spoke because he knew there was authority in the words of Jesus Christ. O that we were so aware of the authority in the name of Jesus Christ.

Matthew 8:13: And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

Luke 7:10: And they that were sent, returning to the house, found the servant whole that had been sick.

The servant was healed because the one that had authority sent for Jesus. The centurion believed on Jesus. He had great faith in Jesus to heal his servant. That is the same truth with us as parents. We have authority over our children and we need to believe for our children. We need to believe for our children. There is no reason why our children should not do great, should not prosper, should not learn. We keep them in our hearts. We pray. We talk to them. Before we send them out every day we can have a believers meeting with them and at supper time we would talk about the day. Those are our children. We have to teach them and watch over them. We have to believe for them at times. Teach them how to believe. They are great believers. Children are born to believe.

Jesus told us to ask anything in his name and he will do it. That is why we pray and minister in the name of Jesus Christ. There is power in his name. God gave him a name above every name, and every sickness and disease has one. This man believed, and he received. He believed in the authority of Jesus. Jesus used his authority to heal, and if we want to heal like him, we must believe in the authority he has given us. We have authority in the name of Jesus Christ. The centurion recognized the power in Jesus' words because he spoke the Word of God. When we speak the words of God, the same power will be released. As people believe it, they will get healed.

Affirmations: I recognize my authority. There's power in the name of Jesus.

Recommended Reading: Day:19: Luke 7. Day 69: Luke 9.

Philippians 2:13: For it is God which worketh in you both to will and to do of *his* good pleasure.

Often times revelation is clear, and it comes long before we actually need it. However, there are occasions when it comes at the spur of the moment. We often act or speak without forethought or deliberation. We may even wonder why we did or said what we did or said. This kind of inspired action and utterance by revelation may be necessary at times.

We develop or acquire this kind of precision in our walk, by being habitually thoughtful and deliberate with our actions and speech. There are times when God uses certain phrases to call attention to deliberate actions. In the healing of the leper in Matthew 8:1-4, God uses the phrase “put forth his hand” to show Jesus’ intention.

Matthew 8:3:

And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

The words “put forth” are the Greek word, *ekteinō*. It means to reach out or stretch out. Obviously, if Jesus was going to touch him, he would need to put forth his hand. Why the added detail? *Ekteinō* is used in a narrative to bring emphasis by adding detail. Kittel says it adds a graphic element in a story to make it more vivid. It was not by accident that Jesus touched him. It was deliberate action; he put forth his hand and touched him. It also established the will of God for this man. Reaching out and touching this man was the action that corroborated the words Jesus spoke.

We, too, must be willing to speak and to act in such a way that it has an impact on those to whom we minister. Jesus touched him in seeming contradiction to Leviticus 5:3. I believe the man was healed as Jesus spoke and reached for him. He was no longer a leper when Jesus actually laid his hands upon him. How important this touch must have been to this leper. How long it had been since he had known the tender touch of anyone besides those outcast with him. The master touched him. One lexicon suggested that this touch was an embrace full of love, compassion and joy.

When we get the revelation in advance we can act deliberately, but sometimes we do not get it much in advance. Our faithfulness to act and speak when directed to, will facilitate the times when we have to act spontaneously. When Peter and John healed the lame man at the temple gate Beautiful, Peter said, “Look on us.” He also took him by the hand and lifted him up. This inspired utterance and action brought deliverance to the man that day (Acts 3:1-12).

When Jesus healed the man born blind in John 9, he spoke and acted spontaneously.

John 9:6,7:

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷ And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

Later when healing the two blind men in Matthew 20, Jesus asked them a question then touched their eyes. Later still, in Matthew 20, it records that Jesus spit on the blind man’s eyes, and asked him if he could see. Jesus healed several blind men as recorded in the Gospels. However, he never seemed to do it the same way twice. God gave him specifics for each situation, and he believed to bring the gifts of healings to pass according to what God revealed to him each time.

Every situation is unique, and revelation is specifically for the situation at hand. Just because similar activities or situations are repeated, the guidance for one may not be the same as the next. Each situation must be handled independently, and God will work in us to will and to do of his good pleasure and provide what we need, when we need it. We just stay ready to say and do whatever God inspires.

Affirmations: I say and do whatever God inspires in me. I faithfully do as God directs me.

Recommended Reading: Day 20: John 9. Day 70: Philippians 2

Matthew 8:1-2: When he was come down from the mountain, great multitudes followed him. ² And, **behold, there came** a leper [Luke 5:12 says, “a man full of leprosy.” There was no way he could disguise his leprosy.] and worshipped him [fell down prostrate before him.], saying, Lord, if thou wilt, thou canst [*dunamai*, to have the power to] make me clean.

Notice the word “Behold.” That is the figure asterismos. It literally means to take notice of, to consider, to think and meditate upon what happens next. This word “behold” is for the benefit of the reader, to call our special attention to this event, God doesn’t want us to miss this. Ordinarily lepers did not come into the company of clean persons, even in the best of circumstances. The law commanded that lepers were to dwell alone without the camp, and when clean persons approached, they were to shout “unclean, unclean” so as to identify themselves as lepers (Leviticus 13:45). Lepers were not permitted to touch, or to even come close to clean persons. Contact with a leper would make one ceremonially unclean, whether he contracted the disease or not. This leper was on a mission, and he was determined. The people must have made way for him and given him a hard time about it.

He had a need that he knew Jesus could meet. He had to fight his way through the crowd. The leper knew Jesus was able; he just needed to know if he was willing. It is very important that we establish the will of God for people. When folks have this kind of believing then you can really help them. A lot of people believe that God can heal, they are just not sure God is willing to do it for them.

Matthew 8:3-4: And Jesus [Mark 1:41 adds, “moved with compassion.”] put forth *his* hand, and touched him, saying, **I will; be thou clean.** And [Mark 1:42 says, “as soon as he had spoken.”] immediately his leprosy was cleansed. ⁴ And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

When Jesus said, “I will.” the man had his answer and his gift of healing. Jesus also knew the law, and instructed the man to present himself to the priest as the law required. When you are healed, there will be verifiable, positive proof. You can go to the doctor and have an x-ray or get blood work done, and it will substantiate the reality of the healing.

Jesus told him to present himself to the priest, because for him to be accepted back into the congregation, he had to be checked and cleared by the priests (Leviticus 14:1-32). Jesus sent him to the priest because he was healed, and he wanted him back with the believers. The result of this healing is recorded in Luke.

Luke 5:15: But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

The English word “fame” occurs eight times in Matthew, Mark and Luke (Matthew 4:24; 9:26,31; 14:1; Mark 1:28; Luke 4:14,37; 5:15) and always refers to Jesus. Jesus fame was spread abroad by word of mouth by the people whose lives he had touched and healed. His teaching, preaching and healing throughout all Galilee caused his fame to be spread throughout all Syria (Matthew 4:23-24). His reputation went before him and the purity of his upright character reinforced the people’s reports of his words and deeds. Even when he charged those, he healed to tell no man about what he had done, his fame increased all the more (Matthew 9:30-31; Luke 5:14-15). The people who were amazed at both Jesus’ doctrine and his ability to set captives free spread his fame abroad.

How have we done in spreading his fame abroad? Sure, people know his name and even can recognize his picture (although no one knows what he really looked like), what they need is to hear the same kind of personal testimonies of Jesus today. His doctrine is still relatively unknown and his healing power and ability to transform lives has yet to be discovered and explored by most people today. They need the kind of first hand report and witness that we read of in the gospels. I wonder who could give that kind of report?

Luke 5:15 teaches us that we are not going to do much healing without doing some speaking. This opened the door for many others who wanted to both hear him and be healed by him. Since we want to heal like Jesus, we must teach and preach like he did.

Affirmations: I establish the will of God for people. God can heal anything.

Recommended Reading: Day:21: Matthew 8. Day 71: II Kings 5.

Genesis 41:25,32: And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he *is* about to do....³² And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

Revelation may change or be established. Do you remember the two dreams that Pharaoh had? There were 7 fat cows and 7 ill-favored cows. Then there were 7 good ears of corn followed by 7 thin ears. The ill-favored cows ate the fat ones and the 7 thin ears of corn ate the fat ones. When God gave Joseph the interpretation, he said the two were one and would shortly come to pass. We especially need to understand that when revelation is repeated, it is established and shall absolutely come to pass. The repetition is the guarantee that it will not change.

It does not happen often, but when circumstances change revelation may change. It is important that we stand fast on the guidance. We never expect it to change, but if it does God will tell us. We get into trouble when we do not want it to happen, and we anticipate or look for it to change. That is what Balaam did and look at the trouble he got into. He was lured by the promised financial gain, and he sold out. When Israel took the Promised Land, he ended up losing his life (Numbers 31:8).

It is important to note that revelation may change if circumstances change, but if it is given a second time it will not. If it changes it is usually because people repent and change their heart. Then God, at times, changes the revelation concerning them. Often times it would seem that God tells them just so they will know what is going to happen, if they do not change their mind. However, when God repeats revelation it is established and will absolutely come to pass.

Isaiah told Hezekiah to set his house in order because he was going to die (II Kings 20:1-6,9). Hezekiah turned his face to the wall and prayed about it. Before Isaiah even had time to leave the king's court God told him to go back and tell Hezekiah that he would not die, but fifteen years would be added to his life. (It was during those fifteen years that Hezekiah's son Manasseh was born, who is listed in the genealogy of Jesus Christ in Mathew 1:10.)

One final point regarding standing fast on what we receive is necessary. Revelation is specifically for the situation at hand. Just because similar activities are repeated the guidance for one situation may not be the same as the next (Luke 9:1-6 vs Luke 22:35-38). Each situation must be handled independently. God is big enough to tell us each time. We do not accumulate revelation and apply it to similar situations in the future. We walk today, and we walk tomorrow. God will work in us to will and to do of his good pleasure and provide what we need, when we need it.

Jesus healed many blind men as recorded in the Gospels. However, he never seemed to do it the same way twice. God gave him specifics for each situation, and he believed to bring the gifts of healings to pass according to what God revealed to him each time.

Every problem is not a nail, and we should not approach each situation with a hammer. God's toolbox has quite an assortment of equipment at our disposal. Remember walking by the spirit is not formulas, but family life.

Scott J. Shickler tells the following story of an old man in the doctor's office (Word of Wisdom, Kidsway Inc. Cited in Bits & Pieces). An old man seated in the doctor's waiting room, when called in to see the doctor, slowly got up and grasping his cane and hunching over, slowly made his way to the examining room. After only a few minutes, the man emerged from the room, walking completely upright! A patient who had watched him hobble into the room all hunched over, stared in amazement. "That must be a miracle doctor in there!" he exclaimed. "What treatment did he give you? What's his secret?" The old man looked at him and said, "Well, the doctor looked me up and down, analyzed the situation, and gave me a cane that was four inches longer than the one I had been using."

How often do we give everyone the same length cane? That is no more appropriate than giving everyone the same answer for every problem. Life is not that simple. People come with various backgrounds and belief systems, and the causes of problems can be compound and complex. Although "pat answers" and "specific regimens" are easily given they rarely bring the deliverance God desires. Jesus walked, saying and doing whatever God inspired. We would do well to follow in his footsteps and treat every situation as a unique opportunity to believe God.

Affirmations: I obey what God tells me. I handle each situation uniquely.

Recommended Reading: Day:22: Genesis 41. Day 72: II Kings 20.

Matthew 9:1-2: And he entered into a ship, and passed over, and came into his own city. ² And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus **seeing** their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

When the paralyzed man was brought to Jesus, Jesus saw the faith of everyone involved. “Seeing” is the Greek word, *oída*, which mean to perceive in the mind. Jesus received revelation; he saw in his mind that they had faith for this healing, for this miracle to take place. Jesus said to the man of the palsy, “Be of good cheer.” He encouraged him and said, “Thy sins be forgiven thee.”

Matthew 9:3-4: And, behold, certain of the scribes said within themselves, This man blasphemeth. ⁴ And Jesus **knowing** their thoughts said, Wherefore think ye evil in your hearts?

The word “knowing” is the same Greek word as “seeing.” Revelation was flowing here. That is how God works as we move. We’ll get it as we need it. Afterall, God promises to meet all our need (Philippians 4:19).

Someone was asking me if you had to have revelation in order to minister to somebody. She was telling me about a time when somebody came up and asked her if she would minister to them. She then asked, “What is your problem?” The person responded, “What is my problem? You mean you do not know? You are not going to minister to me!” Then the person walked away. He certainly did not know how Jesus healed.

Often revelation doesn’t come until we engage and commit ourselves to help. That lets God know we are serious. We “roll up our sleeves” and start talking. We ask whatever we want to know? Of course, we don’t just ask questions of the person, we can also ask God. That’s always a good thing to do, too.

How do we help children? They are off and running in the middle of something, and they need assistance. Then we get in there, and we help them. Then we let them go a little further, and we help them again. That is how they learn to do things. God often does the same with us. Afterall, He is our Father, and we are His children.

We make up our mind to help and then we go for it. If people do not want our help, they can go to someone else. If they don’t believe we can minister healing to them, they ought to go to someone they believe can. We shouldn’t be offended; God will make sure we get more opportunities. If we want to minister, we must start, and a lot of time it starts with questions. We will see this as we read these records. We will see how often Jesus asked, “What do you want?”

I Corinthians 2:11: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

The only way Jesus is going to know is if God shows him or God tells him. A lot of times that is what happens when you are ministering, you are not going to know. They can answer all your questions and you are still not going to know unless God tells you. People can look sincere, and still not be completely honest and forthcoming.

Matthew 9:5-8: For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? ⁶ But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

Knowing their thoughts, Jesus asked them whether it was easier to say one’s sins are forgiven, or to tell him to arise and walk. While either statement could be spoken with ease, the first would be “easier” in that it could not be disproved by onlookers. Jesus would use the second statement to prove the first. That the man believed his sins were forgiven was corroborated by him rising up and walking. The fact that the man was healed was a clear indication that his sins were forgiven. Jesus therefore spoke not only the easier words, but He also spoke of healing, thereby proving He has power to perform both acts, healing and forgiving sin.

Gifts of healings is the manifestation which proves God’s ability and willingness to forgive sins. It is important that we do the same for people when they need it. Jesus told Peter he would do this before he ascended as recorded in John 20:23. When we know people are born again of God’s spirit by confessing Romans 10:9-10, we should tell them their sins are forgiven. If they want proof, we can have them speak in tongues.

We minister with the ability which God giveth that God may be glorified in His son. Jesus exercised the power that God had given him and he had the power to forgive sin and to heal. How often we can do that with somebody when we witness and share. God forgives sin through the Lord Jesus Christ (Romans 10:9-10). We believe and accept that and we are cleaned. In verse 8 it said that the people marveled, they were amazed and astonished that God gives such power to men. Jesus acted on that power. If we want to heal like Jesus we will need to act with the same power and authority delegated to us.

Affirmations: God gives me revelation when I need it. When I decide to minister God will help.

Recommended Reading: Day 23: Matthew 9. Day 73: II Corinthians 2

Mark 2:2: And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

In Mark's account we found out that the house was crowded, that there was not any room and also that Jesus preached the Word. It did not say that in the other record. Jesus preached the Word which was the foundation for all the healing he did. People need faith to be healed, and Romans 10:17 tells us "faith cometh by hearing and hearing by the Word." In Luke 4:18 Jesus said he was anointed "to preach deliverance to the captives, and recovering of sight to the blind." That preaching was the basis for the deliverance and the recovering of sight that Jesus did.

Jesus did not go on devil spirit hunts to the mental hospitals. He did not get to Capernaum and say, "Okay boys let's check out the hospitals. Let's go find out where the sick people are. We are going to clean house here." The people came to him to be healed because of what they heard about him. When they came to him, he taught them and healed them. Matthew 4:23 summarized Jesus' ministry saying, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. Matthew 9:35 echoes the same truth. Teaching, preaching and healing was the order God established,

Mark 2:3-4: And they come unto him, bringing one sick of the palsy, which was borne of four. ⁴ And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

What a commitment his four friends had. They were going to do whatever it took to get him delivered. That is the kind of attitude we have to have if we are going to help someone get delivered or if we are the one going after it. Rip the roof off the house if that is what has to be done. We do not give up; we do not let anything discourage us.

Mark 2:5-12: When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. ⁶ But there were certain of the scribes sitting there, and reasoning in their hearts, ⁷ Why doth this *man* thus speak blasphemies? who can forgive sins but God only? ⁸ And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? ⁹ Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? ¹⁰ But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹ I say unto thee, Arise, and take up thy bed, and go thy way into thine house. ¹² And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

When we preach the Word of God and desire to help, we will have opportunities to minister. God will work within us and give us the revelation we need when we need it. We must be ready to hear and see and get at it.

Many times, when people come for healing, they carry unworthiness. Sometimes they are carrying unforgiveness towards others who have hurt them. This unforgiveness and unworthiness needs to be handled. Sometimes they are not ready to start; we will need to find out things, first. We ask questions, and God gives us revelation. That is how we work through things. We may have to remind them that they have been cleansed by the blood of the Lord Jesus Christ.

Sometimes the unworthiness or unbelief is hidden. They will make excuses for themselves like: "You are too busy; you are too tired." So what? If you want our help, interrupt us. We are going to be busy. If we were not busy, we would not be doing our job. But, our job is helping people, particularly those who come to us for it! Don't let people talk themselves out of it. Do not be afraid to confront doubt and unbelief. Everyone is a big deal to God, and their healing is important. Jesus Christ died so they could have it.

When people are sin-conscious, it is like "standing on the hose to receive." God wants to give; we want to minister; but they are standing on the hose. They let their sin and unworthiness stop the flow. We often need to deal with the sin-consciousness before we get anywhere with the physical healing.

Jesus knew this man needed to know that his sins were forgiven. That is why he said it. Once that was taken care of then he could heal him. Gifts of healings are gifts of God's grace, like salvation. God gives them because He loves, not because we earn it. If people get that straight right away, it will help them. God does not heal us because we earn it. He heals us because we are His kids, and He loves us in spite of our faults, weaknesses, and failures.

Luke 5:17: And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them. [The Pharisees and doctors of the law!]

Did they get it? No! Was it there? Yes! Neither did they stop the power of the Lord from healing the man with the palsy. They could have all been healed that day, but they were not.

Luke 5:26:

And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. The power of God in manifestation is always amazing. It is always humbling to be a part of it. What an awesome God we have. What an awesome savior the Lord Jesus Christ is. Let's step up and heal like he did.

Affirmations: My sins have been forgiven. I love to minister healing

Recommended Reading: Day 24: Mark 2. Day 74: Luke 5

I Corinthians 1:20: Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

Meekness is a disposition of mind to accept God's words and ways without arguing or stubbornly resisting. Unfortunately, we do not always maintain our attitude of meekness. We are men of great passion, and that is good. However, when our passion causes us to presume, we know better than God, we are in a very precarious position. When we stubbornly do what we want presuming God will change His mind or give in to our "hissy fits," we should be ashamed of ourselves. Sometimes we act as if God left everything in our hands, this world would get in order really quick. We think that when He sees how well we get things done, He will give in and change. It is never advantageous to oppose God's will.

Jonah argued with God. Even though he spoke to God in anger and deliberately disobeyed, God did not forsake him. He was one of those holy men who spoke as he was moved by holy spirit (II Peter 1:20-21). We will not read the whole book of Jonah, but let me give you a very short summary of it: In chapter one Jonah flees, in chapter two Jonah prays, in chapter three Jonah preaches; and in chapter four Jonah learns God's compassion is a good thing.

God told Jonah to go east to Nineveh, and Jonah heads west to Joppa. He wants to get to the coast so he can get on a ship headed for Tarshish, which is in southwest Spain. That is about as far away in the opposite direction as he could get. Jonah was very nationalistic. He loved Israel and was willing to give his life for the nation. Nineveh was the capital city of Assyria, and Jonah knew Assyria would conquer Israel. Therefore, he did not want to preach to them because if he did, and they repented, they would be spared. Then, if they were spared, they would end up defeating Israel. Jonah thought he knew better than God, so he decided not to go to Nineveh.

Jonah ends up being thrown into the sea and dies. The prayer of 2:1-9 records the last thoughts and words of Jonah before he died. They were written down, by him, after he was raised from the dead. Note the verbs in the prayer are all in the past tense, indicating that it was recorded subsequent to his death. He admitted to God before he died that he was wrong, and was sorry he acted presumptuously. He ends his prayer committing to obey God and pay his vows, knowing even as he was drowning that God could still deliver him. God has the fish deliver Jonah to the shore. Jonah then preaches to Nineveh, and they repent.

Remember, revelation may change, and here it changed when the people repented. Because they changed, God's judgment changed. The reason He had His judgment declared was to give them an incentive to change. Then when they had the incentive, they changed. After they changed, then God changed, too. Jonah preached, and the people believed and repented of their wickedness.

Jonah did not want to preach to them because he thought this might happen. Jonah did not want them to repent; he wanted them to be judged. So, he gets angry with God, because now Assyria can conquer Israel.

God's will was done and Jonah should have been happy, but instead he was angry. We would think that if God sends us to preach to somebody and they receive the message, we should be blessed, not angry. In Ezekiel 33:11 it says that Lord God has no pleasure in the death of the wicked; but His pleasure is that the wicked turn from his way and live. God does not want people to die. He wants them to change. That is why He told Jonah to go preach. God then proceeds to teach Jonah that he does not do well to be angry. God's compassion is a good thing, not a bad thing.

Jonah still wanted God to honor his desire to destroy Nineveh and not spare it, and he was going to sit there until he saw it happen. Then God prepared a gourd to provide shade for Jonah. Then a worm smote the gourd and it withered. Then Jonah got mad because the gourd was destroyed. Then God taught him a lesson about how great His compassion is.

Whenever we savor the things of man and not of God, we are liable to argue with God. We do not always understand why He does things. We can probably think of many examples of people, whom God told to do some pretty outrageous things, who did them without arguing. Like, Joshua taking of the city of Jericho (Joshua 6) and Noah building the ark (Genesis 6:13-22). There are many other examples of doing it right, also.

When we have concerns about anything God asks us to do, we should always talk it over with Him and get clear on it so we can proceed with resolve and focus. It is not arguing if you have honest questions. Do not hesitate to go to God whenever you are not clear. If we want to heal like Jesus we must obey and not argue with God.

Affirmations: I do not argue with God. Father knows best.

Recommended Reading: Day:25: Jonah 1 & 2. Day 75: Jonah 3 & 4.

JESUS HEALING A WOMAN'S ISSUE OF BLOOD — MATTHEW 9:20-22; MARK 5:25-34; LUKE 8:43-48 DAY 26

Matthew 9:20-22: And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: ²¹ For she said within herself, If I may but touch his garment, I shall be whole. ²² 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.

This woman with an issue of blood had a need and came to Jesus to get it healed. She said all she needed was to touch the hem of his garment. "Said" in verse 21 [and in Mark 5:28 also following] is in the imperfect tense which means continuous, repeated, or habitual action in the past. She didn't just say it once, she said it repeatedly, habitually. She said it and continued to say it until it came to pass. The same virtue, or power, was available to everyone in the multitude thronging Jesus, but only this woman was healed. (In Luke 6:17-19 the whole multitude sought to touch him so they could be healed.)

Mark 5:24-28: And *Jesus* went with him; and much people followed him, and thronged him. ²⁵ And a certain woman, which had an issue of blood twelve years, ²⁶ And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷ When she had heard of Jesus, came in the press behind, and touched his garment. ²⁸ For she said, If I may touch but his clothes, I shall be whole.

The hem of the garment was significant culturally.

Matthew 14:34-36: And when they were gone over, they came into the land of Gennesaret. ³⁵ And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; ³⁶ And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

This woman knew she had this disease, but when she heard of Jesus and the power of God he manifested toward others, she believed he could help her. She had faith to receive her healing, and she acted on it. There was not any magic in the hem of his garment, but she believed touching it would provide the healing because of the authority it represented. The power of God was energized because she had faith to be healed. She took action on her faith.

Mark 5:29-30: And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. ³⁰ And Jesus, immediately knowing in himself that virtue [*dunamis*, power] had gone out of him, turned him about in the press, and said, Who touched my clothes?

Jesus knew that power had gone out also.

Mark 5:31-34: And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³² And he looked round about to see her that had done this thing. ³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴ And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Jesus told her what healed her. It was her faith. Jesus did not do anything; he did not say a word. She acted and got the results. After she was healed, why would God tell Jesus something else needed his attention. The woman still had a need. She was healed physically, but there was more Jesus needed to do.

A woman with an issue of blood like this is unclean (Leviticus 15:19,25,27). She is not supposed to touch anyone. Her coming to Jesus was wrong, she was not supposed to touch him. She is sneaking up to get this healing without anyone knowing because she is unclean. When it happens, she knows she is healed, but she still has the guilt and condemnation that she has done something wrong. She knew she was unclean, and that she should not have been in the crowd.

Yes, she had her physical healing, but Jesus knew the job was not finished. The woman was fearing and trembling. Why was she fearing and trembling if she was healed? That was because she thought she did something wrong. She wanted it so bad that she did not care if she did the wrong thing. In her mind, she did something wrong because she was fearing and trembling. It felt like she had been caught, like a kid with his hand in the cookie jar.

After she told him all the truth, he told her to go in peace. Not only did she receive physical healing, but she got peace. Her mind was calmed. Jesus said it was OK. She did not do anything wrong. It was right for her to do it. It was God working in her. Jesus not only took care of the physical ailment, but he handled her heart and head.

When we minister, let's make sure we do the whole job, body, soul, and spirit. God interceded to make Jesus aware of the unmet need. God wanted her heart taken care of, too. Let's heal like Jesus and always finish the job.

Affirmations: I want to feel God's power go out of me. I take care of people's hearts as well as their bodies.

Recommended Reading: Day 26: Mark 5. Day 76: Luke 8.

James 1:25: But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

In Israel, lepers were outcasts. They were put out of the city limits. Yet, in one of Israel's most perilous hours, God delivered His abundance by way of four leprous men. There was a severe famine, but God gave Elisha His Word to speak. "To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (II Kings 7:1). How would God bring His Word and will to pass? It happened because four leprous men decided it was time to act.

II Kings 7:3-7: And there were four leprous men at the entering in of the gate: and they said one to another, **Why sit we here until we die?** ⁴ If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. ⁵ And they rose up **in the twilight**, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. ⁶ For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. ⁷ Wherefore they arose and fled **in the twilight...**

The four leprous men knew nothing of Elisha's declaration. They had been sitting there for days. Why decide to act now? That's God's timing. Not only was it time for them to act, but when they acted (i.e. "*in the twilight*") God moved the enemy out; they arose and fled *in the twilight*.

They gathered some of the spoil and were tempted to not say anything, and carry off more and more. But they knew it was wrong. God had wrought a great victory and provided great abundance, and no one knew about it. The only right thing to do was to tell everyone about it. How about us? What are we doing with the abundance of God's Word we have found? The only right thing to do is to make others aware of it, also.

They went and told the porter of the city the amazing news. The porters woke the king, but when he arose, he was not very delighted. He had just heard the words of Elisha that tomorrow about this time, there would be an abundance of food. Yet, when they present him with proof, an eyewitness account, he still does not believe. He thinks it is too good to be true. The people are in the city afraid and starving, and the king says, "No, this is just a trick." One of the king's servants convinces him to check it out, and they find out indeed that the enemy has fled.

The people were afraid and there was no enemy of which to be afraid. They were starving and there was nothing standing between them and the abundance of food God provided, but their own closed doors. They just needed to act, and they did. The people went out, and spoiled the tents of the Syrians. So, a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

Like the lepers who acted to see results, the man with the withered hand did so also. When Jesus ministered to him, he had a choice to make. Receive God's promise and stretch out his hand, or think it's impossible and never act. Well, his hand was restored as he acted on what Jesus Christ told him.

Mark 3:5: And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

It's the Word of God that makes the impossible, possible. We must simply decide to act upon it. Luke 1:37 says, "For with God nothing shall be impossible." This would be more accurately translated, "For no word of God shall be without power." God's Word will do what He promises it will; we just need to act on it with believing to see results.

We have to act to see results. Why sit we here until we die? We know what we believe by recognizing what we walk out upon. If we are not willing to act upon something there is very little evidence that we actually believe it. When it comes to healing like Jesus, action precedes results. Since we want to heal like Jesus, we will need to act to see results

Affirmations: I act upon God's Word with great believing. I'm not going to sit until I die.

Recommended Reading: Day 27: II Kings 6-7. Day 77: James 1.

Matthew 9:27:

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on **us**. [Notice, it does not say “me.” It says “have mercy on us.”]

They came together with unity of purpose. They wanted this for each other. They both wanted to receive God’s best. They came united in this. Healing is a gift of God’s grace, a *charisma*. It is not earned, neither can it be. Here, as in many accounts, we will be covering, those coming for healing pleaded for mercy.

Mercy is a very central concept for healing since no healing is earned or deserved. In the days before firearms, when duels were fought with swords, when the loser fell to the ground, and the sword was at his throat, he could cry, “Mercy!” The victor had the right to run his opponent through, but often he would heed the cry for mercy and grant life to his defeated foe. Mercy was granted to those who asked, and had given up the fight.

Jesus responded to the request of the two blind men for mercy. The close relationship between mercy and healing can also be seen in the accounts of the Canaanite woman, because she said, “Have mercy on me, Oh Lord, thou son of David. My daughter is tormented with a devil” (Matthew 15:22). The father of the epileptic son cried, “Lord, have mercy on my son” (Matthew 17:15). Later, Jesus passed by two more blind men sitting by the roadside who shout, “Lord, have mercy on us, son of David” (Matthew 20:30). Jesus’ instructions to the man healed of Legion was, “Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion [mercy] on thee.” Blind Bartimaeus, when he knew Jesus passed by, cried, “Jesus, thou son of David, have mercy on me!” (Mark 10:46,47). Elizabeth’s neighbors and relatives rejoiced with her when they heard that the Lord had shown great mercy on her, with her pregnancy with John (Luke 1:57-58). The ten lepers in Luke 17:13 also cried out saying, “Jesus, master, have mercy on us.” Paul, when he described Epaphroditus’ deliverance said, “God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow” (Philippians 2:27).

Mercy is a central concept with healing. It is closely related. Our God is a great and merciful God. Accurately picturing our Heavenly Father as merciful encourages our healing, for we are often so aware of how undeserving we are. Healing is not dependent on our worthiness, but on His grace and mercy. In working with people, you have to make sure they know that. If they do not come asking for mercy, sometimes you have to let them know that they cannot earn it. It is a *charisma*, a gift of God’s grace. There is nothing you have done, that denies it to you.

Ephesians 2:4 tells us God is rich in mercy, and Hebrews 4:16 tells us to come boldly unto the throne of grace to obtain it. Indeed, Matthew 5:7 guarantees that if we are merciful, we shall obtain mercy.

Mercy! It does not matter if we have made mistakes. It does not matter if we have blown it. That is when we need mercy. When we make a mistake, we just go to God. He knows! I guarantee, He already knows. But we go to Him, and we expect mercy. That is what Hebrews 4:16 says, “That we may obtain mercy.” Not only do we get mercy, it says, “And find grace to help in time of need.” We get the mercy that we need, and we get more to give to help others.

These two blind men pleaded for mercy and their request was granted. They also addressed Jesus as “the son of David.” This phrase is first used in Matthew 1:1. In the next eight places it occurs in Matthew, it is associated with healing. It indicates that they recognized him as the promised Messiah. The Messiah was to come with healing in his wings, as we read in Malachi. The Messiah would recover sight for the blind because he first would preach recovering of sight to the blind. He would let them know it is available. Once they knew it was available, they came to get it. Then he would heal them. They knew that the Messiah would do that. These men came expecting Jesus, the son of David, to fulfill the Old Testament prophecies that they knew, and heal them. Their belief that Jesus was the Messiah convinced them that Jesus could, and would, heal them.

Affirmations: I accept God’s mercy. I expect God to enlighten my eyes

Recommended Reading: Day 28: Matthew 17. Day 78: Matthew 20.

Matthew 9:28-31:

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. ²⁹ Then touched he their eyes, saying, According to your faith be it unto you. ³⁰ And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. ³¹ But they, when they were departed, spread abroad his fame in all that country.

These two blind men followed Jesus crying for mercy. Jesus didn't stop on the road but rather waited for them to come to him when he had gotten into the house. Again, we see Jesus asking question before he began ministering. When he does minister to them, he tells them, the outcome would depend upon their faith.

They received as they believed, but they could not keep their mouth closed. This must have made things more difficult for Jesus. Why did Jesus sometimes say, "Do not tell anybody," and then sometimes say, "Go tell everybody." That takes revelation. It is done because of what the people needed, or because of what he needed. Sometimes it was so that he would have the freedom to move and not be mobbed. There was a reason for it, but that was always done by revelation.

Most of the time, I do not give people that guidance either way. Rather, I let them figure it out. But, if God tells me to say something, then I say something. I have said, "You need to tell your wife about this." We have ministered to people and said, "You need to talk to your parents about this." That was the direction that God gave. When He tells you what to say, then you say what He told you. But if He does not, then you do not flip a coin and say, "I will tell them or I will not tell them." We just do as we are told. If we are not told specific instructions to give, then we let God handle that. If He wants us to be involved, He will tell us to tell them. Otherwise He will tell them Himself.

It was their eyes that were their problem, and that is what he touched. He touched their eyes. Now, he did not do that every time, but a lot of times he did that. One time (with a deaf person) he put his finger in his ear. He did not do that every time, but he did it that time. That is what we do: we do what God directs.

In this account Jesus ministered by touching the affective area, their eyes. Jesus did different things in other ministering situations. There is no one right thing to do every time.

We just do whatever we feel like doing. We are in fellowship. We believe God is working in us, and if we want to put our hand on their shoulder, if we want to give them a hug, if we want to hold their hand, then we do what we want to do. How do you think revelation works? Revelation is not intended to be grievous or demanding. If we do not recognize the direction God is giving, we just do what we want to do.

We do what God lays before us. It is not going to be "THOU SHALT DO THIS" most of the time. Sometimes it will be. Sometimes He will tell us before they even come to see us. I have had that happen. "This is the way you are going to handle it." Oh, boy! Then we can get excited because then we know what we are going to do. But it does not happen that often. Most of the time, we just learn what to do as we go. Sometimes we hold their hand, and then we let go of their hand. We may get up and take a walk and then come back. We just do what we need to do. God will let us know if he needs to.

Affirmations: I usually wait for people to come to me for healing. I usually give direction by revelation.
Recommended Reading: Day 29: II Peter 1. Day 79: II Corinthians 4.

Psalms 25:3-5: Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. ⁴ Shew me thy ways, O LORD; teach me thy paths. ⁵ Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

Although we know Him Who knows all, we often run into obstacles about which we do not immediately know what to do. At those times the best thing to do is wait. We do the best we can to order our steps on God's Word (Psalms 119:133), knowing that it is the solid ground that supplies a foundation for our lives. The Bible has examples where people waited on the Lord for a variety of reasons.

When faced with two alternatives, neither of which is acceptable, don't be pushed to choose one or the other. When Jesus was teaching in the Temple in John 8 the Pharisees brought a woman to him whom they had taken in adultery. They reminded him that Moses in the law commanded that such should be stoned, and they wanted to know what he suggested that they do with her.

They were correct about what the law said, and they had two witnesses so the matter could be established. However, they were not really concerned with the law or the woman. Verse six tells us their intent. They intended to tempt Jesus so that they might have reason to accuse him.

They think they have Jesus in a no-win situation. They would never feign respect for him and ask for his judgment unless they had something to gain. They had a hidden agenda, ulterior motives, but they did not catch the master off guard. Jesus did not let them push him into making a wrong decision because he was walking by the spirit.

They thought that no matter how he responded they would have reason to bring accusation against him. The Romans reserved capital punishment for themselves. If Jesus would have said, "Yes, do what the law says," and had the woman stoned, the Pharisees would have accused him to the Romans, because only the Romans could execute the death penalty. If Jesus would have said, "No, do not stone her," they would have accused him to the people for not upholding the Law of Moses.

Jesus did not know what to do so he did nothing. It was a custom in the Bible lands for the elders at the gate to write the word "God" (*Alaha* in Aramaic) in the sand and stay their mind on Him when making a difficult decision. That is exactly what Jesus was doing. Jesus was waiting until he knew what to do.

They feigned respect for Jesus and came to him with deception. Outwardly they seemed to recognize his spiritual authority to make this kind of judgment, but they were not interested in his help, they only wanted to accuse him. Although Deuteronomy 17 gave them a basis for bringing the matter to Jesus, it only cloaked the deceit hidden in their hearts. The scribes and Pharisees thought they had Jesus right where they wanted him, because they gave him two options and either of them provided means for accusation.

Jesus knew what the Word of God said and was walking a step at a time. He did not want to commit to either alternative so he waited for God to tell him what to do. God told him exactly what to say, and Jesus stood up and spoke it forth. Look at the power of the spoken Word. The Word said that the accusers were to be the first to cast the stones, Jesus' simple statement put the matter back into the lap of the Pharisees. He wants to uphold the integrity of the Word, and he wants to do God's will concerning this woman.

Even these Pharisees, whom Jesus later describes as born of their father, the devil, could not withstand or defy the power of the Word of God spoken by Jesus. Remember, all the people he was teaching were still there. What a witness to them of the power of God and how to walk by the spirit.

Everyone left, so without two or three witnesses no stoning could take place. The charges were dropped; the case was dismissed. That is what God's will was in the situation. Jesus had to wait until he knew what to do, but he got the answer he needed walking by the spirit. It took revelation. They came to tempt and accuse the master, and they leave with their purpose spoiled because Jesus walked by the spirit. They thought they had him in a "no-win" situation, yet he prevailed because he waited for God's instruction and walked by the spirit. That's an important lesson to remember since we want to bring deliverance to God's people like Jesus did.

Affirmations: I will not be pushed to make a decision until I am ready. I look for God's way out of temptation.
Recommended Reading: Day 30: John 8. Day 80: Psalms 25.

THE HEALING OF THE MAN WITH THE WITHERED HAND - MATTHEW 12:9-14; MARK 3:1-5; LUKE 6:6-11 DAY 31

Mark 3:1-5: And he entered again into the synagogue; and there was a man there which had a withered hand. ² And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³ And he saith unto the man which had the withered hand, Stand forth. ⁴ And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. ⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

In this account Jesus deals with vicious religious spirits more concerned with maintaining their religious system and control than helping people. This man with a withered hand went where he should have gotten help, but he did not get it until Jesus Christ walked in that day. All Jesus said to the man initially was, "Stand forth." Now the man had a choice. He knew that when he stepped forth, he was going to receive the same animosity that was directed at Jesus, but he wanted the help, so he stood forth.

Then Jesus spoke to the rest of the people. He was pointed and passionate in his confrontation. It's as if he said, "What's the matter with you people? Don't you care about this man?" They had little regard for him, and yet, they all knew that they would pull their sheep out of the pit (Matthew 12:11). They would take care of their animals, rather than help somebody. Jesus was angry because of their lack of concern for the man.

Then Jesus told the man what to do. "Stretch it forth." The man believed the words of Jesus Christ, and he acted on them. He did what had previously been impossible. He did what Jesus said, and he got the results. His hand was restored whole as the other. He got his deliverance; he got his healing that day. He did not get it with the help of religion. He got it the same way we get it today, with the help of the Lord Jesus Christ. This man was restored; he was healed. His hand was made whole as the other, and he had to identify himself with the Lord Jesus Christ. He had to step up, and he humbled himself before God, and he got what he wanted.

The key is that Jesus Christ summoned anger to meet the situation; it was appropriate; it was necessary to do that. He got angry. He did not plan that ahead of time. When he was there, he just did it. It was there; it was the right thing to do. It was a righteous response to the evil that he saw, and he summoned it. There are times when we as ministers may need to get angry, and there are times when we may need to tell the people we are ministering to get angry. Often, they will need to get angry with the devil and fight to break the bondage. Too often people come for healing, and they think we are going to do it all for them. That we are going to wave a magic wand, and we are going to do something that is going to change their life. How many times did Jesus say, "Thy faith hath made thee whole."? He never once said, "My faith hath made thee whole." Not once! We who minister are there to help. We are there to tell people what they need to hear, and if they are honest about their fears and doubts, we can talk them through the obstacles.

People often say, "My mother had this disease. My grandmother had it, too. Now, I am getting the same thing." They just convince themselves. The world and the devil convince them to expect the same., and they have to fight that off. There was a lady who stopped in for help one day. A gentleman brought her by because he wanted so much for her to get healed. He asked me to pray for her. I said I would. So, I asked her, "Do you want me to pray for you or to heal you?" She said, "I would like for you to pray for me." We talked a little bit, and then I said, "Okay, honey." I took her hand, and I said, "Now you pray, and then I will pray." She could not pray. She said, "I can't." I said, "He's just your Father. You can talk to Him about anything. You do not have to say the right words. You just have to tell Him what you want. She said, "I can't. Why don't you just pray?" So, I said, "Okay." and I prayed. After they left, I told John, "I wish there was something I could have done." She could not even ask God for her healing. What am I supposed to do? There is nothing I could do, except I prayed. That is what she wanted. That is what I did. People have to be willing to fight for it.

So often people expect, the minister to do everything. It does not work that way, folks. They have to get involved. They have to want it. They have to go for it. We cannot let people put it on us when they come for ministry. We are there to help them. We are there to build their believing. But it is their life; it is their fight. It is their believing that gets them over the hump. We just believe for the right things to say. We believe for God to tell us, and He will do it! He will tell you the most amazing things to help people.

God made us unique. God made us special. If we are doing what God wants us to do, and somebody tells us that we have to do something to qualify for their help, then let's go find someplace else that will accept us the way that we are. Those religious spirits just want to control. We do not let ourselves be controlled by anything or anyone. We are completely unique. We are special. We are God's best. We are concerned with what God thinks, not what people think. If people are going to judge us for how we handle things, then let them judge us. Let them stay critical. Let them be smarter than we are, and then go someplace else to get help. We have too many people to help as it is.

Affirmations: I get angry when I need to. I confront hard-heartedness in love.

Recommended Reading: Day 31: Proverbs 22. Day 81: Proverbs 29.

II Timothy 2:4-5:

No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.⁵ And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

We have to deal with the affairs of this life because we live in this world. The key is to not get entangled with them. We cannot afford to let the affairs of life distract us from our focus of being about our Father's business. Because our time on this earth is short and the need so great, we must learn to live in light of eternity.

Awareness of the urgency of the times encourages us to pursue the things of God instead of being entangled with the affairs of this life. Victory over distractions comes with focus and purpose. We can go as far with God as we want. We can strive for mastery in the spiritual realm. The opportunities in front of us are limitless.

If we want to travel far and fast, we are going to need to travel light. Hebrews 12:1 tells us to "let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us." This race we are in is won by traveling light. It is also going to take nurturing the seed of the Word of God that has been sown in our hearts. Otherwise the cares and riches and pleasures of life will choke us and stymie our growth.

Luke 8:14:

And that [the seed of the word of God] which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

God wants us to have a meaningful life, and don't we long for it. We want purpose; we want fulfillment. Yet, so often we get sick and tired of life. Do you ever get sick and tired of life? Do you ever feel things are just too routine, too humdrum? Do you ever get a nagging feeling that life is supposed to be better than it is? Do you want to have a greater impact and make a bigger difference with the rest of your life than you have made until now? As **full** as our lives get, they may not be **fulfilling**. Well, we have been called to greatness, and without fulfilling our calling it is difficult to be fulfilled.

Ephesians 3:16-21:

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;¹⁷ That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; ¹⁹ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the **fulness** of God.²⁰

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,²¹ Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Now, that would qualify for a meaningful life wouldn't you agree? That's available to us, right now.

Those "sick and tired of the way things are going" feelings can actually be drawing us like a magnet toward the greatness for which we were created. Our restlessness may be a kind of holy discontentment, planted in our heart by God Himself. In fact, if you are one of God's spiritually restless ones right now, there is great news for you. Restlessness many times precedes a wonderful touch of God on a person's life. There is a dimension of us that cannot be fulfilled by anything but God.

Are you ready to break out into a larger, more significant future? If so, then you may need to shed some of the encumbrances that have kept you unsatisfied. God has made you restless for more because He wants to work within you to will and to do of His good pleasure. You will never be satisfied with less—no job, no accomplishment, no bank account, no sport, nothing, but a heartfelt relationship with Him and with your brothers and sisters in His family will ever provide meaning to life.

Maybe you have been settling for less than that, but you are tired of it. It is time for you to answer God's call to greatness. Build an atmosphere of expectation. See yourself in the pages of God's Word. Realize you are a laborer together with Him. If there are things keeping you from pursuing what you would really like to do, get rid of them. We should never be too busy to carry out God's will, and we will enjoy the benefits for eternity.

Affirmations: God has called me to greatness. I am not entangled with the affairs of this life.

Recommended Reading: Day 32: II Timothy 2. Day 82: Ephesians 4.

Matthew 20:30:

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

My goodness! This sounds like an instant replay. These two both cried out for mercy. You can almost see their absolute desperation as they approached Jesus. They were not arrogant, but they came with expectation. They abandoned any dignity, pretense, pride, independence, and they humbly cried out for the mercy that they needed. They called Jesus the son of David. David was noted for being a merciful king with a heart like God's own. The actual phrase was "a man after God's own heart" as is recorded in I Samuel 13:14 and Acts 13:22. This appellation showed their respect for and acknowledgement of Jesus as a merciful king who came in the name of the Lord.

Matthew 20:31:

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

Can't you just see their reaction? "What do you mean 'be quiet'? HEY, have mercy on me! I am not shutting up!" Who had the need? They did! All the people without needs were telling the two with the need to "Shut up." They couldn't be bothered with their need. It was inconvenient; the blind men were indecorous, out of order. The multitude told them to shut up, but they were not the ones that were sick. The people with the needs spoke up, they cried out. They did not stop until they got what they wanted. That kind of determination is required at times.

Matthew 20:32:

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

The multitude may have rebuked them, but Jesus didn't. They had gotten his attention, and he addresses them directly. Jesus asks a question again, and this one seems a bit odd. They were blind, what did Jesus think they wanted him to do. Maybe they had a headache. Maybe they had a stomachache. Whatever they had, Jesus needed to know what they wanted him to do, what they were believing to have happen. So, he asked.

We had a gentleman in our congregation who was hard of hearing. He wore a hearing aide, and everyone knew he had trouble hearing. When I taught, I usually gave him a copy of my notes so he could follow along. It blessed and helped him. I remember when we had a visiting minister in to teach our congregation. After he finished this hard of hearing gentleman came to the back room to get ministered to. He had a back problem. So, the visiting minister asks, "What can I do for you?" He says, "I've got this problem with my back." The minister had him walk back and forth, reach up and down, and asked, "How's your back?"

The man said, "It's healed."

I'm standing their thinking, "Oh, cool! Jim, let's go for the ears!" You know, why not? We are on a roll here!" But that is not what he needed. That is not what he was believing for. The back was his need, that is what he wanted, and that is what he got.

We just cannot assume that we know what is going on. Yes, the men were blind. Maybe that is not what they wanted. Maybe that is not what they needed. Jesus did not waste words. The question was important. What do you want me to do? They responded honestly.

Matthew 20:33-34:

They say unto him, Lord, that our eyes may be opened. ³⁴ So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Jesus, the son of David, had mercy on them and brought recovering of sight to them. Let's heal like he did.

Affirmations: I always ask questions when I minister. I'm thankful for God's mercy.

Recommended Reading: Day 33: Proverbs 22. Day 83: Proverbs 29.

Hebrews 12:1:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Sin and sin-consciousness will try to keep us burdened down. We will need to set them aside if we are to run with patience the race that is set before us. People act like their weaknesses are more important than God's grace. If you put your weaknesses on one side of the scale and God's grace on the other, to which do you give greater weight? We don't have to be perfect; we just do our best—God will do the rest. Proverbs 3:5 says, "Trust in the Lord with all of your heart...." Do not do it half-heartedly—put yourself into it and do your best. That is all God expects. You do not need to be perfect, just do your best. Start doing something and you will get better, as you go. The point is production not perfection. We will never be perfect, but we can produce. We can do what God has called us to do.

Verse two tells us how we are to run our race with patience. We do it looking unto Jesus. We get our patience, our endurance, as we look to him and His example.

Hebrews 12:2-3:

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.³ For consider him that endured such contradiction of sinners against himself, lest ye [in order that ye not] be wearied and faint in your minds.

"Consider" is the Greek word *analogizomai* in the middle voice. It is action that we take unto ourselves. We must consider for ourselves. It is a strong word and could be translated, "consider for yourself carefully in detail." Why do you think all those details are in the Gospel accounts? Why do you think it talks about all the beatings that he had and the crown of thorns that was placed on his head? He went through 40 hours of torture... of being whipped and beaten. We are supposed to consider those things in detail. It's in there for a reason. Have any of us suffered like that for doing God's will? Jesus is in us; we can endure anything because we have his strength.

In verse three it says Jesus endured, *hupomenō*. That's the verb form of patience in verse one, *hupomonē*. We are to run with endurance because he endured. We do not have to run with our own strength or endurance because we can run with his. We can do all things through Christ who actively infuses us with inner strength (Philippians 4:13). When we are challenged and tempted to faint, we look to Jesus, considering carefully all that he endured for us and conclude unequivocally that we can, too. Our strength is not small! We do not faint in the day of adversity! We conclude we can bear up under this; this is nothing compared to what he went through.

We consider what Jesus endured carefully in detail. We realize that he went through all that he did so that we would not have to. So why allow ourselves to go through it when he already paid for it. He paid the price; I do not have to pay it again. His sacrifice was full and complete and accomplished exactly what it was supposed to. However, if we suffer for doing good, we are in good company. We can garner strength from his example.

Hebrews 12:4-5:

Ye have not yet resisted unto blood, striving against sin.⁵ And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

When God lays stuff in our paths, then we know what we have to do; we just go after it and never quit. The challenge is always out there. The temptation is to quit and not finish what we started. We just continue until we see our goals all the way through. Jesus said in John 4:34, "My meat is to do the will of him that sent me, and to finish his work." Jesus got his sustenance from doing the will of God. Not just attempting it, but completing it. He didn't quit until it was done, Jesus was focused and purposefully pursued what he was asked to do without quitting.

Once we know the will of God, we do it. Then we expect it to come to pass. It may take patient endurance until we see the fruit of our labor, but we will see it if we faint not. Whatever the promise of God is in our lives that we are pursuing, we just don't quit. Whatever the specific thing is that we are dealing with, we go to the Word, find the promise, claim the promise, do what it says and don't faint. And, if we don't faint, we'll reap the harvest. When things get tough, we consider what Jesus endured for us, and we endure like he did. God has promised, and He'll make it good.

When we see others failing due to lack of power or strength, we help them by going to God to get the resources we need to meet their need. When we face the danger of fainting ourselves, we are to remember the rewards that await us so that we do not faint. When considering whether or not to quit or give up, it is important to consider carefully, in detail, what Jesus Christ did to summon the strength we need so that we do not quit. If we want to heal like Jesus we will need to hang in and never quit.

Affirmations: I run the race set before me. I look unto Jesus and get the endurance I need to carry on.

Recommended Reading: Day 34: Hebrews 12. Day 84: John 4.

Mark 8:22-23: And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. ²³ And he took the blind man by the hand, and led him out of the town and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought [do you see anything?].

Jesus healed a lot of blind folks, but there is something unique about each one of the records. In this account Jesus actually takes the blind man by the hand and led him out of town. Most of the time Jesus just healed right where they were in front of everybody.

Here, Jesus took the man out of town and spit on his eyes. How do you like that? You have to understand the eastern culture. They believed there was healing in the spittle of a holy man. So, what would be offensive to us, is not to them.

Mark 8:24: And he [the blind man] looked up, and said, I see men as trees, walking.

What does that mean? “Men as trees walking.” When you read these things, you have to understand their culture. In the morning, they would gather sticks and small limbs, and bundle them up, and put them on their backs, and they would carry them in. When he looked up, it looked like trees walking. He could not see clearly. It looked like a tree coming at him. That is what he was saying.

Mark 8:25: After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Jesus got more revelation. The key thing here is when you minister, you try things to get results. After the first attempt to return sight to the man, his sight improved but it was not completely recovered. So, Jesus just kept going. If Jesus needed to readdress the situation and go at it again, we may expect we may have to do the same. If the first try doesn’t get it done, we just stay at it; we keep going; we keep working.

Sometimes healing will happen right away. Other times we have to work through things. There’s nothing wrong with partial deliverance. Improvement is good. We can stay at it until it totally comes to pass. In this account, Jesus immediately went back at it. We may need a break. We can always follow tomorrow or even later.

There is great learning in these records. We see what Jesus did. He handled every situation differently. We want to minister and heal, but we cannot just pull out the healing handbook. It does not work that way. It is good to know things, good to see what Jesus did, but we will always have to be tuned in to God, to what He inspires us to do. That is what he did. First the spit, then he put his hands on the eyes to get it done.

Jesus teaches a continuity between his own ministry and what we are supposed to do, today. He said, “As the Father has sent me so send I you” (John 20:21). He said, “The works that I do shall ye do also” (John 14:12). He said, “Ye shall receive power when the holy ghost is come upon you and ye shall be witnesses unto me” (Acts 1:8). We saw clearly that the authority Jesus had over sickness and disease he conferred upon those he taught. When Jesus sent out the twelve in Luke 9:2, “He sent them out to preach the kingdom of God and to heal.” When he sent out the seventy in Luke 10:8-9 he commanded them, “Whenever you enter a town... heal the sick in it and say to them, ‘The kingdom of God has come near you.’” We now function in his place, as ambassadors for Christ.

Some say it was only the original apostles whom Jesus Christ taught and upon whom he conferred the power and authority to heal that could do so. The seventy that Jesus sent out included much more than the twelve. Furthermore, in the Book of Acts it is not just the apostles who did signs and wonders. Two of the seven chosen “to serve tables” in Acts 6:5, Stephen and Philip, also do signs and wonders.

Acts 6:8 says, “Stephen, full of grace and power, did great wonders and signs among the people.” Acts 8:6 says, “And the multitudes with one accord gave heed to what was said by Philip, when they heard him and saw the signs which he did.” Acts 9:10-11 describes Ananias as a certain disciple, and he ministers healing wholeness to Paul. You do not have to be an apostle; you do not have to have a ministry. All you have to do is to be willing to do what God tells you. Healing is the responsibility of everyone born again of God’s spirit.

Affirmations: I always look unto Jesus. I accept my responsibility to heal.

Recommended Reading: Day 35: Acts 6. Day 85: Acts 9.

Philippians 2:5: NIRV You should think in the same way Christ Jesus does.

Philippians 2:5: NIV Your attitude should be the same as that of Christ Jesus.

Jesus had just taught about attitude using the parable of the good Samaritan as an illustration, and he comes into a situation where there needed to be an attitude adjustment. When he arrived at the village Martha received him into her home.

Luke 10:38-42:

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.³⁹ And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.⁴⁰ But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.⁴¹ And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:⁴² But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

"Cumbered" comes from the Greek word, *perispaō*, which means to be pulled or drawn from every direction. It is only used in this one place in the New Testament. It is used of one who is overburdened by various distractions. It is used by Polybius of turning around or wheeling about a horse by the use of reins and the bit in its mouth. It occurs here in the passive voice. Martha's mind was pulled in every direction. One thought after another grabbed her mind and turned her about just like a quarter horse turning on a dime.

To one degree or another, we have all had these kinds of disconcerting thoughts lead us about as a brute beast. Sometimes we are pulled in so many directions that it is hard to make proper choices. This feeling of being overwhelmed can severely affect our attitude. Look at how it affected Martha:

She questions whether the Lord even cared about her — "Lord dost thou not care..."

She felt forsaken by her sister who left her to do all the work — "my sister hath left me to serve alone."

She tried to tell Jesus what to do — "bid her...help me."

The problem was not that Martha was serving and Mary was not. That seemed to be OK with the master. The problem was that she was doubled minded about it. Jesus pointed out what her problem was. He said, "Martha, Martha, thou art careful and troubled about many things...." She was letting things get to her. "Careful" is the Greek word, *merimnaō*, to be anxiously concerned about or to have distracting care. Her mind was distracted or divided. "Troubled" is the Greek word, *turbazō*, (used only here) meaning to be confused or disquieted as by the tumult or uproar of a clamorous and excited crowd. She had so much going on in her mind that she could hardly distinguish one thought from another. It was as if they were all yelling to get her attention. She really did not know what was going on in her head. All she knew was that she did not like it.

Furthermore, Jesus said, "One thing is needful...." The necessity was to make a choice and be at peace. Mary made her choice and was at peace. Sure, it is easy to spiritualize and say, "Mary chose to hear the Word and Martha did not." That is true, but do not think the right decision is to always sit down and fellowship and not take care of your responsibilities. It is easy to run to a fellowship and hide from the things we should be dealing with.

Jesus said, "Mary hath chosen...." "Chosen" is the Greek word *eklegomai*, which is in the middle voice and means to pick or choose out for one's self. Mary made her choice for her life. Martha had no right to dictate what Mary's choice ought to be. Martha chose to serve, if that was her choice, fine. Jesus did not say, "Stop what you are doing and sit down with us." He basically said, "Quit trying to run your sister's life. Quit trying to tell everyone else what to do." Mary's at peace with her decision, you be at peace with yours.

The distracted and divided mind will never be peaceful. To heal like Jesus, we have to decide on our activities and approach them with a focused mind. If we carry the kind of distracting care that Martha did, we will never get very far in our walk. We must give our cares to God because He cares for us (I Peter 5:7).

Affirmations: I choose and I'm at peace with my decisions. I think the way my savior does.

Recommended Reading: Day 36: Luke 10. Day 86: I Peter 5.

Luke 7:12-14: Now when he [Jesus] came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³ And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴ And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

This widow must have been really loved. Everybody's heart was going out to her because she had lost her husband, and she now had lost her son. Ever notice that it never records Jesus Christ ever speaks extensively at times like this. He does not go on a fifteen-minute prayer for this; he just speaks directly to the situation. He tells the young man to arise.

Luke 7:15-16:

And he that was dead sat up, and began to speak. And he delivered him to his mother. ¹⁶ And there came a fear on all: and they [all] glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

God has visited his people through his prophet and his son, the Lord Jesus Christ. The only son of a widow had died. The family and friends were going through the city showing the dead. I saw on the TV news from Palestine, a video of one of the people that had been killed. They were carrying him through the city, and they had him all decked out with beautiful clothes. His face was open so that everybody could get one last look before they bury him.

That is what they were doing in Luke 7, they were going through the city, coming through the gate, and there he was. Another thing they do in the East, after they had buried him. They would take that old stretcher out, and they would break it up. They could break this one up without making a trip to the cemetery because he got up! This woman received her son, because Jesus Christ had compassion. He had the power, and the authority, and the revelation to do it.

When John Shroyer taught this in *Ministering with God's Power*, he related the following incident: I tell this story about this believer couple. I will never forget it. Many years ago, their son had gotten killed in an automobile accident. We had gone to the funeral home to comfort them, bless them, and love them up. It was a sad time. I got home and was in bed. At three o'clock in the morning, I got a phone call. I went to my office to take the call; it was the father, and he said, "Well, I am thinking about going down to the funeral home and raise my son up from the dead. **But...**" he said, "I wanted to call you first, and I will do whatever you say. If you say, do not go, I will not go, and, if you say go, I will go." About that time, our kids were about 15 and 16 years old, so it was one of those swallowing times. But the answer was easy. I said, "No, you don't go. You know why? Because you are calling me. If God gave you revelation to go get him up, you would not need to call me or anybody else. You would have just gone on down and done it. So, I know it is hard. I know it hurts. My heart goes out to you, but you need to go home and you need to go to bed and get some sleep because your wife is going to need your help and you have to be strong for her."

Jesus knew. There was no doubt about it; he got him up. So, if God tells you to get somebody up, you go do it; you do not have to talk to anybody else about it, just say, "Thank you Father." and go do the job. Do not hesitate.

You run into a lot of things in a lifetime, but you learn too. It was hard. I wanted to say, "Go." or "Wait, I will come down and go with you." But that is the way it was. So, when I read these records, these things come across my mind. Because we would all like to do that, right, if we lose a loved one, we would all like to get them up. It is just not available sometimes. I mean, only God knows. One thing is for sure, they are going to get up. There will be a time... death is not the end for believers in the Lord Jesus Christ.

Affirmations: I can raise the dead. I enjoy the comfort of our hope.

Recommended Reading: Day 37: I Kings 17. Day 87: II Kings 4.

Matthew 9:27:

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

These two blind men pleaded for mercy, and their request was granted. Mercy is a very central concept for healing since no healing is earned or deserved. Our God is a great and merciful God. Accurately picturing our Heavenly Father as merciful encourages healing, for we are often so aware of how undeserving we are. Healing is not dependent on our worthiness, but on His grace and mercy. In working with people, we have to make sure they know that. If they do not come asking for mercy, sometimes we have to let them know that they cannot earn it. It is a *charisma*, a gift of God's grace. There is nothing we have done, that denies it to us.

Ephesians 2:4: But God, who is rich in mercy, for his great love wherewith he loved us,

Hebrews 4:16a:

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 does not matter if we have made mistakes. It does not matter if we have blown it. That is when you need mercy. When you make a mistake, you just go to God. He knows! I guarantee, He already knows. But we go to Him, and we expect mercy. That is what it says, "That we may obtain mercy." Not only do we get mercy, it says, "And find grace to help in time of need." We get the mercy that we need, and we get more to give, to give out to people, to help.

Matthew 9:28-31:

And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.²⁹ Then touched he their eyes, saying, According to your faith be it unto you.³⁰ And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.³¹ But they, when they were departed, spread abroad his fame in all that country.

They received as they believed, but they could not keep their mouth closed. This must have made things more difficult for Jesus. Why did Jesus sometimes say, "Do not tell anybody," and then sometimes say, "Go tell everybody." That takes revelation. It is done because of what the people need, or because of what he needs. Sometimes it was so that he would have the freedom to move and not be mobbed. There was a reason for it, but that was always done by revelation. Most of the time, I do not give people that guidance. I let them figure it out. But, if God tells me to say something, then I say something. I have said, "You need to tell your wife about this." We have ministered to people and said, "You need to talk to your parents about this." That was the direction that God gave. When He tells you that, then you say that. But if He does not, then you do not flip a coin and say, "I will tell them or I will not tell them." You just do as you are told. If you are not told specific instructions to give, then you let God handle that. If He wants you to be involved, He will tell you to tell them. Otherwise He will tell them Himself.

That is what they did here. It was their eyes that were their problem, and that is what he touched. He touched their eyes. Now, he did not do that every time, but a lot of times he did that. One time (with a deaf person) he put his finger in his ear. He did not do that every time, but he did it that time. That is what we do; we do what God directs.

Sometimes we will touch them; sometimes we will lay hands on them; sometimes we will touch the affected part of the body. In a lot of the accounts, he does different things. We just do whatever we feel like doing. We are in fellowship. We believe God is working in us, and if we want to put our hand on their shoulder, if we want to give them a hug, if we want to hold their hand, then we do what we want to do.

Do you think God is going to make you do something you do not want to do? We just do what we want to do. We do what God lays before us. It is not going to be "THOU SHALT DO THIS" most of the time. Sometimes it will be. Sometimes He will tell us that before they come. I have had that happen. "This is the way you are going to handle it." Oh, boy! Then I get excited because now I know what I am going to do. But it does not happen that often. Most of the time, we just do it as we go. Sometimes we hold their hand, and then we let go of their hand. We get up and take a walk, we come back; we just do what we need to do. God will let us know.

Affirmations: I remember God's mercy. I go boldly to the throne of grace.

Recommended Reading: Day 38: Matthew 9. Day 88: Hebrews 4

John 5:1-3: After this there was a feast of the Jews; and Jesus went up to Jerusalem. ² Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. ³ In these lay a great multitude of impotent folk of blind, halt, withered waiting for the moving of the water.

The healing of the man at the pool of Bethesda is an exception to the rule. The common practice is that the people who need healing go to get it; they go to the healer. But Jesus did not wait for this person to come to him for healing. Instead, we see that Jesus goes to him. However, we will notice that of all the multitude of impotent folk that were gathered there, Jesus goes to only one. Either he was a very good guesser, a respecter of persons, or someone who received revelation and walked by the spirit.

Impotent means “lacking physical strength, weak, ineffective, powerless, or helpless.” Impotent just means they were powerless to do one thing or another. That may have been one of the reasons that Jesus went to this man; because he was impotent, it was not available for him to come to Jesus.

John 5:4: For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Then the words from “waiting” in verse 3 through the end of verse 4 are not in all the texts; it may have been added. Whether or not you leave it in is up to you. I do not have any problem with it. Obviously, from Jesus questioning the man, it is what the man believed; it is what the man thought. So, whether or not it is here or not, it is obvious that the man thought this was true. But it does not seem to me that is the way that God does healing. Does God have a contest, a race, and whoever wins gets the healing? I mean, whoever gets to the healer first gets the healing and nobody else does. Of course, people who believe, receive. A lot of healing gets done that way.

John 5:5: And a certain man was there, which had an infirmity thirty and eight years.

Man, that is a long time to be sick. I think about that, if I am that man at this point in my life, that means I got it when I was thirty-one. If in the last 38 years I was impotent, unable to walk or unable to use my arm or unable to do something. . . what would that be like? What would I have missed in life? Where would I be today?

John 5:6a: When Jesus saw him lie (it doesn't mean he was telling fibs; it means he was reclined), and knew that he had been now a long time *in that case*...

How did he know that? God showed him. Yea, that is how it works. He just knew that he had been a long time in that case.

John 5:6b: ... he saith unto him, **Wilt thou be made whole?**

Wilt thou be made whole? Do you want it? On whom does this healing depend? It is up to impotent man. Will he be made whole? Does he really want it? There are a lot of people today who would have trouble answering that question honestly.

On the surface it would seem that everyone wants to get well but, if that were the case, Jesus' question here would be sort of goofy. The truth is, some people do not want to get well. They enjoy the attention sickness brings. They enjoy the excuse it affords them for living like they do. Jesus simply asked, “Wilt thou be made whole?” The man thinks he needs to get into the water and has no way of getting there. His response indicates that he does not realize who Jesus is, and what Jesus can do.

John 5:7: The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

He had sort of given up hope, but he was still there. He is so desperate that he is there. But he does not even think it is going to happen because he has no help.

John 5:8: Jesus saith unto him, Rise, take up thy bed, and walk.

How cool is that! Jesus gives a command. Whenever he does; we are always able to carry it out. Why would we be asked to do something we could not. If we see a command in the scripture that we are to follow, we can do it. If we cannot do it by our own power, then we can through faith in the power God supplies!

John 5:9-10: And **immediately** the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. ¹⁰ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

Can you imagine that. This guy just gets healed after thirty-eight years. He is just beginning to walk, and instead of saying, “Man, this is great!” or “This is terrific!” they are on his case. “You are not supposed to be doing that.”

John 5:11: . . .He that made me whole, the same said unto me, Take up thy bed, and walk.

He that made me whole. The man did not even know who Jesus was! This guy came here and made me whole, and he told me to take up my bed and walk.

John 5:12-13: Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? ¹³

And he that was healed wist (knew) not who it was: (why?) for Jesus had conveyed himself away (he snuck off), a multitude being in *that* place.

Can you see Jesus walking by and saying, “Do you want to be made whole? Well, take up your bed and walk.” The guy is rolling out of bed, picks it up, and turns around and Jesus is gone. Jesus did not touch him; he just gave him a simple command. That is one of the ways Jesus healed; we can do the same.

John 5:14: Afterward, Jesus findeth him in the temple (I wonder how long it had been since he had been healed), and said unto him, Behold, thou are made whole: sin no more, lest a worse thing come unto thee.

Now, let me ask you, what could be worse than being crippled and unable to walk for thirty-eight years? This was important enough for Jesus to look him up and tell him. Whatever it was that had caused the problem; whatever the sin was, or whatever the situation was, it was important for him to stop doing that. Jesus found him and told him, do not do this anymore, lest it is going to get worse. **We do not have to do the work to get the healing. That is all by grace. But sometimes, there is work to do to maintain it.** Sometimes there is stuff we have to do so that we maintain the healing. When there is, we just do it.

That is one of those records, where the man did not come to Jesus. But Jesus did not go looking for him, either. He just did not walk by him when he saw him.

Affirmations: I am always ready to give follow up directions when God directs me to. I do not walk by people who need help.

Recommended Reading: Day 39: Acts 14. Day 89: Acts 20.

Hebrews 3:15:

While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

If we want to heal like Jesus, we need to be able to hear God's voice. We must be convinced that God can get through whenever He wants. We shouldn't harden our hearts toward Him, but even if we do, God can still get through. We want our relationship with God vital and vibrant. We want to interact and desire the pleasure of His company. That's our birthright as His children, even though we do not always walk the way we should.

Do you think you are too "hard-headed" for God to get through to you? I think not. Balaam became renowned for evil. He is used three times in the New Testament as an example of what not to do (II Peter 2:15, Jude 11, and Revelation 2:14). Yet, even when he deliberately decided to disobey God and curse His people, God didn't forsake him. Indeed, he went to great lengths to get Balaam's attention.

Numbers 22:20-31:

And God came unto Balaam at night, and said unto him, **If the men come to call thee**, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do. ²¹ And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. [Even though the men never came to call.] ²² And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. ²³ And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. ²⁴ But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. ²⁵ And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. ²⁶ And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. ²⁷ And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. ²⁸ And the LORD opened the mouth of the ass [I call that going to great lengths to speak to Balaam.], and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? ²⁹ And Balaam said unto the ass, Because thou hast mocked me: **I would there were a sword in mine hand, for now would I kill thee.** ³⁰ And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, **Nay.** [Since the ass spoke in his language, how thoughtful for Balaam to speak back in donkey language. Ha, ha!] ³¹ Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

What were the words that came out of his mouth, "I would there were a sword in mine hand, for now would I kill thee." When Balaam saw the angel of the Lord standing there with a sword in his hand, he knew he should have been the one dead. He was humbled as he realized that it was his life which should have been taken.

Numbers 22:32-34:

And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me: ³³ And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. ³⁴ And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

Balaam changed his mind, and when he did the revelation also changed. Now that he repented and his attitude and his thinking was right, God said he could go. If you finish the account, you'll see that Balaam did indeed only speak what God wanted said, much to his chagrin. Don't ever think that God cannot talk to you. Even if we should deliberately disobey, He can still get our attention. His wisdom is vast and His mercy is great. God is big enough to talk to us directly; let's listen. We will need to if we want to heal like Jesus.

Affirmations: I hear God's voice when he speaks to me. God always tells me first.

Recommended Reading: Day 40: Numbers 22-24. Day 90: Hebrews 3.

HEALING THE LAME MAN AT THE TEMPLE GATE BEAUTIFUL – ACTS 3:1-8,16; 4:22 DAY 41

Acts 3:1-4: Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. ² And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; ³ Who seeing Peter and John about to go into the temple asked an alms. ⁴ And Peter, fastening his eyes upon him with John, said, Look on us.

When Jesus sent out twelve and the seventy, he sent them out in twos (Mark 6:7; Luke 10:1). In this account of the healing of the man at the temple gate, Beautiful, Peter and John are ministering together. Following these examples, we have found it very good and very effective to have two of us together when ministering.

This man was lame from his mother's womb and, according to Acts 4:22, he was over forty years old. He was carried daily to the temple, so he most likely had servants and wealth. He's not there to beg for money. He is begging to show humility.

Begging for money was not done at the gate of the temple; it was done at the gate of the city. That is where the markets were; that is where money was exchanged. Where does McDonald's and everybody else put their donation collection boxes? Right at the cash register; so, when you exchange your money, you can put your change in there. That is where the beggars sat if they wanted money; they sat at the gate of the city. He is at the temple. People generally did not take money into the temple. They could not take Roman money in because it had pictures on it. They could not take Greek money in either, so he was not there to get money. He was there to show humility. It says he was there to ask alms of them that entered into the temple. He was not there to receive alms; he was there to ask alms.

When Peter said, "Look on us." that was inspired utterance. Do you think he had that planned? No. It is just what he felt like saying. He is in that situation. He looked at the guy; the guy looked at him. He saw him, and then that is what he said. We will do that. We will just say things off the top of our heads without thinking. We may even wonder, where did that come from?

Acts 3:5: And he gave heed unto them, expecting to receive something of them.

The lame man was expecting to receive. The neat thing is what he receives. I do not think he had any idea beforehand what he was about to receive.

Acts 3:6: Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

So, Peter tells him what to do. After telling him what he is not going to get he tells him what he has to give. Then Peter gives him a command. But not only does he give them a command, he follows up with inspired action.

Acts 3:7: And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

Not only did he tell him what to do in giving him the command, but he helped him. He assisted him to do that which he told him to do. Immediately the lame man's feet and ankle bones received strength.

Acts 3:8-11: And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking and praising God: ¹⁰ And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. ¹¹ And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Not only was it a gift of healing it was a wonder! It produced awe; it produced reverence; it produced respect; it produced great wonder in their hearts.

Acts 3:12: And when Peter saw it (He saw how they reacted; he saw their reverence.), he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

The people immediately wanted to direct their wonder and awe toward Peter. Peter did not want the wonder; he did not want the awe; he wanted God to receive it. He puts it off from himself. Why are you looking at me as if I am anybody special? He explains:

Acts 3:13: The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate. . . .

Boy, he needs to take a Dale Carnegie course! He does not know how to win friends and influence people, does he! Look at what he is saying. Sometimes you might say stuff that you think is pretty weird, but look at what he is saying.

Acts 3:13-15: The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. ¹⁴ But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; ¹⁵ And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

See what the miracle did? It opened the door for him to preach the Lord Jesus Christ. He tells them about Jesus. He tells them about him getting up from the dead. Why? So, they could get born again. That is what the miracle was for! Not just to heal the guy but, then, they use it for an occasion to preach Christ.

Man, and that is what we want. We want people born again. It is because they operated manifestations; they were witnesses. They witnessed because they showed the operation of the manifestations. If they did not have Christ in them at this time, they would not be able to do this.

Acts 1:8: But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

We witness by operating manifestations! That is what busts the doors open! That is what breaks the Adversary's stronghold. We operate manifestations. That is what Peter and John are doing. They continue.

Acts 3:16: And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

The lame man finally believed. He had been there a long time, and he finally believed. Today was his day. He believed God, and look at him! You can have the same today, if you're going to believe God. Peter goes on to make the application to teach them the Word, and to tell them, "Turn around, nation of Israel. Come on, nation of Israel; come back as a whole." He wants the whole nation to make it, but reading the end of the chapter we realize that they do not respond as a nation. They win a few of them, but then it goes to the Gentiles.

See how the miracle happens and then, immediately, he tells them about Jesus Christ being raised from the dead, and confronts them about their mistreatment and rejection of him. Look, this guy got up from the dead and you can have this too; you can get to know him; we are witnesses; we will tell you what you need to know.

Affirmations: I say and do whatever I'm inspired to. I use healings to preach Christ.

Recommended Reading: Day 41: Acts 14. Day 91: Acts 20.

Luke 10:19:

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Revelation is so simple for us to receive. God speaks directly to our spirit, His gift of holy spirit in us. God is not a respecter of persons. If He has given revelation to anyone, he can give it to everyone. Remember the lesson Peter learned in Acts 10? When the sheet was let down, and three times he was instructed to eat. Peter said, "Of a truth I perceive that God is no respecter of persons." What a revelation. Even the Gentiles were allowed in. God will work in any heart that is willing to obey.

The biggest difficulty I see with revelation is the same as with the inspirational manifestations of tongues, interpretation, and prophecy. We neglect to act. We stand at the precipice and wait to be pushed over the edge, instead of acting boldly. Until we act it will not be manifested in the sense's realm. God never controls. We are not channels or mediums. We do not get possessed. If you ever lose control, it is never God who takes it from you. We have to act by our freewill choice or nothing will be manifested in the sense's realm.

God's Word is revelation, and it directs our actions. People have used the excuse of "I do not have revelation." too often when people come to them for help. Yes, to impart a gift of healing or work a miracle may take revelation, but many times people hesitate out of fear. No one wants to look foolish or fail, but do not let those thoughts keep you from giving your whole heart to help God's people and bring God's will to pass. You already have the revelation from God's Word that give you the authority to heal.

When people come to be ministered to, they come asking for help. If they could believe God on their own, they would be healed already. In essence, what they are saying when they come for help is, "I believe, help thou mine unbelief." As we act, reaching out to help, we will receive revelation. When we believe that revelation it will inspire believing in those to whom we minister. Remember the account of Jesus in Mark 9 of the man with the child who was pining away?

Mark 9:14-16:

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. ¹⁶ And he asked the scribes, What question ye with them?

What alarmed Jesus was the belittling questions the scribes were asking his disciples. Upon his arrival, he knew something was not right, and he confronted the scribes about their questioning. This word for question is *suzēteō*, which is only used 10 times in the New Testament. It is also translated dispute or reason. Friberg says when it is used in a negative sense, it means dispute, debate, or argue. The Louw-Nida Lexicon says it means "to express forceful differences of opinion without necessarily having a presumed goal of seeking a solution." They were not helping; they were just making the situation worse. As we read the entire incident in the context you will see that the scribes were belittling the disciples, tempting them to doubt themselves and their ability to minister.

Jesus asks a question of the scribes, and the father of the child with the need interrupts, asking for Jesus' help.

Mark 9:17:

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

He knew what the cause of his son's problem was, but he had not yet been able to believe for deliverance for him. He explained the problem to Jesus and ended saying, "if thou canst do anything, have compassion on us, and help us." Then the KJV wrongly translates verse 23. The first word "believe: is not in the text. Neither is it marked as an addition with italics. It should simply read, "If thou canst? All things *are* possible to him that believeth." Jesus simply repeated to the man what the man had just said to him. The man said, "if you can do anything" and Jesus said, "If you can? All things are possible to him [the one] who believes." To whom was he referring? Jesus was speaking of himself. It was as if Jesus said, "You are asking me if I can do anything. Of course, I can, all things are possible to the one who believes."

The way the KJV translates that verse (If thou canst believe, all things *are* possible to him that believeth) puts the problem squarely back on the father who had already confessed that he was at his wits ends and couldn't deal with it. This translation implies that if the father would believe a little bigger or better his son wouldn't be in this situation. That would be adding insult to injury; there's no need to kick a man when he's down. Jesus was not being accusing or condemning, he was trying to help the man correct his thinking. Jesus was actually answering the man's question. He was telling him that yes, he could do something. Of course, he could do something he was the author and finisher of faith; he believed to the uttermost. He could most certainly help. Now, how is the father going to respond?

We already know from Matthew 17:14-21 that the apostles couldn't heal the boy because of their little faith. Jesus did not tell them the healing failed because of the father. The problem with the disciples was their little faith. Jesus did not have little faith. He is walking into the situation with the power and wisdom of God, and he is going to address whatever needs to be addressed so that the boy may be healed.

The apostles never got this far. They never got to the problem of the father because they were intimidated by what they saw with their five senses. The father needed to have his confidence bolstered. The father had seen failure after failure and was not sure that anyone could help him. Jesus bolsters his confidence by declaring a promise of God to him.

No one likes to look foolish or incompetent, and the scribes had rubbed salt in the wounds of the disciples making their lack of success even worse. I, like the disciples, would be asking why, too. If we do not ask. . . If we do not pursue finding out why. . . We usually languish in self-doubt and self-pity and belittle who we are and what we have in Christ. Then Jesus taught them why.

Mark 9:29:

And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

It is not recorded in the account that Jesus prayed for the father or his son. He simply prayed to God to know what to do. Jesus asked questions until he found the problem. He saw the doubt; he heard the "if." He reached the father's heart. That is what the father needed to know. He needed someone to challenge him.

"Prayer and fasting" means "going to God with desire and doing whatever it takes to get the job done." I am almost 100% sure that you will not know what is going to be required when you enter into a ministering situation. I am also an 100% sure that God will tell you what to do — He will give you revelation when it is your desire to get involved and help.

Affirmations: I have power to tread on serpents. I do what the Word says.

Recommended Reading: Day 42: Mark 9. Day 92: Isaiah 58.

John 9:1-4: And as *Jesus* passed by, he **saw** a man which was blind from *his* birth. ² And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? ³ Jesus answered, Neither hath this man sinned, nor his parents[.] **But** that the works of God should be made manifest in him[,]
⁴ I must work the works of him that sent me, while it is day: the night cometh, when no man can work (period).

There it is again, that same word “saw.” It’s the Greek word *oida*. Jesus saw it in his mind, in his thoughts. That is how he knew it; he knew it by revelation. It was evident the man was blind, but to know that he had been that way from birth took revelation.

Verses 3 and 4 need to be punctuated differently. (See above.) Jesus statement that “neither hath this man sinned, nor his parents” must be understood in context. It was in answer to the disciples’ question. Their sin didn’t cause the blindness. Jesus realized this opportunity was an urgent matter.

Life is short! We only have so much time. What are we going to do with it? Jesus knew his time was short. His ministry did not last that long. A lot of our ministries have lasted a lot longer than his already, right? What are we going to do with the rest of our time? Are we going to minister while it is light? Are we going to be the lights of this world? Jesus said, “I am the light of this world.” Jesus Christ is in us; we had better let him shine!

Philippians 2:15-16 gives us the same privilege. One way we shine is: we preach the Word. We teach the Word; we heal; we cast out spirits if that’s necessary; we do the works that he did! Jesus had a very simple pattern. He went in the synagogue. He went by the seashore. He went on the mountain tops, sat in a boat or wherever. He preached, and he taught, and he made God known. We are to make known Jesus Christ and what he accomplished. We preach him and the resurrection. We are to preach the way of salvation, get people born again, and then, if they got problems, they need to know how they can get rid of them, because it does not belong to them. Problems are squatters.

John 9:5:

As long as I am in the world, I am the light of the world.

As long as we are in the world, we had better shine as the lights of the world. When he gathers us together, that is going to be a new day with lots to do. But right now, what better thing is there to do? Everybody’s looking for something in life. They try all kinds of careers, but it is sitting here. We have opened it up. Now what are we going to do with it?

John 9:6-7:

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷ And said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The man born blind heard the Word. He was obedient to the Word, and he received the healing.

John 9:8,9:

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? ⁹ Some said, This is he: others *said* He is like him: *but* he said, I am *he*.

Why would we not let people know? We glorify God by telling what He has done for us.

John 9:9b:

... *but* he said, I am *he*.

I know who I am, and I know what happened.

John 9:10,11:

Therefore said they unto him, How were thine eyes opened? ¹¹ He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

It is always simple. Hear the Word of God; believe the Word of God; be obedient to it and do the Word of God. It is that simple. This is a great little record.

Affirmations: I shine as a light holding forth the word of life. I work the works of God while it is day.
 Recommended Reading: Day 43: John 9. Day 93: Philippians 2.

Galatians 1:15,16:

But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

It is simpler to walk by the spirit when one is not in the habit of getting someone's OK first. Paul walked and talked with God. He responded to God's direction in his life immediately and decisively. He learned to walk according to the spirit, not according to the flesh. He did not walk according to his five senses because he did not want to be fooled by them. Do not look to the senses to confirm or refute what God tells you, they will only try to deceive you.

Galatians 1:11-24:

But I certify you, brethren, that the gospel which was preached of me is not after man. ¹² For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. ¹³ For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴ And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵ But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, ¹⁶ To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: ¹⁷ Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. ¹⁸ Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. ¹⁹ But other of the apostles saw I none, save James the Lord's brother. ²⁰ Now the things which I write unto you, behold, before God, I lie not. ²¹ Afterwards I came into the regions of Syria and Cilicia; ²² And was unknown by face unto the churches of Judaea which were in Christ: ²³ But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. ²⁴ And they glorified God in me.

Of course, Paul was not against teachers. Neither was he abandoning the safety of a multitude of counselors. He was just intent on following God's personal curriculum for His life. When God gives you specific direction, do not seek the opinion of others; act boldly and decisively. Paul knew a lot of God's Word. But when he came face to face with the Lord Jesus, he had to reevaluate what he was taught. His hearts cry became "that I might know him and the power of his resurrection." Paul did eventually spend time with the other apostles and prophets sharing with one another and learning from one another. In fact, Paul said every believer needs to be taught of the Lord: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus." (Ephesians 4:21).

Galatians 2:1-6:

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. ² And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. ³ But neither Titus, who was with me, being a Greek, was compelled to be circumcised: ⁴ And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: ⁵ To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. ⁶ But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

We will always be tempted to look at flesh and blood to confirm what God has told us. However, we should not question God's information and direction. It is hard enough to not rationalize our actions by falling subject to our five senses. It is important that we not rely on flesh and blood, for our battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

However, God may confirm His revelation to us, and we may hear from Him another way. Remember when Paul went to Jerusalem? All along the way God had others confirm His will by telling Paul not to go. John Shroyer told us the story of how God told him, "It is time for you to teach My Word." And how a little-old-lady confirmed it when he was contemplating it. The natural tendency when we do not think we can do something or when we do not want to do something God has told us, is to seek advice from someone who will agree with us. Then we can talk ourselves out of it. Remember if God said it, that settles it. You do not need anyone's permission or blessing. We want to develop the habit of relying on the Christ in us and not confer with flesh and blood before following God's guidance. Then we will heal like Jesus.

Affirmations: I confer not with flesh and blood. God does confirm things to me through people at times.
Recommended Reading: Day 44: Galatians 1. Day 94: Galatians 2.

HEALING ONE VEXED WITH DEVIL SPIRITS: MATTHEW 15:21-28; MARK 7:24-30 Day 45

Matthew 15:21-24: Then Jesus went thence, and departed into the coasts of Tyre and Sidon. ²² And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. ²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

This lady was not an Israelite. We will read later on from the account in Mark that she was a Syrophenician, a Greek. She had a daughter that was vexed, held captive, by a devil spirit, and she wanted Jesus' help. First Jesus ignored her; then after his disciples ask him to send her away, he tells them he was not sent to help her. Under similar circumstances most of us would have given up, but not this woman. From this account we'll see it pays to persevere.

Matthew 15:25-27:

Then came she and worshipped him, saying, Lord, help me. ²⁶ But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. ²⁷ And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

In spite of being put off, she still came and worshipped him, saying, "Lord, help me." This Gentile mother wouldn't leave Jesus alone! Even after Jesus told her it wasn't right to take the children's bread and give it to dogs, she didn't quit. She didn't even object to being disparagingly called a "dog." Rather she used Jesus' illustration to plead her case saying, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table."

She didn't dispute Jesus' statement; she accepted its truth. She just realized that although the bread was prepared for the children, the dogs salvaged the crumbs. Her response not only displayed her humble attitude, it also demonstrated her belief in the power of the bread Jesus served. She just wanted a crumb. She didn't need the whole loaf; she knew a crumb would do because she knew how powerful Jesus' bread was.

Matthew 15:28:

Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jesus said, "Great is thy faith." Jesus knew with faith like that, she could have anything she wanted. Jesus had taken this woman to the limit, and she'd passed the test. He knew her faith would turn His power loose. She refused to accept anything less than deliverance for her daughter. She wanted her daughter to be healed, to be whole, to be clean and she would not give up. She reached Jesus' heart. He saw the faith, the believing, she had for her daughter to receive it. He just could not deny it. When people have it, they will be healed. She desperately wanted healing. People have got to desperately want it. Nobody likes to be sick, but do they believe God can do it? If I believe it, I go. Nothing is going to stop me. Tear down the walls, whatever I have to do to get there. That was the heart of this mother.

Mark 7:24-30:

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. ²⁵ For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶ The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. ²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. ²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹ And he said unto her, **For this saying** go thy way; the devil is gone out of thy daughter. ³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Jesus recognized the power in her statement that the dogs eat of the children's crumbs. Therefore, he just spoke the Word and the devil was gone because the mother had faith for her daughter. As parents, we have authority for our children. She persevered, and she got it. That is what you have to do at both ends. You have to persevere when you are ministering, and you have to persevere when you need help.

Affirmations: I look for faith in those to whom I minister. Everyone deserves God's best.

Recommended Reading: Day 45: Mark 7. Day 95: Matthew 15.

I Samuel 15:22-23:

And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. ²² For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

If we want to heal like Jesus, we will need to be obedient both to His written Word and His revelation manifestations. When it comes to revelation, oftentimes God tells us only what we need to know now. We just have to take one step at a time. When we faithfully carry out His first instructions, He gives us further direction. Obedience is the response that keeps our dialog going. What a great habit to develop.

Saul got into trouble because he let the people push him. His fear of the people stopped him from obeying the Lord. Do not delay obedience or let anything stop you from doing what God tells you. Paul asked in Galatians 3:1, "O foolish Galatians, who hath bewitched you, that ye should not **obey** the truth?" There is never a good enough reason to not obey the voice of the Lord.

Jesus addressed a parable to the chief priests and elders of the people (Matthew 21:23) who refused to recognize his authority and obey his teachings. Their refusal to obey kept them from the kingdom of God he was preaching.

Matthew 21:28-31:

But what think ye? *A certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. ²⁹ He answered and said, I will not: but afterward he repented, and went. ³⁰ And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. ³¹ Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

As David Stevens said, "Obedience, pure and simple, opens up a pathway for the work of God." The work of God is conducted by those who obey His voice. No man is excused from obedience by his position or function. The chief priests and elders of the people are as responsible as anyone else. . . everyone has to obey. Romans 12:3 says, "For I say, through the grace given unto me, to every man that is among you. . ." No one is exempt; we all have to obey. In the Greek mystery religions, the initiated one had special knowledge or special privileges not afforded to others. That is not how it works in the Body of Christ.

Philip obeyed without knowing all the "whys" and "wherefores."

Acts 8:26-35:

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. ²⁷ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, ²⁸ Was returning, and sitting in his chariot read Esaias the prophet. ²⁹ Then the Spirit said unto Philip, Go near, and join thyself to this chariot. ³⁰ And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? ³¹ And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ³² The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: ³³ In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. ³⁴ And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵ Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

You will see the same kind of obedience in the account of Peter going to the household of Cornelius. He did not know everything before he left. He just kept walking and it was revealed to him as he went along. Sometimes I think that is very gracious of God to do it that way. First, because we do not have to remember every detail. Second, because if we really knew all that was entailed perhaps, we would not start the journey. Just remember the Word of God will never take us where the grace of God cannot keep us.

Simply take one step at a time. God delights in our obedience. Obedience, pure and simple, opens up a pathway for the work of God.

Affirmations: I walk with God a step at a time. I obey whether or not I know the whole story.

Recommended Reading: Day 46: I Samuel 15. Day 96: Matthew 21.

John 11:1-3:

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. ² (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) ³ Therefore, his sisters sent unto him, saying, Lord, behold he whom thou **lovest** [*phileō*] is sick.

When Mary and Martha had a need, they sent a short, simple message to Jesus. “He whom thou lovest is sick.” I always thought it was interesting that they stated it that way. They did not say, “He who loves you, he who believes in you, he who serves you, he who has done so much for you is sick.” They said, “He whom you love is sick.” The sisters knew that it was Christ’s love for Lazarus that would activate him. Similarly, we should understand that it is God’s love for us that provides a basis of our trust in Him. Knowing the depth and the riches of God’s love for His own, we are assured He will act on our behalf.

They make no requests or demand of Jesus. They simply want to inform him that their brother is sick. They want him to know the situation, and the fact that he would know was enough to comfort to them. Because they knew his love, they expected him to act. What they did not expect was a delay.

John 11:4-6: When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. [This sickness is not unto death doesn’t mean that Lazarus would not die, but that he would not remain dead. God didn’t make him sick, but He would be sure that He would get the glory for his recovery.] ⁵ Now Jesus **loved** [*agapē*] Martha, and her sister, and Lazarus. ⁶

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

The Greek word translated “love” is *phileō*. *Phileō*, brotherly love, the love of a friend, dictates that Jesus go immediately. That is what they said, “He whom thou lovest is sick.” But *agapē* dictated that he not go. Verse 5 is not out of place. A lot of commentaries say it is out of place; it doesn’t fit. But it does fit; it is supposed to be there. It explains Jesus’ motivation. “Now Jesus **loved** Martha, and her sister, and Lazarus.” That is the word, “*agapē*,” the love of God.

Phileō would dictate that he jumps, that he runs. But it is the love of God that we operate from, and that dictated that he not go. *Phileō* tugs on our hearts, but it cannot bring results. It is *agapē*, in contrast, that brings results. It energizes our believing and obedience to do the Word. We do not react to situations. We act on the Word. We are not run by emotions; we do not get all shook. Remember the father whose son wallowed foaming? It did not even seem to bother Jesus. He keeps asking the father questions while the kid is down there wallowing and foaming. We stay cool and maintain our peaceful seas.

John 11:7-8:

Then after that saith he to his disciples, Let us go into Judaea again. ⁸ His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

In John 7:1 and as recently as John 10:31, it records the people are trying to kill Jesus. The disciples had severe reservations about going back into Judaea. They were really saying, “Wait a minute. We do not want to go back there. It’s too dangerous for you.” Then Jesus tried to allay their concern with an explanation.

John 11:9-10:

Jesus answered, Are there not twelve hours in the day? [Yes, there are. They varied in their culture from 49 minutes to 72 minutes, whether it was winter or summer. They had sundials, remember?] If any man walk in the day, he stumbleth not, because he seeth the light of this world. ¹⁰ But if a man walk in the night, he stumbleth, because there is no light in him.

Jesus is using sunlight to help his disciples understand walking in the light of God’s Word. We always have light to walk in when we walk by the Spirit and are led by God’s power. Proverbs 4:19 says, “The way of the wicked is as darkness; they know not at what they stumble.” That is not us; we walk with the light of the Word. We know what we walk on having light to see our way. We will see as we proceed that Jesus was able to deliver Lazarus because he walked by the spirit, and did his Father’s will.

Affirmations: I work on God’s timetable. I walk in the light of God’s Word and His revelation.

Recommended Reading: Day 47: John 11. Day 97: John 12.

JESUS RAISING LAZARUS – JOHN 11:1-45 (PART 2 – DIRECTION BY REVELATION) DAY 48

John 11:11-14: These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. ¹² Then said his disciples, Lord, if he sleep, he shall do well. ¹³ Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. ¹⁴ Then said Jesus unto them plainly, Lazarus is dead.

After Jesus taught them about walking by the spirit, he goes on to explain what God has shown him by revelation. Once more the disciples misunderstood what Jesus said, thinking Jesus was talking about recuperative sleep and not the sleep of death. They thought that if Lazarus slept, he would recover. Jesus had to explain that Lazarus was dead, and he would have to go to raise him from the dead.

John 11:15-16:

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. ¹⁶

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Thomas didn't say, "Let us go also, that Lazarus may live." or "Let us go also, to support Jesus." Rather, he said, "Let us also go, that we may die with him." That is pretty negative, don't you think? Pretty self-centered. He wasn't thinking about Lazarus or about Mary or Martha, but Jesus was. Jesus was able to deliver Lazarus because he was focused on his friend and his sisters.

John 11:17: Then when Jesus came, he found that he [Lazarus] had *lain* in the grave four days already.

Verse 6 told us Jesus waited two days. So, if he had left two days earlier, he still would have found Lazarus dead? The only difference it made was in the number of days he was dead. If Jesus would have just run immediately, Lazarus still would have been dead when he got there anyhow. So, God told him to wait; and He told him to wait until he was dead for more than three days and three nights. Now that was important for Jesus, because he knew that he would be dead for three days and three nights. So, Lazarus was in the grave four days already when Jesus arrived.

John 11:18-21:

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: ¹⁹ And many of the Jews came to Martha and Mary, to comfort them concerning their brother. ²⁰ Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. ²¹ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

In her hurt, Martha spoke these words. They could have been very condemning if Jesus would have taken them that way. It could have been very hurtful to him. And we see that he ends up crying with Mary and Martha. He ends up linked with them in their sorrow and their grief, but these words could have been very hurtful. But he understands their pain; he does not take it personally. He does not say, "Aw, I wish you had not said that." or "Man, that hurts." He understands what she is going through.

John 11:22-24:

But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. ²³ Jesus saith unto her, Thy brother shall rise again. ²⁴ Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Martha had her theology right. She knew how it worked. I know he is going to rise again in the last day.

John 11:25:

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

In our administration, when we apply it to Romans 10:9 and 10, and give people that Word. They are dead in trespasses and sins; yet, they will live, because Jesus Christ is the way, the truth, and the life. Though he were dead, yet shall he live...

John 11:26-27:

And whosoever liveth and believeth in me shall never die. Believest thou this? ²⁷ Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

What a great declaration! She believed in him. That was the basis on which she rested her faith. That was the basis on which she rests herself. He is the Son of God; he will do what he says. Do you know a better basis on which to rest? Do you know a better foundation on which to build?

Affirmations: I take care of my friends' hearts. I teach what God teaches me.

Recommended Reading: Day 48: I Corinthians 15. Day 98: II Kings 13.

John 11:28-32: And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. ²⁹ As soon as she heard *that*, she arose quickly, and came unto him. ³⁰ Now Jesus was not yet come into the town, but was in that place where Martha met him. ³¹ The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. ³² Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

This time it was Mary who voiced the same opinion. Had you been here, Jesus, my brother would be alive.

John 11:33-35:

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit (that's usage 4; he groaned in himself), and was troubled, ³⁴ And said, Where have ye laid him? They said unto him, Lord, come and see. ³⁵ Jesus wept.

Jesus was a man of like passions like we are. He had feelings; he had emotions; he loved these people. Outside of the apostles and his immediate family, these were probably the closest friends that he had. These are the people that put him up every time that he went to Jerusalem. He stayed in Bethany with these guys. He stayed in their home, and he walked back and forth to Jerusalem. These were among his best friends. This hurt. This was dear; and he wept; he cried.

I know there is a lot of debate whether they were tears of joy or tears of sadness; but you know what, it does not make much difference, as far as I am concerned, because they are still tears. They are still emotions. It still shows you that he is involved in life, and whether he is crying out of their hurt—identifying with their hurt—or if he is crying out of tears of joy because he knows he is getting Lazarus up. They are still tears, and he still had to endure this.

John 11:36-39: Then said the Jews, Behold how he loved him! ³⁷ And, some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? [They knew the account in John 9.] ³⁸ Jesus therefore again groaning in himself [It said before, groaning in the spirit; the usage that meant “in himself.”] cometh to the grave. It was a cave, and a stone lay upon it. ³⁹ Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

Her reaction was, “We cannot do this, Jesus. He stinketh! He is decaying.”

John 11:40-43: Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? ⁴¹ Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. [He is praying by revelation **out loud**.] ⁴² And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. ⁴³

And when he thus had spoken, he cried with a loud voice Lazarus, come forth.

Jesus prayed, but he did not pray for God to raise Lazarus. He prayed because of the people who stood by and for their benefit, but he spoke to Lazarus' dead body. Jesus is still calling out the dead today. People, come out of your graves of unbelief! Come unto me and have a more abundant life!

John 11:44:

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Did he walk out of there? No, he did not. How could he walk? He is bound hand and foot. He did not walk out of there. God moved him out of there. Now, Lazarus had to respond; Lazarus had to agree, but he was bound hand and foot; he did not hop out like a mummy. He came out; God brought him out. He was transported just like Jesus was transported (Luke 4:29-30); just like Enoch was transported (Hebrews 11:5); just like Philip was transported (Acts 8:39-40). It was not until he came out that they loosed him.

John 11:44b-45:

... Jesus saith unto them, Loose him, and let him go. ⁴⁵ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

That is what we are supposed to do; we are supposed to believe on him. Jesus declared God's will. He said what God wanted said. Now it is time for us. . . “Get out of your grave.” “Come on, get up.” It is the same cry today for you and I; it's the same cry today for God's people. Get out of your graves! Get out of your hideouts! Get out of your caves! Come on out and help! Come on out and get involved. There is more for you to do, Lazarus! Come out of that grave! You cannot die yet; your life is not over. God needs you! God needs you! God needs our help! Come on out of the grave! And he came out. He came forth!

Affirmations: With God's direction I can raise the dead. I know God hears my prayers.

Recommended Reading: Day 49: I Corinthians 16. Day 99: II Corinthians 10.

Isaiah 6:8: Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

John 11:45 tells us that many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. That is the challenge all of us face right now. We have seen the healing ministry of Jesus, and we have read his exhortation to us to go into all the world, and preach the gospel to every creature. We have been charged to lay hands on the sick so they shall recover. To do so, we must like Lazarus get out of our graves.

We must get out of our hideouts, our caves, our comfort zones, our fears, our weakness, our shame, our guilt, to get out of whatever holds us back from moving with God. We must do what He has called us to do: to heal—to love—to teach—to minister—to give—to serve. That is really what we want. That is what the relationship with God allows us to do. He has touched our lives and our hearts, and He wants us to do the same for His people. We are His hands, His feet. He works with us. We are laborers together with Him. What a joy! What a way to live! What a privilege we have. Our God is so good, and so big, and there is so much we can do.

The world wants us bound, unable and unwilling to move with God. We may still be breathing, but we are all wrapped up in dead clothes, just waiting for the digger. We must change it. God says there is life out there; there are things to do. It is a big body of Christ. There are people all over this world that need to hear this stuff. They need to hear the Word of God; they need to hear about the Word of Life! They need to be able to walk in victory, like we have been given, if we choose so.

We are thinking about Jesus raising Lazarus from the dead, but it is so much more than that. People are dead. Christians are dead wrapped up in their grave clothes. All bound up in the world trying to figure out what life's all about and having all kinds of problems. Cut yourself loose. Yea, you have problems and challenges, but you can face them down. Just spit them out! Spit them out, because you have got the Lord Jesus Christ inside. Boy, when you really believe that, it will be a new day for you. It really will. It will be more than words on a page.

God needs more, and He has your own special program. We are all unique, and God has a special program for us, each one of us. We will be doing things we never thought about doing, going places we have never thought about going, and seeing things we never thought were possible to see, only to be read about—but, all of a sudden—we are in the middle of it. It is written, and we are part of it. Now, that is living!

Are we willing to let God give us vision for your life? The sixth chapter of Isaiah records a dramatic vision that he received. This revelation had such an impact on Isaiah that the whole perspective and purpose of his ministry changed drastically. In this vision he saw the Lord, he saw himself, he saw the world and he received his assignment.

Verse one says that Isaiah saw the Lord. What a beautiful and figurative picture this must have been of the invisible God Whom no man hath seen at any time (John 1:18; I John 4:12). This vision began with a look at the Lord, and that's when our lives really begin. They begin when we honestly take a look at the magnificence of God. Isaiah saw the Lord and it gave him a new beginning, a whole new reason for being.

Next Isaiah saw himself. "Woe is me," he exclaimed, "for I am undone!" (v. 5). God is so pure, so holy, so righteous, and so good, that when we catch the slightest glimpse of His holiness, by contrast, we seem terribly defective. This also happened to Job (Job 42:5-6). Job had heard about the Lord, but when he actually saw Him—when he met Him face to face, he, too, could not bear the comparison.

Isaiah saw not only himself, but he saw God's people with unclean lips. However, the Lord acted to cleanse Isaiah and touched his mouth with a "live coal" from the altar. Yes, Isaiah indeed saw a *needy world*. Yet when God asked, "Whom shall I send, and who will go for us?" (v. 8a), Isaiah responds by saying, "Here am I; send me" (v. 8b). Then he receives his assignment as The Lord said, "Go, and tell this people. . . ."

Isaiah saw the Lord in His majesty, himself in his misery, and the world in its malady. Then he saw the answer: ministry. He responded to God's call and spoke to God's people.

God similarly told the apostles in Acts 5:20 to "Go, stand and speak in the temple to the people all the words of this life." They too responded. They entered the temple and taught God's people. We, too, have been called to be witnesses to what we have seen and heard. Let's speak boldly and operate the ministry of reconciliation to which we have been called.

Affirmations: I have vision for my life. I speak to the world the things I've seen and heard.

Recommended Reading: Day 50: Isaiah 6. Day 100: Acts 10.